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*Annotated Bibliography*  
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**RELIGION**  
*and*  
**PSYCHOLOGY**

**W. W. Meissner, S. J.**

*Woodstock College*

*Woodstock, Maryland*

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## PREFACE

It is hoped that this bibliography will prove of value to psychologists and to psychiatrists in relating the knowledge and activity of their scientific disciplines to the concerns and demands of religious workers. Conversely, it is hoped that religious workers will be helped to better understand the purposes and techniques of the psychological sciences and consequently to facilitate the utilization of psychological information in the service of souls. To approach these objectives, the coverage in this bibliography has been made as complete as the resources at our disposal would permit. Material drawn from psychological and psychiatric sources offered little difficulty in terms of selection since their discussion was always relevant to our purpose. Many articles in religious and theological sources, however, were little more than exposés of psychological material, which was undoubtedly informative for religious workers but which did not deal with psychological aspects of religion or religious aspects of psychology. This type of material was not included.

The arrangement of the material in various categories is somewhat arbitrary. Many items could very well have been arranged under other headings than they actually are. In such cases, a judgment was made on the major import of the book or article and the categorization was decided according to that judgment. If the judgment is defective, as it is bound to be in many cases, the responsibility is mine. The location of specific items should be facilitated to some extent by the inclusion of an author index.

I should like to express my gratitude to the National Institute of Mental Health, Public Health Service, and the Aquinas Fund, whose financial support has made the publication of this work possible. I should also wish to thank the administration of Woodstock College for assistance in the preparation of the manuscript and to the Rev. John Courtney Murray, S.J., for his encouragement and material assistance.

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NOTE: Items in the bibliography marked by the sign (PA) are derived from *Psychological Abstracts*. Most of these items have been subjected to editorial revision.

LITERATURE

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March 13, 1961

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## ABBREVIATIONS

- Acta psychiat., Kbh. = Acta Psychiatrica et Neurologica, Copenhagen  
 Acta psychol. Keijo = Acta Psychologica Keijo  
 Acta psychother. psychosom. orthopaedagog. = Acta Psychotherapeutica, Psychosomatica et Orthopaedagogica  
 Allg. ärzt. Z. Psychother. psych. Hyg. = Allgemeine Ärztliche Zeitschrift für Psychotherapie und Psychische Hygiene  
 Allg. Rundschau = Allgemeine Rundschau  
 Allg. Z. Psychiat. = Allgemeine Zeitschrift für Psychiatrie  
 Amer. Anthropol. = American Anthropologist  
 Amer. Cath. Sociol. Rev. = American Catholic Sociological Review  
 Amer. Ecol. Rev. = American Ecclesiastical Review  
 Amer. Imago = American Imago  
 Amer. J. ment. Def. = American Journal of Mental Deficiency  
 Amer. J. Orthopsychiat. = American Journal of Orthopsychiatry  
 Amer. J. Psychiat. = American Journal of Psychiatry  
 Amer. J. Psychoanal. = American Journal of Psychoanalysis  
 Amer. J. Psychol. = American Journal of Psychology  
 Amer. J. Psychother. = American Journal of Psychotherapy  
 Amer. J. relig. Psychol. = American Journal of Religious Psychology and Education  
 Amer. J. relig. Psychol. Educ. = American Journal of Religious Psychology and Education  
 Amer. J. Sociol. = American Journal of Sociology  
 Amer. J. Theol. = American Journal of Theology  
 AMA Arch. Neurol. Psychiat. = American Medical Association Archives of Neurology and Psychiatry  
 Amer. Mercurey = American Mercury  
 Amer. Psychologist = American Psychologist  
 Amer. Scholar = American Scholar  
 Amer. Sociol. Rev. = American Sociological Review  
 Andover Newton Theol. Sch. Bull. = Andover Newton Theological School Bulletin  
 Anglican Theol. Rev. = Anglican Theological Review  
 Ann. Acad. Scient. Fennicae = Annales Academiae Scientiarum Fennicae  
 Annal. Psychol. = Annales de Psychologie  
 Ann. Amer. Acad. polit. soc. Sci. = Annual of the American Academy of Political and Social Science  
 Année psychol. = Année Psychologique  
 Année théol. August. = Année Théologique Augustinienne  
 Ann. méd.-psychol. = Année Médico-Psychologique  
 Ann. Univ. Chile = Anales de Universidad de Chile  
 Annu. Phil. (Rikkyo Univ.) = Annual of Philosophy (Rikkyo University)  
 Annu. Surv. Psychoanal. = Annual Survey of Psychoanalysis  
 Arb. Entwicklungspsychol. = Arbeiten zur Entwicklungspsychologie  
 Arb. psychol. Inst. Univ. Münch. = Arbeiten des Psychologischen Instituts der Universität München  
 Arch. ges. Psychol. = Archiv für Gesamte Psychologie  
 Arch. Neurol. Bucharest = Archives de Neurologie, Bucharest  
 Arch. Neurol. Psiquiat. Mex. = Archivos de Neurología y Psiquiatría de México  
 Arch. Psicol. Neurol. Psychiat. = Archivio di Psicologia, Neurologia, Psichiatria e Psicoterapia  
 Arch. Psychiat. Nervenkr. = Archiv für Psychiatrie und Nervenkrankheiten  
 Arch. Psychol., Genève = Archives de Psychologie, Genève  
 Arhiva Sti. Reforma Soc. = Arhiva pentru Știința și Reforma Socială  
 Arq. assist. psicopat. Pernambuco = Arquivos da Assistência a Psicopatas de Pernambuco  
 Arch. Religionspsychol. = Archiv für Religionspsychologie  
 Arch. Religionspsychol. Seelenführung = Archiv für Religionspsychologie und Seelenführung  
 Arch. suisses Neurol. Psychiat. = Archives Suisses de Neurologie et de Psychiatrie  
 Atlantic Mo. = Atlantic Monthly  
 Aust. J. Psychol. Phil. = Australasian Journal of Psychology and Philosophy  
 Austral. Cath. Rec. = Australasian Catholic Record  
 Birth Control Rev. = Birth Control Review  
 Boston Univ. Grad. J. = Boston University Graduate Journal  
 Brit. J. educ. Psychol. = British Journal of Educational Psychology  
 Brit. J. med. Psychol. = British Journal of Medical Psychology  
 Brit. J. Psychol. = British Journal of Psychology

- Brit. J. Psychol., Statist. Sect. = British Journal of Psychology, Statistical Section  
 Bull. anc. Élèves Saint-Sulpice = Bulletin des Anciens Élèves de Saint-Sulpice  
 Bull. Brit. psychol. Soc. = Bulletin of the British Psychological Society  
 Bull. Canad. psychol. Ass. = Bulletin of the Canadian Psychological Association  
 Bull. Guild Cath. Psychiatrists = Bulletin of the Guild of Catholic Psychiatrists  
 Bull. Isaac Ray med. Libr. = Bulletin of the Isaac Ray Medical Library  
 Bull. marit. psychol. Ass. = Bulletin of the Maritime Psychological Association  
 Bull. Menninger Clin. = Bulletin of the Menninger Clinic  
 Bull. State Univ. Iowa = Bulletin of the State University of Iowa  
 Bull. World Fed. ment. Hlth. = Bulletin of the World Federation of Mental Health  
 Cah. int. Sociol. = Cahiers Internationales de Sociologie  
 Cah. Laënnec = Cahiers Laënnec  
 Can. J. Psychol. = Canadian Journal of Psychology  
 Cath. Counselor = Catholic Counselor  
 Cath. Mind = Catholic Mind  
 Cath. Univ. Amer. Stud. Psychol. Psychiat. = Catholic University of America Studies in Psychology and Psychiatry  
 Cath. Univ. Amer. Stud. Sociol. = Catholic University of America Studies in Sociology  
 Char. Pers. = Character and Personality  
 Child Stud. Mo. = Child Study Monthly  
 Christian Educ. = Christian Education  
 Church Quart. Rev. = Church Quarterly Review  
 Clergy Mo. = Clergy Monthly  
 Clergy Rev. = Clergy Review  
 Coll. Mechl. = Collectanea Mechliniensia  
 Columbia Univ. Quart. = Columbia University Quarterly  
 Conf. Bull. Archdioc. N. Y. = Conference Bulletin of the Archdiocese of New York  
 Crozer Quart. = Crozer Quarterly  
 Dig. Neurol. Psychiat. = Digest of Neurology and Psychiatry  
 Dig. Relig. = Digest Religioso  
 Dis. nerv. Syst. = Diseases of the Nervous System  
 Dissertation Abstr. = Dissertation Abstracts  
 Downside Rev. = Downside Review  
 Egypt. J. Psychol. = Egyptian Journal of Psychology  
 Eranos Jhb. = Eranos Jahrbuch  
 Estud. Ecles. = Estudios Eclesiásticos  
 Etc. Rev. gen. Semant. = ETC. Review of General Semantics  
 Ethol. J. = Ethological Journal  
 Eugen. Quart. = Eugenics Quarterly  
 Eugen. Rev. = Eugenics Review  
 Evol. psychiat. = Evolution Psychiatrique  
 Expos. Times = Expository Times  
 Free Univ. Quart. = Free University Quarterly  
 Freiburger Z. Phil. Theol. = Freiburger Zeitschrift für Philosophie und Theologie  
 Geist. Gegen. = Der Geisteskampf der Gegenwart  
 Genet. Psychol. Monogr. = Genetic Psychology Monographs  
 Harvard educ. Rev. = Harvard Educational Review  
 Harvard theol. Rev. = Harvard Theological Review  
 Hebrew Union Coll. Ann. = Hebrew Union College Annual  
 Hibbert J. = Hibbert Journal  
 Homil. Past. Rev. = Homiletic and Pastoral Review  
 Hosp. Prog. = Hospital Progress  
 Harvard Univ. Stud. soc. Sci. = Harvard University Studies in Social Science  
 Hum. Biol. = Human Biology  
 Hum. Org. = Human Organization  
 Hum. Relat. = Human Relations  
 Imago, Lpz. = Imago, Leipzig  
 Impr. méd., Rio de J. = Imprensa Médica, Rio de Janeiro  
 Indian J. Psychol. = Indian Journal of Psychology  
 Int. Arch. Ethog. = Internationales Archiv für Ethnographie  
 Int. J. Ethics = International Journal of Ethics  
 Int. J. Opin. Attitude Res. = International Journal of Opinion and Attitude Research  
 Int. J. Psychoanal. = International Journal of Psychoanalysis  
 Int. J. Sexol. = International Journal of Sexology



Int. Wschr. Wissenschaft, Kunst Technik = Internationale Wochenschrift für Wissenschaft, Kunst und Technik

Int. Z. Erziehungswiss. = Internationale Zeitschrift für Erziehungswissenschaft

Int. Z. Indiv.-Psychol. = Internationale Zeitschrift für Individual-Psychologie

Int. Z. Psychoanal. Imago = Internationale Zeitschrift für Psychoanalyse und "Imago"

Irish Ecol. Rec. = Irish Ecclesiastical Record

Irish Theol. Quart. = Irish Theological Quarterly

J. abn. Psychol. = Journal of Abnormal Psychology

J. abn. soc. Psychol. = Journal of Abnormal and Social Psychology

J. Amer. Med. Ass. = Journal of the American Medical Association

J. Amer. psychoanal. Ass. = Journal of the American Psychoanalytic Association

Jap. J. educ. Psychol. = Japanese Journal of Educational Psychology

Jap. J. exp. Psychol. = Japanese Journal of Experimental Psychology

Jap. J. Psychol. = Japanese Journal of Psychology

J. appl. Psychol. = Journal of Applied Psychology

J. Bible Relig. = Journal of Bible and Religion

J. Bihar Univ. = Journal of Bihar University

J. clin. Pastoral Wk. = Journal of Clinical and Pastoral Work

J. clin. Psychol. = Journal of Clinical Psychology

J. clin. Psychopath. = Journal of Clinical Psychopathology

J. Colo.-Wyo. Acad. Sci. = Journal of the Colorado-Wyoming Academy of Science

J. consult. Psychol. = Journal of Consulting Psychology

J. educ. Psychol. = Journal of Educational Psychology

J. educ. Sociol. = Journal of Educational Sociology

J. gen. Psychol. = Journal of General Psychology

J. genet. Psychol. = Journal of Genetic Psychology

Jhb. Psychiat. Neurol. = Jahrbuch für Psychiatrie und Neurologie

Jhb. Psychol. Psychother. = Jahrbuch für Psychologie und Psychotherapie

J. higher Educ. = Journal of Higher Education

J. Hillside Hosp. = Journal of the Hillside Hospital

J. hum. Relat. = Journal of Human Relations

J. indiv. Psychol. = Journal of Individual Psychology

J. liberal Relig. = Journal of Liberal Religion

J. med. Soc. N. J. = Journal of the Medical Society of New Jersey

J. ment. Sci. = Journal of Mental Science

J. Negro Educ. = Journal of Negro Education

J. nerv. ment. Dis. = Journal of Nervous and Mental Diseases

J. Parapsychol. = Journal of Parapsychology

J. past. Care = Journal of Pastoral Care

J. Pers. = Journal of Personality

J. Phil. = Journal of Philosophy

J. de Psychol. = Journal de Psychologie

J. Psychol. norm. path. = Journal de Psychologie Normale et Pathologique

J. Psychother. = Journal of Psychotherapy

J. Psychother. relig. Proc. = Journal of Psychotherapy as a Religious Process

J. Relig. = Journal of Religion

J. relig. Instr. = Journal of Religious Instruction

J. relig. Psychol. = Journal of Religious Psychology

J. soc. Issues = Journal of Social Issues

J. soc. Psychol. = Journal of Social Psychology

J. Theol. Stud. = Journal of Theological Studies

J. Warburg Courtauld Insts. = Journal of the Warburg and Courtauld Institutes

Katechet. Blät. = Katechetische Blätter

Linaere Quart. = Linaere Quarterly

Lutheran Quart. = Lutheran Quarterly

Marriage Fam. Living = Marriage and Family Living

Med. Rec. = Medical Record

Menninger Quart. = Menninger Quarterly

Ment. Hyg. = Mental Hygiene

Ment. Hyg., N. Y. = Mental Hygiene, New York

Ment. Hyg. Rev. = Mental Hygiene Review

Microfilm Abstr. = Microfilm Abstracts

Milbank Mem. Fd. Quart. = Milbank Memorial Fund Quarterly

Monatsschr. kirchl. Praxis = Monatsschrift für die Kirchliche Praxis

Monatsschr. Pastoraltheol. = Monatsschrift für Pastoraltheologie

- Ned. Tijdschr. Psychol. = Nederlandsch Tijdschrift voor Psychologie  
 Neue kirchl. Z. = Neue Kirchliche Zeitschrift  
 Neues sächs. Kirchenbl. = Neues Sächsischen Kirchenblatt  
 New Scholast. = New Scholasticism  
 Nord. psykol. = Nordisk Psykologi  
 Northw. Med., Seattle = Northwest Medicine, Seattle  
 Nouv. Rev. Théol. = Nouvelle Revue Théologique  
 Pap. Peabody Mus. Howard Univ. = Papers of the Peabody Museum of Howard University  
 Pastoral Psychol. = Pastoral Psychology  
 Pensée Cath. = Pensée Catholique  
 Personnel Guid. J. = Personnel and Guidance Journal  
 Phil. Jhb. = Philosophisches Jahrbuch  
 Phil. Rev. = Philosophical Review  
 Phil. Sci. = Philosophy of Science  
 Prax. Kinderpsychol. Kinderpsychiat. = Praxis der Kinderpsychologie und Kinderpsychiatrie  
 Proc. Cath. Theol. Soc. Amer. = Proceedings of the Catholic Theological Society of America  
 Proc. Conf. Child Res. Clin. Woods Schs. = Proceedings of the Conference of the Child Research Clinic of the Woods Schools  
 Proc. Ia. Acad. Sci. = Proceedings of the Iowa Academy of Science  
 Proc. Soc. psych. Res., London = Proceedings of the Society for Psychical Research, London  
 Psyche, Heidel. = Psyche, Heidelberg  
 Psychiat. neurol. Bl., Amst. = Psychiatrische en Neurologische Bladen, Amsterdam  
 Psychiat.-Neurol. Wschr. = Psychiatrische-Neurologische Wochenschrift  
 Psychiat. Quart. = Psychiatric Quarterly  
 Psychiat. Quart., Suppl. = Psychiatric Quarterly, Supplement  
 Psychoanal. psychoanal. Rev. = Psychoanalysis and the Psychoanalytic Review  
 Psychoanal. Quart. = Psychoanalytic Quarterly  
 Psychoanal. Rev. = Psychoanalytic Review  
 Psychol. Achtergr. = Psychologische Achtergronden  
 Psychol. Beitr. = Psychologische Beiträge  
 Psychol. Bull. = Psychological Bulletin  
 Psychol. Med. = Psychological Medicine  
 Psychol. Monogr. = Psychological Monographs  
 Psychol. Newsltr. = Psychological Newsletter  
 Psychol. Newsltr., NYU = Psychological Newsletter, New York University  
 Psychol. Rep. = Psychological Reports  
 Psychol. Rev. = Psychological Review  
 Psychol. Rundschau = Psychologische Rundschau  
 Publ. Amer. Sociol. Soc. = Publications of the American Sociological Society  
 Publ. Opin. Quart. = Public Opinion Quarterly  
 Purdue Opin. Panel = Purdue Opinion Panel  
 Quart. Bull. Brit. psychol. Soc. = Quarterly Bulletin of the British Psychological Society  
 Quart. J. Stud. Alcohol = Quarterly Journal of Studies on Alcohol  
 Quart. Rev. Psychiat. Neurol. = Quarterly Review of Psychiatry and Neurology  
 Rationalist Annu. = Rationalist Annual  
 Rech. Sci. Relig. = Recherches de Science Religieuse  
 Relig. Educ. = Religious Education  
 Rep. Brit. Ass. Adv. Sci. = Report of the British Association for the Advancement of Science  
 Rev. Ascét. Myst. = Revue d'Ascétique et de Mystique  
 Rev. Dioc. Namur = Revue Diocésaine de Namur  
 Rev. Domin. = Revue Dominicaine  
 Rev. Ecles. Brasil. = Revista Eclesiástica Brasileira  
 Rev. Espir. = Revista de Espiritualidade  
 Rev. Expos. = Review and Expositor  
 Rev. franç. Psychanal. = Revue Française de Psychanalyse  
 Rev. Hypnot. = Revue de l'Hypnotisme  
 Rev. javer., Bogota = Revista Javeriana, Bogota  
 Rev. Jeunes = Revue des Jeunes  
 Rev. Med. Legal Colombia = Revista de Medicina Legal de Colombia  
 Rev. Metaphys. Morale = Revue de Métaphysique et de Morale  
 Rev. Néo-Schol. de Phil. = Revue Néo-Scholastique de Philosophie  
 Rev. Nouv. = Revue Nouvelle  
 Rev. phil. = Revue Philosophique  
 Rev. de Phil. = Revue de Philosophie  
 Rev. phil. de Louvain = Revue Philosophique de Louvain

- Rev. Psicoanal. = Revista Psicoanalitica  
 Rev. Psicol. gen. apl., Madrid = Revista de Psicología General y Aplicada, Madrid  
 Rev. Psihol. = Revista de Psihologie  
 Rev. Psiquiat. Crim., B. Aires = Revista de Psiquiatría y Criminología, Buenos Aires  
 Rev. Psychol. = Revue de Psychologie  
 Rev. Psychol. Peuples = Revue de Psychologie des Peuples  
 Rev. Relig. = Review of Religion  
 Rev. Sci. Phil. Théol. = Revue des Sciences Philosophiques et Théologiques  
 Rev. de Théol. Phil. = Revue de Théologie et de Philosophie  
 Rev. Thom. = Revue Thomiste  
 Ric. Relig. = Recherche Religieuse  
 Rural Sociol. = Rural Sociology  
 School Soc. = School and Society  
 Schweiz. Z. Psychol. Anwend. = Schweizerische Zeitschrift für Psychologie und ihre Anwendungen  
 Sci. Ecl. = Sciences Ecclésiastiques  
 Scient. Mo. = Scientific Monthly  
 Smith Coll. Stud. soc. Work = Smith College Studies in Social Work  
 Soc. Action = Social Action  
 Soc. Forces = Social Forces  
 Sociol. Rev. = Sociological Review  
 Sociol. soc. Res. = Sociology and Social Research  
 Soc. Order = Social Order  
 Soc. Probl. = Social Problems  
 Soc. Sci. Res. Coun. Bull. = Social Science Research Council Bulletin  
 Soc. Wk. = Social Work  
 Spir. Life = Spiritual Life  
 Stud. higher Educ., Purdue Univ. = Studies in Higher Education, Purdue University  
 Suppl. Vie Spir. = Supplément de la Vie Spirituelle  
 Teach. Coll. Contr. Educ. = Teachers College Contributions to Education  
 Theol. Blät. = Theologische Blätter  
 Theol. Literaturzeitung = Theologische Literaturzeitung  
 Theol.-Prakt. Quartalschr. = Theologische-Praktische Quartalschrift  
 Theol. Rundschau = Theologische Rundschau  
 Theol. Stud. = Theological Studies  
 Tokio Z. Psychoanal. = Tokio Zeitschrift für Psychoanalyse  
 Trans. Amer. Phil. Soc. = Transactions of the American Philosophical Society  
 Trans. Inst. Child Stud. = Transactions of the Institute for Child Study  
 Trans. Kans. Acad. Sci. = Transactions of the Kansas Academy of Science  
 Trans. N. Y. Acad. Sci. = Transactions of the New York Academy of Science  
 Trierer Theol. Z. = Trierer Theologische Zeitschrift  
 Union Coll. Stud. Char. Res. = Union College Studies in Character Research  
 Univ. Chicago Round Table = University of Chicago Round Table  
 USN Sch. Aviat. Med. Res. Notes = United States Naval School of Aviation Medicine Research Notes  
 4 Versamml. Kinderforsch., Bratislava = Vierte Versammlung für Kinderforschung, Bratislava  
 Vjsch. Jugendk. = Vierteljahrschrift für Jugendkunde  
 Vie Spir. = Vie Spirituelle  
 Vlaam. 'Opvoedk. Tijdschr. = Vlaamsch 'Opvoedkunde Tijdschrift  
 Yearb. Amer. Phil. Soc. = Yearbook of the American Philosophical Society  
 Z. angew. Psychol. = Zeitschrift für Angewandte Psychologie  
 Z. Ascese Mystik = Zeitschrift für Ascese und Mystik  
 Zentbl. Psychother. = Zentralblatt für Psychotherapie  
 Z. exp. angewand. Psychol. = Zeitschrift für Experimentelle und Angewandte Psychologie  
 Z. Kath. Theol. = Zeitschrift für Katholische Theologie  
 Z. Kinderforsch. = Zeitschrift für Kinderforschung  
 Z. Kinderpsychiat. = Zeitschrift für Kinderpsychiatrie  
 Z. Menschenk. = Zeitschrift für Menschenkunde  
 Z. päd. Psychol. = Zeitschrift für Pädagogische Psychologie  
 Z. päd. Psychol. Pathol. = Zeitschrift für Pädagogische Psychologie und Pathologie  
 Z. psychoanal. Pädag. = Zeitschrift für Psychoanalytische Pädagogik  
 Z. Psychother. med. Psychol. = Zeitschrift für Psychotherapie und Medizinische Psychologie  
 Z. Religionspsychol. = Zeitschrift für Religionspsychologie  
 Z. Sex.-wiss. Sex.-pol. = Zeitschrift für Sexualwissenschaft und Sexualpolitik  
 Z. system. Theol. = Zeitschrift für Systematische Theologie  
 Z. Theol. Kirche = Zeitschrift für Theologie und Kirche  
 Z. Volksk. = Zeitschrift für Volkskunde



## GENERAL WORKS

1. Allones, G. R. de. *Psychologie d'une religion*. Paris: 1908.
2. Allport, G. W., Vernon, P. E., & Lindzey, G. *Study of values*. Boston: Houghton Mifflin, 1952.
3. Argyle, M. *Religious behaviour*. Glencoe, Ill.: Free Press, 1959.
4. Barry, F. R. *Christianity and psychology*. London: Doran, 1923. Also London: Student Christian Movement Press, 1933.
5. Baudouin, Ch., et al. *Psychologie moderne et réflexion chrétienne*. Paris: Fayard, 1953.
6. Berguer, G. *Traité de psychologie de la religion*. Lausanne: Payot, 1946. The main achievements of the psychology of religion are reviewed in this comprehensive work under the following headings: methods and principles; psychology of sudden and slow conversion; the psychological value of conversions; relation between religious and moral life; faith, its act and state; prayer; sacrifice; the mystic temperament; the intellectualistic temperament; optimists and pessimists; influence of type on value judgments and on religious doctrines.
7. Bologa, L. *Psihologia vietii religioase*. (Contribution to psychology of religion.) Cluj, Rumania: Inst. de Psihol., Univ. Cluj, 1930. Statistical contribution to the study of the nature and evolution of religious life. After a short introduction dealing with the nature of religious life and different theories designed to explain it, there follows a review of various methods of statistical approach by means of questionnaires. A questionnaire was answered by almost 200 individuals (especially students in divinity school). The obtained results indicate the different factors influencing the nature and evolution of mental life. Factors important in the religious life of children lose their importance for adolescent and adult and conversely. The topics of following chapters are: nature and evolution of the affective side of religious life, nature and evolution of religious beliefs, religious practices, nature and evolution of religious crises and conversions, religious doubts and the influence of religion on moral consciousness. The last chapter suggests some changes in the teaching of religion in schools and churches.
8. Braceland, F. J. (ed.) *Faith, reason, and modern psychiatry*. NY: P. J. Kenedy, 1955. Part I offers fundamental perspectives on the problem of man's situation as it emerges from clinical study. In Part II a philosopher, an anthropologist, a medical historian and a theologian consider the nature of man.
9. Clark, W. H. *The psychology of religion*. NY: Macmillan, 1958. This is an up-to-date discussion of the current conception of the psychology of religion and its methodology, of developmental aspects of religious experience, and of a number of important aspects of religious life and experience.
10. Coe, G. A. *The spiritual life: studies in the science of religion*. NY: Eaton and Mains, 1900.
11. Coe, G. A. *The religion of a mature mind*. London: Revell, 1902.
12. Coe, G. A. *The psychology of religion*. Chicago: Univ. of Chicago Press, 1916. The origins and nature of religion are examined from the point of view of functional psychology. Anthropomorphic aspects of primitive religions are regarded as the result of imaginative projections of the human self. The author concludes that there is no evidence for religious intuition, there is no religious instinct or particularly religious longing in man, and that no specific attitude toward the divine or the human can be attributed to all individuals.
13. Conklin, E. S. *The psychology of religious adjustment*. NY: Macmillan, 1929. A general work. Discusses the relation of psychology to religion, the nature of religion and religious manifestations, conversions, prayer, mysticism, and other forms of religious expression. Suggestions are made for the development of religious awareness in children and for religious education in general.
14. Cutten, G. B. *The psychological phenomena of Christianity*. London: Hodder & Stoughton, 1909. NY: Scribner, 1908.
15. Dawid, J. W. *Psychologja religji*. (Psychology of religion.) Warsaw: Nasza Ksiegarnia, 1933.—This posthumous work is based on introspection, supplemented by materials from autobiographies, letters, confessions, questionnaires, etc. Religious experiences should not be considered solely from the psychological point of view; biology and sociology have something to contribute though by themselves they are not sufficient to explain religious phenomena.
16. Dresser, H. W. *An outline of the psychology of religion*. NY: Crowell, 1929.
17. Dunlap, K. *Religion: its function in human life*. NY: McGraw-Hill, 1946.—"It is the purpose of this book to present religion as a normal product of man's conscious processes: his desires, his fears, and especially his planning for future contingencies." The author stresses the treatment of the religious processes of normal life and subordinates that of "pathological" features (conversion, repentance, etc.). The role of religion in the different cultures is discussed. The conclusion is reached that religion exercises functions which are served by no other institution. Specific topics include the following: the evolution of divinities; the role of desire in religion; religion and the food supply; protective and other primary desires in religion; religious symbolism; funerary praxes and

- rituals; sin; initiation proselytism; and conversion. (PA)
18. Flournoy, Th. *Beiträge zur Religionspsychologie*. Leipzig: 1911.
19. Foston, H. M. *Man and the image of God*. NY: Macmillan, 1930.
20. Grasserie, R. de la. *De la psychologie des religions*. Paris: 1899.
21. Grensted, L. W. *The psychology of religion*. NY: Oxford Press, 1952.—One may doubt whether religion is a proper subject for psychology, and confusion is bound to arise when scientists make illicit metaphysical assumptions (as Freud). The psychology of religion is a joint inquiry to which the psychologist brings his theories and empirical facts, and the religious person brings his intimate experiences and standards of value. There is thus an interplay of two systems of knowledge and two systems of value. "The final issue will not be an enlarged psychological theory, but a more comprehensive, more fully documented, and more clearly understood evaluation of life itself." (PA)
22. Gruehn, W. *Religionspsychologie*. Breslau: F. Hirt, 1926.
23. Gruehn, W. *Die Frömmigkeit der Gegenwart*. Münster: Aschendorffsche Verlagsbuchhandlung, 1956.
24. Grünhut, L. *Eros und Agape. Eine metaphysisch-religionspsychologische Untersuchung*. Leipzig: Hirschfeld, 1931.
25. Hardman, H. *Psychology and religion*. Denver: Colorado College of Divine Science.
26. Hellpach, W. *Uebersicht der Religionspsychologie*. Leipzig: Bibliogr. Inst. A.-G., 1939.—Psychologically, religion is the "conviction of the existence and rule of super-sensory powers which give our events a meaningful goal and make ethical demands on man by which this goal is supposed to be attained." Religion is on the decline; the trend can be reversed only if religion should succeed in incorporating the two modern forces of life: natural science and national feeling. The psychological foundations of religion are: suggestibility, the need of devotion, and the desire to live.
27. Hickman, Frank S. *Introduction to the psychology of religion*. NY: Abingdon, 1926.
28. Hirsch, W. *Religion und Zivilisation vom Standpunkte des Psychiaters*. München: Bonsels, 1910.—A medical man and freethinker, Dr. Hirsch feels that religion is a remainder of barbarism and that it has been an evil in whatever form it took. Christianity is the greatest evil and obstacle that civilization has had to overcome. He regards biblical accounts as strictly historical since they present such vivid pathological portraits (paranoia) that the persons must have existed as described in detail.
29. Hirsch, W. *Religion and civilization; the conclusions of a psychiatrist*. NY: Truth-Seeker Co., 1912.—This is the English translation of the author's *Religion und Zivilisation vom Standpunkte des Psychiaters*. (1910)
30. Hopkins, P. *From gods to dictators; psychology of religions and their totalitarian substitutes*. Girard, Kans.: Haldeman-Julius Publications, 1944.—Examination of the psychological implications of the teachings and practices of the various religious beliefs of the world and of the present totalitarian regimes. The final chapter summarizes the principles common to the major beliefs.
31. Jastrow, M. *The study of religion*. NY: Scribners, 1902.
32. Johnson, P. E. *Psychology of religion*. NY: Abingdon-Cokesbury, 1945.—This survey of the various approaches to the psychology of religion is based on the thesis that a psychology of religion should be dynamic and interpersonal. "From this point of view we seek to understand what it means to be religious." Topics include religious experience, religious growth, conversion experiences, prayer and devotion, worship, the psychology of belief, religious behavior, faith healing and miracles, and the religious community.
- 32A. Johnson, P. E. *Psychology of religion*. Nashville, Tenn.: Abingdon Press, 1959.—A revised and enlarged edition of a 1945 publication with new chapters on various psychologies of religion current today and on the sense of religious vocation. (PA)
33. Jordan, G. J. *A short psychology of religion*. NY: Harper, 1928.—The author charges that psychologists are making a religion out of their science, hence religionists must develop a psychology of their own. "Psychology must keep its hands off theology. After all it is only the handmaid of theology, the outer court of the Temple and not the Temple itself." Conscience, sin, conversion, prayer, worship, belief, etc., are discussed. (PA)
34. Josey, C. C. *The psychology of religion*. NY: Macmillan, 1927.—Part I discusses methods and purpose of the study of religions, psychological factors, and a definition of religion. Part II treats the development of religion in society, particularly the growth and causes of belief in God and immortality. Part III discusses the religious development of the individual. (PA)
35. Kinast, E. *Beiträge zur Religionspsychologie*. Erlangen: 1900.
36. Koch, E. *Die Psychologie in der Religionswissenschaft*. Freiburg: 1896.
37. Koepf, W. *Einführung in das Studium der Religionspsychologie*. Tübingen: Mohr, 1920.
38. Lauferty, L. *God keeps an open house*. Indianapolis, Ind.: Bobbs-Merrill, 1952.
39. Lee, R. S. *Psychology and worship*. London: SCM, 1955. Also NY: Philosophical Library, 1956.—Adopts the viewpoint of Freudian psychol-

- ogy in discussing Christian religious behavior. Aspiration after God, the foundations in childhood, symbol, ritual, and reason, the knowledge of God, prayer, and the Holy Communion, are among the topics discussed.
40. Leuba, J. *Studies in psychology of religious phenomena: the religious motive, conversion, facts and doctrines*. Worcester, Mass.: J. H. Orpha, 1896.
41. Leuba, J. H. *A psychological study of religion*. NY: Macmillan, 1912.
42. Leuba, J. *La psychologie des phénomènes religieux*. Paris: Alcan, 1914.—The French translation of Leuba's *A Psychological Study of Religion* (1912).
43. Mairer, P. (ed.) *Christian essays in psychiatry*. London: SCM Press, 1956. Also NY: Philosophical Library, 1956.—The authors of this symposium include 7 psychiatrists, 3 theologians, and an educator. D. Stafford-Clark discusses the need to believe; Desmond Pond, current concepts in psychiatry; Philip Mairer, presuppositions of psychological analysis; Anthony Storr, religious development of the individual; Eve Lewis, development of children's religious attitudes; Erastus Evans, phases of psychic life; Gilbert Russell, individual treatment in psychiatry; E. B. Strauss, constitutional approach; Victor White, guilt: theological and psychological; and Denis V. Martin's chapter concludes with a discussion of religious symptoms in mental disease.
44. Malinowski, B. *The foundations of faith and morals*. NY: Oxford Univ. Press, 1936.
45. Martin, E. D. *The mystery of religion*. NY: Norton, 1924.
46. Matthews, W. R. *The psychological approach to religion*. NY: Longmans, Green, 1925.
47. Meland, B. E. *Modern man's worship*. NY: Harper, 1934.
48. Melrose, J. A., & Griswold, E. M. *Reorientation to religion*. Norman, Okla.: Cooperative Books, 1941.
49. Merton, R. R. *Sons of the king*. London: Dakers, 1940.
50. Moore-Browne, P. *The psychology of worship*. London: SPCK, 1931.
51. Muller-Freienfels, R. *Psychologie der Religion*. Berlin: Walter de Gruyter, 1920.
52. Olt, Russell. *An approach to the psychology of religion*. Boston: Christopher Publ. House, 1956.—The psychological study of religion is traced from Heraclitus to Coe and Steven. Other chapters concern sources and methods, status of psychology and religion, religious origins, interaction of mental life in religion, religion and instinct, religious consciousness, temptation, sin, conversion, abnormal religious phenomena, worship, Christian living, healing. There are appendices on age of conver-
- sions, decline of revivalism, Father Divine, and Lourdes. (PA)
53. Penido, M. T. L. *La conscience religieuse. Essai systématique suivi d'illustrations*. Paris: Téqui, 1936.
54. Pfennigsdorf, E. *Der religiöse Wille. Ein Beitrag zur Psychologie und Praxis der Religion*. Leipzig: Deichert, 1910.
55. Pfieglers, M. *Die Psychologie der religiösen Bildung*. Innsbruck, Munich: Tyrolia, 1935.
56. Pitts, J. *Psychology and religion*. NY: Revell, 1930.
57. Pratt, J. B. *The religious consciousness: a psychological study*. NY: Macmillan, 1920.—There are 4 typical religious aspects: (1) the traditional, based on past authority; (2) the rational, based on reason and the verifiable facts of experience; (3) the mystical, based on a subjective and unverifiable experience; and (4) the moral, which emphasizes practice rather than belief. From this framework, the author discusses the nature of religion, the development of religious consciousness, conversion, belief, worship, prayer, and the place and nature of mystical experience.
58. Rice, W. F. *The psychology of the Christian life*. Chicago: Blessing Book Stores, 1937.
59. Rochedieu, Edmond. *Psychologie et vie religieuse. Psychologie et histoire des religions*. Genève: Roulet, 1948.—The professor of Religious Psychology and the History of Religions of the Geneva Faculty of Protestant Theology discusses the role of psychological knowledge of the conscious life, the unconscious and religious life, moral autonomy, faith and conversion, prayer, and the overcoming of self.
60. Rohrbaugh, L. G. *The science of religion: an introduction*. NY: Holt, 1927.—The author urges acceptance of religion as a science. This would facilitate readjustment of religious difficulties of the young student when first brought into contact with the natural sciences. The history of conversion, prayer, mysticism and immortality is given through the sequence of hypothesis, theory and fact. (PA)
61. Rosling, B. *Some aspects of psychology*. London: Rider, 1936.
62. Russell, W. *Old beliefs and new knowledge*. London: Bale, 1932.—A series of essays mainly concerned with comparative religion. Religious belief is treated mainly as a function of a "psychic area" in the brain of man which was of exceedingly early development. (PA)
63. Rutten, F. J. T. *Het domein der godsdienstpsychologie*. (The field of psychology of religion.) Nijmegen: Central Printing Office, 1937.—The formal objective of the psychology of religion is to investigate religious behavior, which is behavior according to an acknowledged relationship of man to a superior being. Consequently, its branches

- are: general ("normal behavior"), typological (behavior related to sex, temperament, race), genetic (the development of religious behavior) and social (the effects of one's religious behavior on others). Its methods are experimental, statistical, intuitive and introspective. The psychology of religion can aid in determining the value of religion on the basis of what religious behavior has meant in the development of the individual.
64. Sanders, C. F. *The taproot of religion and its fruitage*. NY: Macmillan, 1931.
65. Selbie, W. B. *The psychology of religion*. Oxford: University Press, 1924.
66. Selbie, W. B. *Christianity and the new psychology*. London: Centenary Press, 1939.
67. Sheldon, W. H. *Psychology and the promethean will*. NY: Harper, 1936.
68. Snowden, J. H. *The psychology of religion*. NY: Revell, 1916.
69. Sperry, W. L. *Reality in worship: a study of public worship and private religion*. NY: Macmillan, 1925.
70. Spurr, F. C. *The new psychology and the Christian faith*. NY: Revell, 1925.
71. Starbuck, E. D. *The psychology of religion*. 3rd ed. NY: Scribner, 1912. (1st ed. 1899).—The psychology of religion is regarded as an inductive study of religious phenomena as reflected in individual experience. "The end in view is not to classify and define the phenomena of religion, but to see into the laws and processes at work in the spiritual life." The book is divided into a study of conversion and a section on lines of religious growth not involving conversion. Adolescence is given considerable treatment. A final section compares lines of religious growth with and without conversion.
72. Strauss, A. S. *Psychologie der Götter. Formende Kräfte des Lebens in ihrer psychologischen Bedeutung*. Darmstadt: L. C. Wittich, 1939.
73. Streeter, B. H. *The church and modern psychology*. Evanston, Ill.: Seabury-Western Theological Seminary, 1934.
74. Strickland, F. L. *Psychology of religious experience*. NY: Abingdon, 1924.
75. Strunk, O. *Readings in the psychology of religion*. NY: Abingdon, 1959.
76. Thouless, R. H. *An introduction to the psychology of religion*. Cambridge: Cambridge Univ. Press, 1923. 1936.—This general work discusses the psychological mechanisms involved in the religious experience. In regard to the truth of religious experiences, the conclusion is drawn that "if we find that by following the dictates of religious experience, we build up a system which, on the whole, corresponds with the religious system built up from consideration of the other types of relevant experience—i.e. the facts of the natural world, the historical facts of religions and the facts of the moral consciousness; then we have a very impressive argument for the general validity of religious experience."
77. Trillhaas, Wolfgang. *Grundzüge der Religionspsychologie*. Munich: Kaiser, 1946.—Basing his observations on 20 years experience as a clergyman, the writer draws upon sociology, philosophy, theology, and the history of religion, as well as psychology, in his stated aim of contributing to the understanding of man's religious life. Experimental psychology of religion is limited to schooled subjects and artificial situations: religion should be studied in the setting of everyday existence. Topics examined are: need of religion; types of religious conviction; prayer; conscience; the independence of religious decisions; differences in attitudes depending on sex and age; the relationship of illness and religion, taking into account religious psychopathy.
78. Troeltsch, E. *Psychologie und Erkenntnistheorie in der Religionswissenschaft*. Tübingen: Mohr, 1922.
79. Trout, D. M. *Religious behavior; an introduction to the psychological study of religion*. NY: Macmillan, 1931.
80. Uren, A. R. *Recent religious psychology*. NY: Scribner, 1929.
81. Vidler, A. R. *Magic and religion*. Milwaukee: Morehouse, 1932.—An examination of the attack made by the Bishop of Birmingham (England) on Catholic sacramental doctrine. The attack is based upon prejudice rather than reason, and modern psychology supports this claim. The author's thesis is that religion is "an inborn instinct as well as an acquired sentiment."
82. Vorbrodtt, G. *Zur theologischen Religionspsychologie*. Leipzig: Deichert, 1913.
83. Waterhouse, E. S. *Psychology and religion*. NY: R. R. Smith, 1931.—This book is written primarily for the person who is interested in religion instead of the psychologist interested in the psychology of religious phenomena. The author makes use of many psychological findings from many different fields. He criticizes the writings of many psychologists who have written on the psychology of religion, although most of the book is devoted to the application of psychological findings to such religious problems as suggestion and belief, intellect and religion, the psychology of conversion, prayer, temptation, worship, etc.
84. Weigel (SJ), G. A. *Psicología de la religión*. Santiago: Editorial Difusion Chilena, 1945.—A Catholic theologian discusses some relevant themes of the psychology of religion from a Catholic viewpoint and relates them to Catholic teaching. Subjects discussed include the limits of a scientific psychology of religion, tradition, emotion,



reason in religious formation, the function of instincts in religion, prayer, mysticism, and religious typologies.

85. Wieman, H. N., & Westcott-Wieman, R. *Normative psychology of religion*. NY: Crowell, 1935.—"Normative pertains to the fulfilling of function" and specifically to fulfilling the function of religion. Religion is "devotion to what one holds to be supremely worthful for all human living." The norms, which recur in various practical relations, are: worthfulness of the objective, completeness of loyalty, efficiency of loyalty, sensitivity of loyalty, progression of loyalties, social effectiveness of loyalty. The book is an exposition of the development and application of these norms in a variety of philosophical and educational connections. Social reconstruction

under these auspices is held to be the goal of religion.

86. Witherington, H. C. *The psychology of religion*. Grand Rapids, Mich.: Eerdmans, 1955.

87. Wobbermin, G. *Zum Streit um die Religionspsychologie*. Berlin: Schönbach, 1913.

88. Woodburne, A. S. *The religious attitude*. NY: Macmillan, 1927.

89. Wunderle, G. *Einführung in der moderne Religionspsychologie*. Kempten, München: Verlag J. Kösel & F. Pustet, 1923.

90. Wunderle, G. *Der religiöse Akt als seelisches Problem*. Würzburg: F. Schöningh, 1948.

91. Ziemssen, O. *Die Religion im Lichte der Psychologie*. Gotha: 1880.

## THE NATURE OF RELIGION

92. Amencherla, N. R. Another view of religion. *Indian J. Psychol.*, 1936, 11, 237-245.—The author presents a Freudian interpretation of religion as "arising out of instinctual repression." The reality principle is discarded by the religionist, all of whose wishes come under control of the super-ego, which become over-moral. The ego withdraws into itself, feeling the external world to be painful, and safeguards its sensitiveness against the onslaught of the objective world by the performance of certain acts calculated to save the soul and extirpate the evil. All religious ideas are psychiatric delusions, almost all the visions that saints and sages have seen being hallucinations arising from repressed wishes in the unconscious. Curiosity to know what comes after death is a psychopathic curiosity. The Hindu religion with its doctrine of rebirth offers a sort of psychoanalytic therapy to people in whom the force of the "death instinct" is great. "The easy manner in which the religious walk from spiritual matters into sexual affairs is a historical fact. The very fact that religion constantly talks of sex and sin merely shows how near it is to both." (PA)

93. Ames, E. S. Theology from the standpoint of functional psychology. *Amer. J. Theol.*, 1906, 10, 219-232.

94. Ames, E. S. Religion and the psychical life. *Int. J. Ethics*, 1909, 20, 48-62.

95. Ames, E. S. The psychological basis of religion. *The Monist*, 1910, 20, 242-262.

96. Binet-Sangl , C. Les lois psychologiques de hierog nie. *Rev. Hypnot.*, 1899, 14, 225-229; 266-276; 289-294; 321-325; 353-364.

97. Binet-Sangl , C. Psychophysiologie des religions. *Rev. Hypnot.*, 1901, 16, 129-134; 161-188.

98. Braasch, E. Das psychologische Wesen der Religion. *Z. wiss. Theol.*, 1896, 37, 161-175.

99. Clark, W. H. How do social scientists define religion? *J. soc. Psychol.*, 1958, 47, 143-147.—Questionnaire returns from 68 social scientists indicate that they use the term with different meanings at different times. "If the scientific study of religion is to get off the ground as an academic discipline, it is important that social scientists studying religion make explicit what they consider they are studying." (PA)

100. Cutten, G. B. *Instincts and religion*. NY: Harper, 1940.—"Liberal religion has too long appealed mainly to the intellect, and...the emotional, instinctive nature of man has been ignored."

101. Daugherty, M. *Sex worship and disease (phallic worship): a scientific treatise on religions and symbolism, with special reference to disease of the sexual organs*. Cleveland: Author, 1935.

102. Diel, Paul. *La divinit :  tude psychanalytique*. Paris: Presses Universitaires de France, 1950.—"Existing theories of life are either theological hypotheses which surpass the framework of reason or philosophical hypotheses which are unverifiable. The author tries to fill the gap with a psychology of motivation. The first part of the book is given over to a history of the symbol "God". The second section considers the relations between God and man.

103. Dimock, Hedley S. Trends in the redefinition of religion. *J. Relig.*, 1928, 8, 434-452.—Discussion of contemporaneous attempts to define religion from philosophical and psychological points of view.

104. Flower, J. C. *The psychology of religion*. NY: Harcourt, Brace, 1927.—Basic theory is that all religions are based on a frustration of hitherto adequate modes of response. The religion of the Winnebago Indians is analyzed. The psychological mechanism controlling the birth and development

of this religion is fantasy initiated by frustration. The *Journal* of George Fox shows the same process in a more complex civilization. Psychopathology is conceived of as having little relation to religion, since it deals with fantasies which are never resolved. (PA)

**105.** Gonzáles Enríquez, R. Notas sobre algunos aspectos psicológicos de la religion. *Arch. Neurol. Psiquiat. Méx.*, 1939, 3, 439-449.—Religious feeling is shown to be based on the tendency of mental life to reach toward an objective.

**106.** Hase, K. von. Die psychologische Begründung der religiösen Weltanschauung. *Z. päd. Psychol. Pathol.*, 1901, 3, 1-26.

**107.** Heinzelmann, G. Die Erfahrungsgrundlage der Theologie. *Z. system. Theol.*, 1927, 5, 737-757.—Religious understanding is made possible only through events that have religious significance. A close contact with religious reality is essential. (PA)

**108.** Hoult, T. F. A functional theory of religion. *Sociol. soc. Res.*, 1957, 41, 277-280.—The author proposes a theory of religion which he deems functional because it is cast in terms of at least one aspect of religion's relationship to conditions necessary for existence. Contributions to the struggle for survival are the ultimate justification for the existence of all human institutions.

**109.** Hughes, T. H. *Psychology and religious origins*. NY: Scribner, 1937.—Examines the origin of religion and of the formative religious ideas from the standpoint of psychology, and presents them for the layman.

**110.** Hunger, H. Dr. Joseph Winthuis und die Religionspsychologie. *Z. Religionspsychol.*, 1937, 10, 65-89.—Winthuis maintains that both the theory of androgynism of the deity in primitive society and W. Schmidt's primitive monotheism are based on the premises of religious psychology. This theory, however, is incorrect, first because, as Beth in his *Religion and Magic* has pointed out, it is unnecessary to identify totem ancestors with the high god; and second because Winthuis imputes his own Christian creed to primitive peoples. Androgynism of the high god and totem ancestors is only one of the possible conceptions of the deity, and the general interpretation of myths as sexual creation is similarly biased. Nevertheless, Winthuis' attempt to explore the sexuality of primitives, although inadequate, is still important for the understanding of the problem. (PA)

**111.** King, Irving. The evolution of religion from the psychological point of view. *Amer. J. Sociol.*, 1909, 14, 433.

**112.** King, I. The question of an ultimate religious element in human nature. *Psychol. Bull.*, 1911, 8, 51-52.

**113.** Koehler, F. *Natur und Gott. Eine psychologische Betrachtung über Wissenschaft und*

*Glaubensschaft für den modernen Gebildeten*. Berlin: Liebheit und Thiesen, 1927.—The work culminates in a comparison of the imaginative with the intuitive spirit; the latter acknowledges what the former denies. (PA)

**114.** Lantis, Margaret. The symbol of a new religion. *Psychiatry*, 1950, 13, 101-113.—As natural forces have been conquered throughout civilizational evolution, they have become subordinate in religious development and have given way to concern with social forces, which are most prominent in religious thought today. New symbol-systems will emerge "that will both motivate people in non-destructive social behavior and will emphasize methods in social dealings." (PA)

**115.** Leuba, J. H. The psychological nature of religion. *Amer. J. Theol.*, 1909, 13, 77-85.

**116.** Leuba, J. H. The psychological origin of religion. *The Monist*, 1909, 19, 27-35.

**117.** Leuba, J. H. *The psychological origin and nature of religion*. London: A. Constable and Co., 1909.

**118.** Leuba, J. H. *Theologie und Psychologie. Religion und Geisteskultur*. 1914, 8, 109-118.

**119.** Leuba, J. H. *God or man?* NY: Holt, 1933.—Leuba here presents a climax to his several books on the psychology of religion. The point he endeavors to make is that God and the religions are worn out superstitions which not only can be displaced with profit by more adequate and scientific substitutes but are reactionary and positively harmful. He distinguishes between religion and religions. The latter are systems of outgrown formalism, yet they contribute something of method and purpose to an ethical culture worthy of the term religion. He distinguishes between God as a philosophic first cause and the social God with whom his worshippers fraternize. The latter he regards as a product of human imagination and without objective reality. The body of the book is taken up largely with a broad range of data on psychical forces, psychotherapy as compared with divine healing, intuition, inspiration, and the experiences of the mystics. Religious experiences may be explained without recourse to the supernatural.

**120.** McAuliffe, Sister Agnes. *Some modern non-intellectual approaches to God*. Washington, D. C.: Catholic University of America Press, 1934.

**121.** Malan, J. The possible origin of religion as a conditioned reflex. *Amer. Mercury*, 1932, 25, 314-317.—The author describes the behavior at sunrise and sunset of baboons and other African animals observed by himself and others. He suggests that this behavior, involving fixating the sun, chattering, etc., may be explained as an example of the conditioned reflex. He further suggests that it may be the animal forerunner of sun-worship in primitive human behavior. (PA)

122. Mandel, H. *Metapsychologie. Ein systematischer Beitrag zur Glaubens- und Religionsgeschichte der Menschheit. Mit einer Anhang: Der Unsterblichkeitsglaube der Menschheit.* Leipzig: Barth, 1935.
123. Many, J. B. *El pensament i la image. Criterion*, 1934, 10, 187-217.—The author discusses the relation of thought and image to the psychology of the teachings of Christ.
124. Maresca, M. La religione come espressione della vita associata. *Ric. Relig.*, 1931, 7, 214-226.
125. Matthews, Shailer. Theology from the point of view of social psychology. *J. Relig.*, 1923, 3, 337-351.—The following points are touched on: (1) Theology is an expression of group belief as opposed to philosophy which is individual. (2) Theology's meaning is found in study of its social origins. (3) Most theological terms are social "patterns." (4) Theology derives from ritual and custom, which antedate doctrine. (5) Theology is thus functional and its value is determined by the degree to which it promotes the religious life of the group.
126. Nabert, J. Les instincts virtuels et l'intelligence dans "Les deux sources de la morale et de la religion." *J. de Psychol.*, 1934, 31, 309-336.
127. Naecke, P. Die angebliche sexuellen Wurzel der Religion. *Z. Religionspsychol.*, 1908, 2, 21-38.
128. Nass, G. Religiöse Werterlebnisse. Experimentelle Untersuchung zur Psychologie der religiösen Wertung. *Z. Religionspsychol.*, 1933, 6, 13-37.—Nass examines the work of Werner Gruhn concerning the experience of religious values, and believes that Gruhn's assertion that the processes of acceptance and rejection treat of the elementary processes of consciousness does not follow from his protocols. Nass performed a new experiment: (1) an analysis of religious valuation in the case of singly presented objects of value, and (2) valuation in the case of the presentation of two objects of value. Gruhn's "feeling of value" is defined. (PA)
129. Pauli, R. Das Wesen der Religion. *Unsere Welt*, 1938, 30, No. 3, 49-56. Also in *Arb. psychol. Inst. Univ. Münch.*, 1938, 9.
130. Pear, T. H. *Religion and contemporary psychology.* (Riddell memorial lectures.) London: Oxford Univ. Press, 1937.—In a series of 3 lectures the author discusses "the sense of reality," "conscience and moral behavior," and "personal relationships" as they relate to religion and psychology. To a psychologist "reality" may mean very different things; objects perceived through the senses, memory images, desires and needs, are all psychically real. When we inquire into the nature of conscience, it seems that every human being has some standard of conduct which he will not lightly break. The standards are not merely sets of rules but are the result of a succession of moral choices between ideas of ourselves as being one sort of person rather than another. These pictures of ourselves are derived partly from our parents in childhood, partly from all the human relationships into which we enter. The attitude of the Christian church toward personal relationships and their concomitant class feeling are discussed in the last lecture. (PA)
131. Pfennigsdorf, E. *Der religiöse Wille. Ein Beitrag zum psychologischen Verständnis des Christentums und seiner praktischen Aufgaben.* Leipzig: Deichert, 1927.—In the psychology of religion, objective methods must be supplemented by introspection. The author tries to show the connection between faith and the normative spiritual life. Really living faith is based everywhere on normative necessity which has unconditional validity. (PA)
132. Rahn, C. *Science and the religious life: a psychophysiological approach.* New Haven: Yale University Press, 1928.—There is no necessary connection between the naturalistic hypothesis and an attitude of despair. The hypothesis has been linked to a doctrine of finalism which holds that organic evolution has reached a term in man and further evolution will be social. There is no reason why science should not tap the same springs of hidden energy in man which have been utilized in the religious experiences of the race and the individual. (PA)
133. Reiser, O. L. The biological origins of religion. *Psychoanal. Rev.*, 1932, 19, 1-22.—According to the naturalistic view, religion is developed out of the responses of organisms living together in a common physical environment. The striking similarities between the different forms of religions are only partly explained by the theory of cultural diffusion; similarity of psychological motivation must also be involved in the explanation. There must be an external stimulus and an internal response to that stimulus acting together. Sun and star worship are universal in primitive religions. The presence of these heavenly bodies is the external stimulus; a tendency for all forms of life to respond to light is the internal response. These biological responses to light, plus a recognition of its beneficial effects, caused primitive peoples to express gratitude to the sun, whence came light, and to worship it. As social life became more complex, symbols began to function. The symbol as a social product is arbitrary; the person who is educated to it by social heredity responds to the symbol as if it were the original biological stimulus. Thus for the original tendency to sun worship, symbols are substituted. These symbols bear traces of their relation to the old sun worship: we say that heaven is above, that the gods sit on high, that we must look up for guidance and light. The gods of good and evil are respectively those of light and darkness in all religions. (PA)
134. Sayre, L. C. Religion and culture. *Relig. Educ.*, 1950, 45, 259-266.—Our day is characterized

by intercultural and interreligious conflict. Not only truth but effective cooperation is necessary, and to attain both, we must be "willing to modify each of these values in order to combine them."

**135.** Schindler, C. J. Psychology and religion: a study of recent trends. *Lutheran Quart.*, 1951, 3, 263-270.—Original attempts of psychologists to study religion were directed toward abnormal phenomena. Since Freud, the emphasis has shifted to a consideration of what religion contributes to the formation of character. The recent work of Jung, Schaer, Fulton Sheen, Keenan, Fromm, Rank, Roberts, Allport, and others are critically discussed.

**136.** Schroeder, T. Erotogenese der Religion. *Z. Religionspsychol.*, 1908, 1, 445-455.

**137.** Schroeder, T. Religion and sensualism. *J. relig. Psychol.*, 1910, 3, 16-28.

**138.** Schroeder, T. Erotogenesis of religion. *J. relig. Psychol.*, 1912, 5, 394-401.

**139.** Schroeder, T. The protogenetic interpretation of religion. *J. relig. Psychol.*, 1914, 7.

**140.** Starbuck, E. D. The instinctive basis of religion. *Psychol. Bull.*, 1911, 8, 52-53.

**141.** Stern, W. Religiosität als absolute Introzeption. *Z. Religionspsychol.*, 1931, 4, 57-60.

**142.** Stoops, J. D. The psychological basis of religious nurture. *Relig. Educ.*, 1906, 1, 123-128.

**143.** Stransky, E. Religion und Psychopathologie. *Z. Religionspsychol.*, 1933, 6, 97-113.—"Religion in itself, this 'metabionical determinant in human

life' (Beth) is nothing pathological, and also the enormous number of quantitative and qualitative differences of the psychic radicals of the religious complex are normal psychic phenomena."

**144.** Tuttle, H. S. Religion as motivation. *J. soc. Psychol.*, 1942, 15, 255-264.—Religion "uniquely provides for the conditioning of attitudes, the integration of values, and the dramatic symbolization of all ideal attitudes and values. To the degree that religious training emphasizes the cultivation and application of values, rather than the acceptance of dogma, the full potentialities of religion as a motivating force will be realized."

**145.** Valentine, C. H. *What do we mean by God?* NY: Macmillan, 1929.

**146.** Valli, L. *Il fondamento psicologico della religione*. Rome: 1904.

**147.** Vorbrodt, G. *Beiträge zur religiösen Psychologie: Psychobiologie und Gefühl*. Leipzig: 1904.

**148.** Warner, H. E. *The psychology of the Christian life*. NY: Revell, 1910.

**149.** Wright, W. K. A psychological definition of religion. *Amer. J. Theol.*, 1912, 16, 385-409.—Various attempts on the part of psychologists of religion to formulate a definition of religion are criticized. A definition is offered: Religion is "the endeavor to secure the conservation of socially recognized values through specific actions that are believed to evoke some agency different from the ordinary ego of the individual, or from other merely human beings, and that imply a feeling of dependence upon this agency."

## NATURE AND METHODS OF THE PSYCHOLOGY OF RELIGION

**150.** Andres, F. Das religiöse Leben und seine psychologische Erforschung. *Z. Kath. Theol.*, 1944, 68, 39-52.—The author surveys the psychology of religion in regard to the history of its development, the notion of religion it encompasses, experimental approaches to the subject, and recent conceptualizations of religious phenomena.

**151.** Argyle, M. The statistical study of religious behaviour. *Bull. Brit. Psychol. Soc.*, 1958, 34, 65-66. Abstract.

**152.** Benda, C. E. Ueber die Grenzen der Religionspsychologie. *Z. Religionspsychol.*, 1932, 25, 1-12.

**153.** Beth, K. Religionspsychologie als Existenzialpsychologie. *Z. Religionspsychol.*, 1933, 6, 1-12.—It has been shown that the old type of psychology is no longer tenable as new points of view and methods come into existence. All the types of psychology, Gestalt, totality, behavioristic, and the like, have been working in parallels and as long as this is the case no clear picture of the human mind may be procured. The author takes

up Bühler's combination method and the work of Heidegger and Nicolai Hartmann. The deep stratum of existential foundations may be approached through observation.

**154.** Beth, M. Religiosität und Religion (mit Ueberblick über die religionspsychologische Forschung). *Theol. Blät.*, 1931, 10, 33-45.

**155.** Billia, L. M. On the problem and method of psychology of religion: psychology more than a science. *The Monist*, 1910, 20, 135-139.

**156.** Blacker, C. P. Galton's outlook on religion. *Eugen. Rev.*, 1946, 38, 69-78.—Galton looked on eugenics as a science to be studied and pursued, a practice to guide social policy, and a factor in religion. His views may be summarized as follows: (1) Tribal religions, concerned with the process of birth, marriage, and death, serve a biological purpose in bringing about cohesiveness and tribal strength. (2) Man has exerted enormous efforts on the distribution of human races. (3) Mental and moral qualities are inheritable and malleable. (4) Man's faculties are increasingly

unequal to the needs of his civilization. (5) Over-severe struggle and competition may retard social and evolutionary progress. (6) Religion should be concerned with the furtherance of human evolution. (7) Prayer is subjectively but not objectively effective, and the efficacy of prayer is a legitimate field of scientific inquiry. As a science, eugenics produces data; as a religion, it evokes appropriate responses to emotional facts; and as a social policy, it translates the aroused emotions into needed practical measures. (PA)

157. Bower, W. C. Contribution to the psychology of religion. *Relig. Educ.*, 1952, 47, 67-70.—George A. Coe's theories are discussed. According to Coe, religious values can be effective only if they are functionally related to experiences. "They must have their genesis in experience and operate in experience as actors of evaluation and control, rather than be imposed upon experience from some assumed 'supernatural' and authoritative source." (PA)

158. Bremer, D. H. George Albert Coe's contribution to the psychology of religion. Unpubl. Doct. Dissert., 1949, Boston U.

159. Browning, W. P. James Bissett Pratt's psychology of religion. Unpubl. Doct. Dissert., 1950, Boston U.

160. Chave, E. J. Measurement of ideas of God. *Relig. Educ.*, 1932, 27, 252-254.—Chave refers to two published Ph.D. theses, one aimed to analyze the ideas of God held by 75 primary children by means of interviews, and those of 443 junior and intermediate children by questionnaires. While the results were not entirely satisfactory, the method was suggestive. The other used a vocabulary test, a rating scale to show the effect of faith in God upon conduct, an attitude scale to measure trust in God, and a check list to determine the nature and certainty of beliefs about God.

161. Chave, E. J. *Measure religion: fifty-two experimental forms*. Chicago: Univ. of Chicago Book Store, 1939.

162. Coe, G. A. What constitutes a scientific interpretation of religion? *J. Relig.*, 1926, 6, 225-235.—Science conventionalizes experience, aiming at universal factors, and to that extent a certain amount of abstraction is essential. But religious experience possesses individual and emotional elements which it is difficult to standardize. The recognition of personal selves is as important as the classification of what is common to all selves. A psychological account of religion must recognize this.

163. Cronbach, A. The psychology of religion. *Psychol. Bull.*, 1933, 30, 327-361.—361 titles are reviewed under the headings: psychoanalytic studies; non-psychoanalytic studies; theoretical studies (divided into studies on children, students, other youth, and adults, and employing as meth-

ods statistics, case histories, introspections, questionnaires, literary effusions, etc.); practical studies (for psychiatrists, for teachers, for clergymen, faith healing, and church methods and prayer); and non-scientific studies. "We should note the extent to which this literature departs from scientific canons . . ."

164. David, Madeleine. *Phénoménologie et histoire religieuse. Remarques psychologiques*. *J. Psychol. norm. path.*, 1955, 52, 384-391.—A critical summary of recent developments in the fields of history, philosophy and psychology of religion, with emphasis on some current controversies.

165. Dawson, G. E. Suggestions towards an inductive study of the religious consciousness. *Amer. J. relig. Psychol.*, 1913, 6, 50-59.

166. Dörner, A. Über die Begrenzung der psychologischen Methode der Religionsforschung. *Z. Religionspsychol.*, 1907, 1, 185-193.—The author concludes that there is no special psychology of religion, but only those laws which are universally valid in the field of psychology and which condition the religious life in so far as it is a psychological process.

167. Faris, Ellsworth. What constitutes a scientific interpretation of religion? *J. Relig.*, 1926, 6, 236-242.—Scientific interpretation of religion must include an understanding of its origin, differentiation from related activities and a statement of its function. The author distinguishes religion from science and from theology.

168. Fischer, A. *Religionspsychologie Untersuchungsmethoden im Dienst von Kinderforschung und Pädagogik*. *Z. päd. Psychol.*, 1927, 28, 10-19; 74-80; 141-152.—The meaning and content of the psychology of religion and its relation to the history and philosophy of religion is discussed. Methods must include a study of spontaneous expressions of religious experience. Experiments can be made only in a limited sense. The chief method of study is systematic observation, by means of which the spontaneous religious expressions of the child are recorded. The second important method is systematic inquiry of specific forms of religious experience by oral or written questioning or by particular tasks, e.g., compositions. (PA)

169. Flournoy, Th. *Les principes de la psychologie religieuse*. *Arch. de Psychol.*, 1903, 2, 33-57.

170. Gernet, Louis. *Histoire des religions et psychologie. Confrontations d'aujourd'hui*. *J. de Psychol.*, 1954, 51, 175-187.—Traces the changes which have taken place in the psychological study of religious phenomena. We have managed to eliminate many false problems, particularly the attempt to retrace with the help of *a priori* psychological categories the history of religion from its origins.

171. Gregory, W. E. The psychology of religion: some suggested areas of research of significance to

- psychology. *J. abn. soc. Psychol.*, 1952, 47, 256-258.—Points out some major areas in which research can have general value, such as: the sect personality, individual experience, the psychology of beliefs and doctrines.
172. Gruehn, W. *Die Theologie K. Girsengsohns. Umrisse einer christlichen Weltanschauung.* Gütersloh: Bertelsmann, 1927.—The author discusses the present spiritual situation, the problems according to Girsengsohn, and the solution. Girsengsohn's aim was to follow up certain fundamental lines in transforming "the forgotten heritage of the fathers into modern forms of thinking." The mooring of dogmatism to the empirically demonstrable religious experience is characteristic for him. He took the psychology of religion to be a science of facts in contrast to others. His attack on religious feeling is very important and the living ego-relationship and the idea of God were in the foreground of his researches. (PA)
173. Gruehn, W. Die empirische Religionsforschung der Gegenwart. *Arch. Religionspsychol. Seelenführung*, 1929, 4, 6-18.
174. Gruehn, W. D. La psychologie différentielle de la religion. *Lumen Vitae*, 1957, 12, 253-261.—This discussion of problems in the scientific study of religious psychology touches on the difficulties of establishing such a science, methods, schools of thought, fundamental religious types, differentiation in the function of secondary characteristics. The author observes that there is a trend toward more vital and concrete emphases.
175. Haydon, A. E. What constitutes a scientific interpretation of religion? *J. Relig.*, 1926, 6, 243-249.—Scientific study of religion must avoid bias due to apologetic or philosophical interests or cultural prejudice. Other problems are the definition of religion, and the correlation of social and psychological sciences in interpretation of the environment out of which religion grows.
176. Haynes, Rowland. Case-taking in the psychology of religious experience. *Psychol. Bull.*, 1911, 8, 50-51.
177. Hellpach, Willy. *Grundriss der Religionspsychologie. (Glaubenseelenkunde.)* Stuttgart: Ferdinand Enke, 1951.—"Psychology of religion attempts to study the psychic bases, motives, phenomena and effects of what we call religion." It brings to bear the tools of psychology upon the phenomena of religious history. Hellpach analyzes a number of religious phenomena and provides *a priori* answers.
178. Höffding, H. Problème et methode de la psychologie de la religion. *Rapports du VI. Congrès International de Psychologie.* Genève: Kündig, 1910, pp. 106-118.
179. Journet, C. Les voies nouvelles en psychologie religieuse. *Rev. des Jeunes*, 1920, 23.
180. King, Irving. The real and the pseudo-psychology of religion. *J. Phil.*, 1905, 2, 622.
181. King, Irving. Some problems in the science of religion. *Harvard Theol. Rev.*, 1910, 3.
182. Kubo, Y. [The religious experience investigated by a retrospective method.] *Trans. Inst. Child Stud.* (Japanese), 1934, 16, 991-1014.—Statistical treatments of 107 university and college students' descriptions regarding their own religious experience. In childhood the religious experience comes passively from imitation and suggestion, and satisfies itself with superficial formal religion; in early and true adolescence there takes place a pause or standstill in religious experience—sometimes an aversion to it makes its appearance; in later adolescence a religious revival comes—the children find a conflict between their view of the real world and the religious view of the world, become critical and reflective and seek to find reconciliation among several different views. (PA)
183. Leonard (OP), A. Incertitudes et perspectives en psychologie religieuse. *Suppl. Vie Spir.*, 1953, 25, 215-242.—A discussion of recent works of the psychology of religion. The author points out that recent trends in French personalism and German phenomenological psychology sound more like general psychology and thus may have a beneficial influence on the psychology of religion.
184. Leuba, J. H. The field and the problems of the psychology of religion. *Amer. J. relig. Psychol.*, 1904, 1, 155-167.
185. Leuba, J. H. Can science speak the decisive word in theology? *J. Phil.*, 1913, 10, 411-414.
186. Leuba, J. H. The task and the method of psychology in theology. *Psychol. Bull.*, 1915, 12, 462-470.—A discussion of methods of study of religious phenomena contained in 4 German works of Troeltsch and Wobbermin.
187. McDougall, W. *Religion and the sciences of life, with other essays on allied topics.* London: Methuen, 1934.—This volume contains 15 essays on "religion, evolution, psychic research and eugenic reform." In the author's view these topics are so closely related as to be but four aspects of one great topic—"man's place in the universe." The great obstacle to the advance of science and the progress of civilization is "materialism." This is embodied in the Apollonian theory of man, and its features are mechanism, intellectualism, the Darwinian as opposed to the Lamarckian view, eugenics as opposed to eugenics. What is needed is a repudiation of materialism and a recognition of purpose in life and the cosmic order. This is even now being effected by such movements as purposive and functional psychology, *verstehende* and *geisteswissenschaftliche* psychology, personalism, psychical research, educational and social experimentation. All such movements represent the Dionysian theory of man. The righting of the sciences of life and the harmonizing of them with religion will promote an improved world civilization. Such sciences include, besides psychology and biology, anthropology, eugenics and history. A

proper development of them, challenging the false supremacy of physical science, makes for scientific, cultural, ethical, and political advance. (PA)

188. Mandel, H. *Die Erkenntnis des Uebersinnlichen*. I. Hauptteil. 1. Teil: *Genetische Religionspsychologie*. Leipzig: Deichert, 1911.

189. Maréchal (SJ), J. Science empirique et psychologie religieuse. *Rech. Sci. Relig.*, 1912, 3, 1-61.—This is a discussion of the objects, law and methodology of positive science, laws of scientific induction and theoretical construction applied to the psychology of religion as an attempt at scientific elaboration. The author concludes that scientific method is incapable of giving a complete explanation of religious phenomena. The progress to further research and knowledge of man's religious life must be placed in a broader context. Reprinted separately, Paris: 1912.

190. Mehta, P. D. Methoden und Richtungen der religionspsychologischen Forschung der Gegenwart. *Arb. psychol. Inst. Univ. Münch.*, 1938, 9.

191. Michael, J. L. Empirical psychological studies of religion: a survey. *Amer. Psychologist*, 1950, 5, 468. Abstract.

192. Munnynck (OP), M. P. de. Introduction générale à l'étude psychologique des phénomènes religieux. *Rev. Sci. Phil. Théol.*, 1914, 8, 5-50.—Survey of current methods and ideas in psychology of religion.

193. Murphy, G. A note on method in the psychology of religion. *J. Phil.*, 1928, 25, 337-345.—The scientific study of the psychology of religion has been aided mainly by abnormal psychology, child psychology and animal psychology. We have not yet done adequate work in studying the more serious forms of religion, as in genuine mysticism. More quantitative and genetic studies are needed. (PA)

194. Nass, G. *Beiträge zur experimentellen Religionspsychologie*. Univ. Bonn Diss., 1931.

195. Nelson, M. O., & Jones, E. M. An application of the Q-technique to the study of religious concepts. *Psychol. Rep.*, 1957, 3, 293-297.—An adaptation of the Q-technique was applied to the study of the Christian deity concepts of God and Jesus was compared with the parent concepts of mother and father. The correlations obtained for 16 Ss indicated: (a) that the deity concepts were more closely related to the mother concept than to the father concept for Ss investigated; and (b) that the adaptation of the Q-technique used may have value for further study of religious concepts. (PA)

196. Neumann, J. Kritische Erwagungen zur religionspsychologischen Methode Girgensohns. *Z. Religionspsychol.*, 1931, 4, 201-208.—Neumann believes that Girgensohn and Gruhn have made things too easy for themselves by rejecting psychoanalysis. He considers a combination of analytical and experimental psychology possible. In

any case, psychoanalysis has also proven that an understanding of the adult is impossible without careful analysis of his mental development. Girgensohn has not properly appreciated the unknown; consequently his theory of emotions becomes involved. (PA)

197. Neumann, J. Erweiterung der Girgensohnschen experimentellen Methode durch ganzheitliche und tiefenpsychologische Methode. *Z. Religionspsychol.*, 1935, 8, 79-102.—In all religious attitudes Neumann distinguishes between personal and objective constants of value. Spranger's "political man" is not only the aggressive man who subordinates all objective values to his ego, but the passive depressive man as well, who merely hides his activity behind apparently passive means. This movement from depressive to aggressive within a single personality distinguishes Adler's "nervous" characters, who strive for security. In reality, all psychic life is centered upon objective values. If holiness has an intrinsic worth, belief is the recognition of this and the attitude toward it, while unbelief arises from a conflict of values. (PA)

198. Pacheu, J. Sur la méthode en psychologie religieuse. *Rev. de Phil.*, 1912, 13, 371-392.

199. Penido, M. T. L. Psychologie religieuse, phénoménologie et théologie. *Rev. Thom.*, 1932, 37, 195-225.—This is a discussion of the possibility of a psychology of religion. Denial of all legitimacy or possibility of a psychology of religion is really a misunderstanding of the nature of psychology. Problems raised by the relation of the psychology of religion with both phenomenology and theology are discussed.

200. Phillips, Bernard. The psychology of irreligion. *Hibbert J.*, 1947-48, 46, 129-137.—The author attacks the fallacies of geneticism and psychologism as they have taken shape in the psychological study of religion. He sees this as a reflection of a more general difficulty with psychological method—"psychology as a science applies to man in the measure that his behavior is not truly human."

201. Pinard (SJ), H. Les méthodes de la psychologie religieuse. *Rev. Néo-Schol. de Phil.*, 1923, 25, 263-293; 376-409.—This is a lengthy discussion of the psychology of religion under a number of headings: research methods (introspection, observation, experimentation), conditions for critical investigation, and the documentation, classification and interpretation of results. This type of study is highly complex particularly in regard to controlling hypotheses. There is need of greater insistence on differential aspects and to complete the elaboration of empirical psychology by rational psychology.

202. Rademacher, —. Die Religionspsychologie, ihre Entstehungsgeschichte, Methode, und Bewertung. *Theologie und Glaube*, 1911, 3, 633-647.

203. Rusk, G. Y. Cooperative research in the science of religion. *Phil. Sci.*, 1951, 18, 259-261.—The



author, director of the Society for Religious Culture, invites descriptions of projected research relevant to the development of a science of religion. He suggests research in 2 areas: psychiatry and psychical research, and statistical generalization. The fusion of the ideal with the real would provide an ontology for religion, lay the foundations for a science of religion, and enable us to overcome our basic cultural conflicts. (PA)

**204.** Schaub, E. L. The present status of the psychology of religion. *J. Relig.*, 1922, 2, 362-379.—The article surveys the sources from which religious psychologists derive their data, their methods and assumptions, and their conclusions regarding the relation of the psychology of religion to theology. Future problems for the psychology of religion are discussed.

**205.** Schaub, E. L. The psychology of religion in America. *Symposion*, 1926, 1, 292-314.—The status of the psychology of religion in America is farther advanced than elsewhere. The author warns against misconstruing data because of misconceptions, excessively rigorous mechanism, divorcing the study of religion from the rest of psychology, and the failure to give historical and environmental conditions their due in the formulation of conclusions.

**206.** Schaub, E. L. The psychology of religion in America during the past quarter-century. *J. Relig.*, 1926, 6, 113-134.—The most prominent theories of the psychological source of religion during the first 25 years of this century are described and the methods of investigating religious phenomena are cataloged. Some suggestions are offered for critical evaluation of psychological studies in religion.

**207.** Schlink, E. *Emotionale Gotteserlebnisse*. Leipzig: Barth, 1931.—Methodological questions on religious psychology—primarily on the empirical and psychological contributions to the genetic development of emotional experiences of God.

**208.** Schlüter, J. Religionspsychologische Biographienforschung. *Arch. Religionspsychol.*, 1914, 1, 202-210.

**209.** Schmidt-Japung, —. Ueber die sogenannte "religionspsychologischen Zirkel." *Arch. ges. Psychol.*, 1932, 86, 221-230.—The method of the religious-psychological circle may be defined as follows: Beginning with a personal religious experience, to interpret the spiritual life of others, and by clarifying one's view of the specifically religious, to return to the observation of one's own religious consciousness; by broadening and intensifying this reciprocal progress in the understanding of religious life in its various forms of expression, to derive the specific religious motives of the whole historical complex of religious life as clearly as possible. It involves a scientific and theological evaluation of a general basic experience, the so-called idealistic experience of truth and reality. It presupposes a general basic intuition of truth. This "idealistic Urphänomen" has been shattered by the philosophy of the present

time, and along with it the religious-psychological circle has received a blow. In fact the entire question concerning the relationship between theology and philosophy has assumed a new aspect. (PA)

**210.** Sen, B. The standpoint of religious psychology. *Indian J. Psychol.*, 1935, 10, 119-125.—Just as ancient and medieval systems of thought were dominated mainly by religious outlook, so philosophy in India has always been essentially spiritual. It is the business of the philosophy of religion to treat systematically of the Deity, his nature and relation to the world. For ages religion has been studied only from a philosophical point of view. The development of psychology as a distinct empirical science has made possible a psychological approach to the study of religion. Comparative study of religions should not be confused with the psychology of religion, since the former does not enquire into "those religious happenings which take place and forces which exist in the human soul."

**211.** Spier, L. The association test as a method of defining religious concepts. *Amer. Anthropol.*, 1927, 29, 267-270.—Religious concepts among primitives are vague, and in some cases association tests may aid in their discovery, the religion of a people being assumed to be "the sum of all the beliefs held by every one of them." (PA)

**212.** Stählin, W. Die Verwendung von Fragebogen in der Religionspsychologie. *Z. Religionspsychol.*, 1912, 5, 394-408.

**213.** Stählin, W. Experimentelle Untersuchungen über Sprachpsychologie und Religionspsychologie. *Arch. Religionspsychol.*, 1914, 1, 117-194.

**214.** Starbuck, E. D. Development of the psychology of religion. *Relig. Educ.*, 1913, 8, 426-429.

**215.** Starbuck, E. D. Psychology of religion. In Monroe, W. S. (ed.) *Encyclopedia of educational research*. NY: Macmillan, 1941. Pp. 865-869.—The origins and methods of the psychology of religion are outlined. Methods described are: descriptive and evaluational, biographical, cross-section study of groups, study of types, psychoanalytic, objective testing, and psychophysical methods. Suggestions are made for needed research.

**216.** Strunk, O. The present status of the psychology of religion. *J. Bible Relig.*, 1957, 25, 287-292.

**217.** Strunk, O. Jr. A redefinition of the psychology of religion. *Psychol. Rep.*, 1957, 3, 138.—The following definition of the psychology of religion is offered: The psychology of religion is that branch of general psychology which attempts to understand, control and predict human behavior, both propiariate and peripheral, which is perceived as being religious by the individual and which is susceptible to one or more of the methods of psychological science. (PA)

**218.** Strunk, Orlo, Jr. A redefinition of the psychology of religion: with special reference to cer-



tain psychological theories of Gordon W. Allport. *Dissertation Abstr.*, 1957, 17, 2075-2076.

219. Strunk, O., Jr. Note on self-reports and religiosity. *Psychol. Rep.*, 1958, 4, 29.—The difference obtained between high self-rating scores and low self-rating scores on the Allport-Vernon-Lindzey Study of Values proved to be non-significant in the religious area. No significant differences were discovered in any of the 6 areas of the AVL. (PA)

220. Strunk, O., Jr. The psychology of religion: an historical and contemporary survey. *Psychol. Newsltr.*, NYU, 1958, 9, 181-199.—15 trends in the contemporary psychological study of religion are developed and referenced to the literature in the field.

221. Sturges, H. A. Methods of comparing orthodoxy and piety. *Amer. sociol. Rev.*, 1937, 2, 372-379.—The author drew up separate questionnaires to measure orthodoxy and piety, and they were administered to college students and church groups in southeastern South Dakota in 1935. No measures of reliability or validity are reported. Average scores on orthodoxy and piety of 5 denominational groups give a Pearson  $r$  of .99. Individuals' scores on piety and orthodoxy give a Pearson  $r$  of .47. Comparative scores and responses to particular items are given for the separate groups studied. The author is interested in further application of such methods "as useful for the establishment of just standards of religious belief and practice, and for the determination of sound policies of religious education." (PA)

222. Suzuki, E. Research in ideas of Christianity. *Jap. J. Psychol.*, 1932, 7, 929-942.

223. Talbert, E. L. On Francis Galton's contribution to the psychology of religion. *Scient. Mo.*, 1933, 37, 53-54.—Galton applied objective methods to the objective efficacy of prayer, sought explanation of visions in the known mechanisms of the mind, found divines more sickly than other professional men, and found excessive piety related to sexual disorganization. (PA)

224. Thieme, K. *Zu Wundts Religionspsychologie*. Leipzig: Hinrichs, 1910.

225. Thouless, R. H. Scientific method in the study of the psychology of religion. *Char. Pers.*, 1938, 7, 103-108.—There is a marked poverty of scientific knowledge in the psychology of religion. Among the causes are the inadequacy of trained research workers, the relative inaccessibility of laboratory material, and the lack of adequate methods of studying the phenomena concerned. The following methods show some promise of results: controlled introspection, study of psychophysiological conditions, statistical analysis, and the use of tests and rating scales. (PA)

226. Thouless, R. H. Has psychology explained religion away? *Hibbert J.*, 1950-51, 49, 372-379.—The author criticizes the antireligious bias in the work of James, Freud, and Leuba. "I should like

to assert quite definitely that in general psychologists do not suppose that psychology has explained religion away."

227. Thouless, R. H. Psychology and religion. *Church Quart. Rev.*, 1955, 156, 137-149.—The history of psychological approaches to religion is described in brief. The author emphasizes the movement from attitudes antagonistic to religion to those in our own day which are more favorable.

228. Tibbs, A. E. Some basic problems in a psychology of religion. *Amer. Psychologist*, 1946, 1, 444. Abstract.

229. Tumarkin, A. Aufgaben der Religionspsychologie. *Z. Religionspsychol.*, 1931, 4, 60-64.

230. Van Teslaar, J. G. The problem and the present status of religious psychology. *J. relig. Psychol.*, 1914, 7, 214-236.

231. Vorbrodtt, G. Zur Religionspsychologie: Prinzipien und Pathologie. *Theologische Studien und Kritiken*. 1906, p. 237.

232. Welford, A. T. An attempt at an experimental approach to the psychology of religion. *Brit. J. Psychol.*, 1946, 36, 55-73.—182 subjects were given 4 prayers differing somewhat in language and subject matter and were asked to place them in order of preference. Groups of subjects were found to show significantly different group preferences. Those who did the most church-going laid the most stress on the mode of expression of the prayers, upon beauty and dignity of expression as opposed to simplicity and directness, and upon the affective as opposed to the intellectual aspects of the subject matter. Nonchurch-goers showed a preference for simplicity and directness; and so also did those church-goers who were doing social work with children. The preference for a prayer was increased when it was regarded as familiar or aroused associations. (PA)

233. White, L. A. An anthropological approach to the emotional factors of religion. *J. Phil.*, 1926, 23, 546-554.—Among primitive peoples, religion affects almost the whole of their cultural behavior and is fundamentally a matter of affective states. The nature of such affective states is discussed at length. Hallucinations, dreams, ceremonies and rituals are considered.

234. Wielandt, R. A. *Das Programm der Religionspsychologie*. Tübingen: Mohr, 1910.

235. Wieman, H. N. *Religious experience and scientific method*. NY: Macmillan, 1926.

236. Wilson, M. H. *A test of religious aptitude; a test of religious aptitude concerning people; a test of religious aptitude concerning nature*. Chicago: Stoelting, 1935.—On the first test the subject grades himself in respect to 50 experiences placed in each of 3 categories: "helpful," "neutral," and "harmful." The subject rates the influence of relatives, occupations, voluntary service, writings, and the age to the degree to which they are help-

ful, neutral, and harmful in the second test. The influences of seasons, geography, weather, solar system, animals, and plants on religious feelings are rated in the third test. (PA)

**237.** Winkler, R. Die sogenannte "religionspsychologische Methode" und der Idealismus. Eine Erwiderung. *Arch. ges. Psychol.*, 1934, 90, 289-296.

**238.** Wobbermin, G. Der gegenwärtige Stand der Religionspsychologie. *Z. angew. Psychol.*, 1909, 3.

**239.** Wobbermin, G. Aufgabe und Bedeutung der Religionspsychologie. *Protok. des 5. Weltkong. f. freies Christentum u. Religiösen Fortschritt*. Berlin. 1910.

**240.** Wobbermin, G. Der Kampf um die Religionspsychologie. *Intern. Wschft. Wissenschaft, Kunst Technik*, 1911, 5.

**241.** Wobbermin, G. Psychologie und Erkenntnistheorie der religiösen Erfahrung. *Weltanschauung, Philosophie und Religion*. Berlin: Reichl, 1911.

**242.** Wobbermin, G. *Die religionspsychologische Methode in Religionswissenschaft und Theologie*. Bd. I. Leipzig: Ainrich, 1913.

**243.** Wobbermin, G. Religion; die Methoden der religionspsychologischen Arbeit. In Abderhalden, E. (ed.) *Handbuch der biologischen Arbeitsmethoden*. VI. *Methoden der experimentellen Psychologie*. Berlin: Urban & Schwarzenberg, 1928.

## PSYCHOLOGY OF RELIGION

**244.** Allbeck, W. D. Some notes on a selected bibliography of recent publications on the psychology of religion. *Lutheran Church Quart.*, 1933, 6, 192-197.—Discussion of recent works in the psychology of religion, published from 1926 to 1932.

**245.** Berguer, G. *Psychologie religieuse. Revue et bibliographie générales*. Genève: Kündig, 1914. (*Archives de Psychologie*, 1914, 14, 1-91.)

**246.** Beth, K. Die moderne Religionspsychologie. *Theol. Rundschau*, 1932, 4, 310-328; 1933, 5, 35-52.—A review of several works published in the psychology of religion from 1928 to 1931.

**247.** Bliguet (OP), M. J. Psychologie religieuse. *Rev. des Sci. Phil. Théol.*, 1921, 10, 80-89.—A bulletin discussing recent works in the psychology of religion.

**248.** Bliguet (OP), M. J. Psychologie religieuse. *Rev. Sci. Phil. Théol.*, 1922, 11, 94-102.—A bulletin discussing some recent works in the psychology of religion.

**249.** Chatelain (OP), F. M. Psychologie religieuse. *Rev. Sci. Phil. Théol.*, 1930, 19, 268-276.—A bulletin discussing recent works in psychology of religion.

**250.** Dominique, F. Bulletin de psychologie. *Suppl. Vie Spir.*, 1959, 12 (50), 306-314.—A review of some current works related to psychological aspects of religion.

**251.** Dunlap, Knight. The psychology of religion. In Harriman, P. L. (ed.) *Encyclopedia of psychology*. NY: Philosophical Library, 1946. Pp. 810-814.—Works on psychology of religion have been few of late, and those which have appeared have confined themselves almost exclusively to Christianity, and usually to one sect of that faith. The author reviews Hinduism, Judaism, Islamism from a standpoint of the available contributions. (PA)

**252.** Emme, E. E., & DeGarmo, L. Findings for a psychology of religion. *Proc. 1a Acad. Sci.*, 1942,

49, 439-445.—Data on the psychology of religion gathered from textbooks and journals are summarized in outline form.

**253.** Ferm, Vergilius. The psychology of religion. In Roback, A. A. (ed.) *Present-day psychology*. New York: Philosophical Library, 1955. Pp. 961-972.—A historical approach to the psychology of religion precedes a discussion of the contemporary scene, some promising areas of inquiry and a look toward the future. (PA)

**254.** Flournoy, T. Observations de psychologie religieuse. *Arch. de Psychol.*, 1903, 2, 327-366.

**255.** Gemelli (OFM), A. Il soprannaturale e la psicologia religiosa. In *Religione e filosofia. Relazioni e comunicazioni all' XI Congresso Nazionale di filosofia*. Milano: Vita e Pensiero, 1936. Pp. 101-106.

**256.** Godin (SJ), André. Psychology and religion. *Thought*, 1951, 26, 452-466.—Fr. Godin offers comments on several recent publications on the psychology of religion, its application in pastoral activities, and the relation between psychiatry and religion.

**257.** Gutberlet, C. Religionspsychologie. *Phil. Jhb.*, 1911, 24, 147-176.

**258.** Hopkins, P. A. A critical survey of the psychologies of religion. *Char. Pers.*, 1937, 6, 16-35.—Recent writings on the psychology of religion are divided according to 6 broad schools of thought and are critically evaluated. The classifications are the rational-naturalistic, economic-sociological, anthropological, classic-psychological, libidinal, and eclectic. The author concludes: "despite the great number of works which have appeared on the subject, the treatment of religious phenomena by trained psychologists is a field which has been no more than fairly opened up." (PA)

**259.** Howard, J. D., & Johnson, P. E. Research abstract: psychology of religion. *J. Bible Relig.*, 1957, 25, 44-48.

260. Johnson, P. E. Psychology of religion (1950). *J. Bible Relig.*, 1951, 19, 25-27.—The trends of psychological research in religion are traced from 1900-1950. Religionists and researchers in human relations can work today for the common cause of social betterment. Examples of cooperative research are listed.
261. Kiefer, R. Nietzsche als Religionspsychologe. *Z. Religionspsychol.*, 1936, 9, 193-230.—Nietzsche calls himself the first (the new) psychologist of Christianity in his *Genealogy of Morality*. As a revengeful psychologist he sought always for the basest motives of religious events. His psychology is exposing, because hatred's eyes are keen. He belongs to the naturalistic school of psychology insofar as he understands the soul only as the aggregate of instincts and emotions. He starts from physiology, proceeding by a biological and pragmatic method and offers finally a morphology and a doctrine of the development of the will to power. In the sermon on the mount he sees a pacifistic moral philosophy like Buddhism, and in the gospel a new practice of Kindessinn. (PA)
262. Kinast, E. *Religionspsychologische Grundlegung*. ed. by G. Sperl. Leipzig: 1927.—A collection of quotations from the works of writers on the psychology of religion, based on Kinast's unpublished manuscripts. The editor offers his own evaluations to the effect that no Chinese wall exists between reality and value—they can not be separated. A special section on the problem of belief is included. (PA)
263. Leonard (OP), A. Chronique de psychologie de la religion. *Suppl. Vie Spir.*, 1950, 4 (12), 67-83; (13), 212-231.—Review of recent works relating to the psychology of religion.
264. Leonard (OP), A. Problèmes de psychologie religieuse. *Suppl. Vie Spir.*, 1951, 3 (18), 319-352.—Discussion of a series of recently published books on: general psychology of religion, Jung's religious psychology, Freudianism and Christianity, pastoral psychology, true and false mysticism, extraordinary phenomena, and parapsychology.
265. Leonard (OP), A. Bulletin de psychologie religieuse. *Suppl. Vie Spir.*, 1955, 8 (33), 184-221.—An analysis is given of recent publications dealing with the evolution and methods of religious psychology, the conflict of religion and the modern spirit, Jung's religious psychology, etc.
266. Leonard (OP), Augustin. Bulletin de psychologie de la religion. *Suppl. Vie Spir.*, 1957, 10 (41), 240-264.—Discussion of recently published books and articles.
267. Leuba, J. H. Studies in the psychology of religious phenomena. *Amer. J. Psychol.*, 1896, 7, 309-385.
268. Leuba, J. H. Introduction to a psychological study of religion. *The Monist*, 1901, 2, 196-225.
269. Leuba, J. H. Revue générale de psychologie religieuse. *Année psychol.*, 1905, 11, 482-493.
270. Leuba, J. H. Religious psychology. *Psychol. Bull.*, 1915, 12, 456-458.—A brief survey of publications on the psychology of religion in the years 1913-1914.
271. Leuba, J. H. The psychology of religion as seen by representatives of the Christian religion. *Psychol. Bull.*, 1926, 23, 714-722.—Review of some recent works in English.
272. McComas, H. C. *The psychology of religious sects*. NY: Revell, 1912.
273. Mayer, E. W. Ueber Religionspsychologie. *Theol. Rundschau*, 1911, 445-464.—Discussion of recent books.
274. Meseguer (SJ), Pedro. El V congreso Católico internacional de psicoterapia y psicología clínica. *Razón y Fe*, 1953, 147, 623-629.—A report on the Congress. (1953)
275. Mitra, Suhrit Chandra. Factors determining changes in religious phenomena. *Indian J. Psychol.*, 1945, 20, 61-68.—Religion is a social phenomenon resulting from a complex pattern of a number of factors, subjective and objective. A change in any of these variables will necessarily bring about a change in the total Gestalt of religion. Of such factors, one of the most important is the influence of leadership. (PA)
276. Motte (OP), A. R. Psychologie de la religion. *Rev. Sci. Phil. Theol.*, 1938, 27, 213-230.—A bulletin discussing current works in the psychology of religion.
277. Nahrhaft, O. Der Erste Internationale Religionspsychologische Kongress. *Z. Religionspsychol.*, 1931, 3, 97-109.—Report by one of the vice-presidents.
278. Ott, Emil. Geschöpfliche Ordnungen und Regeln des Seelenlebens: Bilanz in Psychotherapie und Psychologie. *Theol. Rundschau*, 1934, 6, 61-68; 130-146.—A review of current works in religious psychology and psychotherapy.
279. Page, F. H. The psychology of religion after fifty years. *Can. J. Psychol.*, 1951, 5, 60-67.—The present day relationship of psychology to religion is discussed. It is suggested that "...neither theology nor psychological theory, as at present understood, seems likely to gain deeply from the attempt to apply the empirical operations of psychology to the phenomena of religion."
280. Pratt, J. B. The psychology of religion. *Harvard Theol. Rev.*, 1908, 1, 435-454.—A discussion of some early contributions to the psychological study of religion.
281. Pratt, J. B. Religionspsychologie in den Vereinigten Staaten. *Z. Religionspsychol.*, 1909, 2, 89-98.
282. Pratt, J. B. The psychology of religion. *J. relig. Psychol.*, 1912, 5.
283. Rudisill, E. S. Psychology and religion. *Lutheran Church Quart.*, 1928, 1, 5-36.

284. Schaub, E. L. The psychology of religion. *Psychol. Bull.*, 1926, 23, 681-700.—Review of the literature.

285. Wobbermin, G. Zur religionspsychologischen Arbeit des Auslandes. *Religion und Geisteskultur*, 1910, 4,—.

## PSYCHOLOGY OF RELIGIOUS EXPERIENCE

286. Allport, G. W. *The roots of religion; a dialogue between a psychologist and his student*. NY: National Council for the Protestant Episcopal Church, 1944.—The dialogue deals with different aspects of religion, e.g., the roots and fruits of religion, religious differences, normal religious feelings, and Christianity's appeal.

287. Allport, G. W. *The individual and his religion: a psychological interpretation*. NY: Macmillan, 1950.—Writing as a psychologist, the author traces the course of religious development in the normally mature and productive personality. Religious sentiments arise from needs, interests, temperament, rationality and cultural response. The mature religious person can act wholeheartedly without absolute certainty, for religious aspiration is an intention to strive toward long-range goals whatever the present risks and difficulties. The crux of mental health rests upon one's beliefs, and the ability to integrate his conflicts around a master sentiment, that points beyond immediate and self-centered gratifications to larger relationships, more decisive action and deeper assurance in the realization of permanent values. (PA)

288. Allport, Gordon W. The roots of religion. *Pastoral Psychol.*, 1954, 5 (43), 13-24.—In the form of a dialogue between a student and his professor of psychology the meaning of religion is explored as a quest for unity in the disorder of life. The fallacy of Freud was to mistake the part for the whole, to find nothing more than certain selected roots, confusing the nonessential content that sometimes gets into religious consciousness with the essential intent, which is seeking to fulfill life's highest potentialities. "The Christian philosophy of life is conducive to mental health" because it motivates striving for comprehensive goals. (PA)

289. Allport, Gordon. Religious sentiment. *Pastoral Psychol.*, 1955, 6 (52), 36-42.—Excerpt from *Becoming*.

290. Ames, E. S. *The psychology of religious experience*. Boston: Houghton Mifflin, 1910.

291. Ames, E. S. Morale and religion. *Amer. J. Sociol.*, 1941, 47, 384-393.—Religious observances have been traditionally associated with the feeling of group welfare. New critical inquiries into the nature and history of religion have weakened traditional morale. It is being recovered to some extent by new forms of religion which are more self-critical, scientifically reasonable, humanitarian, and in other ways confirmatory of the recognized values in modern culture.

292. Baal, J. van. *Over wegen en drijfveren der religie*. Amsterdam: N. V. Noord-Holl. Uitg. Mij., 1948.—Psychological study of 3 radically different religions (one modern and two primitive) leads to the conclusion that man is looking for community without knowing himself that it is the need of community which actuates him that way. The source of this behavior lies in the existential conflict of the individual, who is a subject and as such different and more than the world, but at the same time is part of the universe and can only exist as its part. Therefore he is in search of a meaningful relation to the universe and continuously threatened with failure and guilt, which unveil to him the reality of death, in which this meaning is withdrawn. The conception of a highest being, the phantoms of myth, with their symbolism cognated to the dream and the repetition of the mystical happenings in the rite, are understandable now. The study wants to give a better conception of the magic and of the sacrificial act, and unveils the necessity of the pathologies of our own cultivation. (PA)

293. Belot, G. Le sentiment religieux. In Dumas, G. *Nouveau traité de psychologie*. Vol. VI, Bk. 2. Paris: Alcan, 1939. Pp. 241-252.—Part 1 deals with the nature of religion. Topics discussed are: sociological theories on the role and origin of religion (Durkheim); sentimental theories (Höfding, Schleiermacher, etc.), and their insufficiency; struggles between dogma and reason, and help brought to dogma by religious feelings and habits; mysticism; inner and outer religion and how they meet. Part 2 deals with the practical function of religion which is for some authors (Höfding, Leuba, Le Roy) its true and essential purpose. Topics discussed are: religion as an instrument of social cohesion and training in social discipline; the pedagogical function of religion, its mechanism in children and in mankind, and its two limitations, formalism and mysticism. (PA)

294. Beth, K. Religion und die Psychologie des Weltfriedens. *Z. Religionspsychol.*, 1937, 10, 166-173.

295. Bixler, J. S., et al. *The nature of religious experience. Essays in honor of Douglas Clyde Macintosh*. NY: Harper, 1937.—The contributors to this volume treat various aspects of religious knowledge in the light of Macintosh's "critical realism." These aspects include theology, intuition, value, objectivity, personal functioning. All of the essays adopt, with varying emphasis, the general positions of realism, monism, and empiricism, and all stress the virtues of philosophical analysis.

- 295A. Boisson, A. T. Religious experience and psychological conflict. *J. past. Care*, 1959, 13, 160-163.—Considers constructive aspects of a genuine religious experience as seen in the psychological conflict of schizophrenia. The psychological development of a patient is cited which exemplified severe disorder, but terminated favorably. Dynamic factors underlying religious experience and psychological conflict are indicated.
296. Bouquet, A. C. *Religious experience, its nature, types and validity*. Cambridge: Heffer, 1932.
297. Bovet, P. Le sentiment religieux. *Étude de psychologie. Rev. de Théol. Phil.*, 1920, 7, 157.
298. Bovet, P. Le sentiment filial et le religion. *Rev. de Théol. Phil.*, 1921, 8, 141.
299. Brabant, F. H. *Religion and the mysterious*. NY: Longmans Green, 1933.
300. Brickner, B. The modern God idea. *Relig. Educ.*, 1931, 26, 851-857.
301. Bruce, W. S. *The psychology of Christian life and behavior*. NY: Scribner, 1923.
302. Butler, J. F. Psychology and the "numinous." *J. Religion*, 1933, 13, 399-414.—The author tries to effect a compromise between the antithetical positions of Leuba and Otto in regard to human experience of the divine.
303. Dewar, L. *Man and God*. NY: Macmillan, 1935.—This is a discussion of psychological and philosophical aspects of religious experience. The author rejects the skeptical attack on religious experience launched by Freud and Jung, as well as more rationalistic approaches which deny the element of the numinous. Characteristics of religious belief in the Old and New Testaments are discussed.
304. Edward, K. *Religious experience*. NY: Scribner, 1926.
305. Gardner, P. *The interpretation of religious experience*. NY: Cokesbury, 1931.
306. Girgensohn, Karl. *Der seelische Aufbau des religiösen Erlebens*. 2nd ed. Gütersloh: Bertelsmann, 1930.
307. Grensted, L. W. *Psychology and God*. London: Longmans, Green, 1930. 2nd edit., 1936.
308. Halliday, W. F. *Psychology and religious experience*. NY: Harper, 1930.
309. Häutler, A. Religiöse Menschlichkeit. *Int. Z. Indiv.-psychol.*, 1932, 10, 127-136.—A Goethe oration offering the suggestion that the young pre-classical Goethe, who produced Goetz, Urfaust (the original Faust), etc., offers for the present age a more appealing view of social and personal life than does the Goethe of Iphigenie, Tasso, and the final Faust. (PA)
310. Hocking, W. E. *The meaning of God in human experience*. New Haven: Yale Univ. Press, 1924.
311. Hoffman-Reichhoff, P. K. Religion als wesengesetzliche Forderung. *Z. Religionspsychol.*, 1938, 11, 165-174.—"This is an inquiry into the mental disposition of man resulting in a tendency toward totality. This tendency works by striving beyond itself, beyond the barrier set by the incompleteness of man's gifts, which he can transcend only by taking hold of his total essence. As he, however, cannot follow this call for himself, he feels unhappily two-fold in nature, unless he seeks and finds conjunction with God in a religious relation."
312. Horateczuk (SJ), M. *En route vers Dieu*. Mulhouse: Editions Salvator, 1959.
313. Hughes, T. H. *The new psychology and religious experience*. London: Allen & Unwin, 1933.—The "new" psychology is that of behaviorism, and, more particularly, psychoanalysis and its derivatives. The book deals with projection and the reality of God; the instincts and the religious life; the religious consciousness and experience; the consciousness of sin; conversion; the place and power of religion; and the new psychology and Christianity. The general position is that while recent discoveries and theories in psychology have thrown much valuable light on the determinants of religious experience, the latter expresses a reality and a value that cannot be fully expressed in historical terms.
314. Hünnerbein, Albert. *Erlebnisweisen des Christlichen*. Speyer, Rhein: Pilger, 1949.—These studies in psychology of religion deal with the conflicting experiences of the Christian consciousness in relationship to God, the world, the culture, doctrinal theology, and the striving for perfection. Every struggle for deeper understanding increases the tragic feeling of insecurity coming even to profound depression, yet it has its compensations, as one thereby comes through suffering to perceptions and experiences of mystical elation, and sustained enthusiasm for living. (PA)
315. James, W. *The varieties of religious experience*. NY: Random House, 1902.—This is a classic study and starting point for all discussion of the psychology of religious experience. James discusses healthy mindedness and sickmindedness in religion, conversion, saintliness, and mysticism, from his point of view as a descriptive psychologist. He concludes that religion is characterized psychologically by "a new zest, which adds itself like a gift to life, and takes the form either of lyrical enchantment or of appeal to earnestness and heroism...[and] an assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections."
316. King, I. The differentiation of the religious consciousness. *Psychol. Rev., Monogr. Suppl.*, 1904, 6, No. 4.
317. King, Irving. *The differentiation of the religious consciousness*. NY and London: Macmillan,

1905. Reprinted from *Psychol. Rev., Monogr. Suppl.* (1904).

318. Kingsbury, F. A. Why do people go to church? *Relig. Educ.* 1937, 32, 50-54.—Using the questionnaire method, a study was conducted to discover the motives which people give as their reasons for going to church. Among the most powerful and frequently named are: the sermon, liking for association and fellowship with others, desire to join with others in keeping alive the spirit of Christ, to help toward better adjustment of religious practice and belief to the conditions of modern life, to enjoy the hymns, etc. Usually the subjects give not a single one but several motives of about equal strength.

319. Klee, R. Haben die religiösen Erlebnisse Erkenntniswert? *Philosophie und Leben*, 1928, 4, 168-171.—Religious sentiments can be called neither pathological nor natural. Since they lead beyond the natural, they are building a bridge to the eternal. (PA)

320. Knudson, A. C. *The validity of religious experience.* (Fondren Lectures.) NY: Abingdon, 1937.

321. Leonard (OP), A. The individual and his religion: an examination of Professor Allport's psychological interpretation. *The Life of the Spirit*, 1951, 6, 200-203.—A discussion of some ideas presented in Allport's *The Individual and His Religion: A Psychological Interpretation* (1950).

322. Leuba, J. H. The contents of religious consciousness. *The Monist*, 1901, 2, 536-573.

323. Leuba, J. H. Professor William James's interpretation of religious experience. *Int. J. Ethics*, 1904, 15, 323-339.

324. Leuba, J. H. Fear, awe and the sublime. *Amer. J. relig. Psychol.*, 1906, 2, 1-13.

325. Leuba, J. H. Psychology of religious phenomena. *Amer. J. Psychol.*, 1906, 7, 309-385.

326. Lo Curzio, G. *Religiosità di Villon.* Palermo: La Tradizione, 1934.—A psychological analysis is given of the personality of the French poet. The author recognizes the sincerity of Villon's religious feelings and of his violent emotions also. (PA)

327. Lombard, E. Expérience religieuse et psychologie de la religion. *Rev. de Théol. Phil.*, 1913, 1, 63.

328. London, I. D., & Poltoratsky, N. P. Contemporary religious sentiment in the Soviet Union. *Psychol. Rep.*, 1957, 3, 113-130.—Responses of 165 postwar Soviet émigrés to 3 propaganda passages involving religious themes were examined for gross and subtle indices of religiosity by 4 Russians with intimate knowledge of the Soviet scene and with religious convictions ranging from highly positive to indifferent. (PA)

329. McCreary, J. K. The psychological structure of religious experience. *Bull. Canad. psychol. Ass.*, 1946, 6, 12-14.—"The psychological equation which would state the nature of religion in its structure is complex but represents factual data. The human individual, produced by heredity and environment, gains, in the satisfaction of his physiological and social motives, certain behavioral and mental sets; a particularly dominant mental set or concept is such as to represent for him the ultimately most worthwhile or valuable reality in the universe; to this god, man seeks to sustain an attitude and sentiment of wonder, inferiority, fear and love (the last of these is perhaps most characteristic of Christianity)."

330. MacDonald, G. *The religious sense in its scientific aspect.* London: 1903.

331. McKenzie, J. G. *The personal problems of conduct and religion.* NY: Macmillan, 1932.

332. McKenzie, J. G. *Psychology, psychotherapy and evangelism.* NY: Macmillan, 1940.—An exposition is given of the essence of evangelical experience, doctrine, and practice; the concepts of conscience, conversion, guilt, sin, and atonement are analyzed in the light of psychological and psychotherapeutic principles. This leads to the conclusions that evangelism has its own, unique contribution to make to normal personality development, supplementing psychology and psychotherapy, while depending largely upon both of these for the comprehension of various types of religious experience as well as for the practice of religious teaching, ministering, and the cure of souls. Attention is given to the more important writers in the fields of psychology of religion, psychoanalysis, and theology. (PA)

333. Mackenzie, J. G. *Psychology, psychotherapy and evangelism.* London: Allen & Unwin, 1940.—English edition of 332.

334. Macmurray, J. *The structure of religious experience.* New Haven: Yale Univ. Press, 1936.—The field of religion, like that of science and art, is the whole range of experience. The standpoint of religion is the fact of the mutuality and reciprocity of personal relationships; hence the experience of community is the empirical basis of religion, and religious reflection has the function of conserving and extending mutuality. Religion as reflective activity can be right or wrong, good or bad, depending on the reference of its ideas. The development of reflection demands the retreat from communal to private and subjective activity, which entails the risk of disjunction between religious ideas and objective reality. The objective reality of religion is the world of communal experience, but religious ideas can be and often are referred to another world—the supernatural. When religious reflection thus loses contact with the real world it not only commits its primary falsification but destroys its function of saving the world by extending community toward its ideal. (PA)

335. Madden, W. E. The development of religious quality in experience. *Microfilm Abstr.*, 1950, 10, (1), 44-46.—Abstract of Ed. D. thesis, 1949, New York U.

336. Mahoney, C. K. *The religious mind: a psychological study of religious experience*. NY: Macmillan, 1927.—It is regrettable that the behaviorists have passed up philosophy. "As for religion, it becomes reduced to behavior without any meaning whatever, since the realm of the spiritual is internal and beyond any apprehension through the 5 senses." "Religion is not a self-generated type of experience. Its activities are responses. And it may be assumed that they are responses to the stimulus of 'a power not ourselves that makes for righteousness.'" Variation and types in religion, religious motivation, conversion, religious education, religious growth, religious aspiration, belief, and religious thought are discussed. (PA)

337. Masserman, Jules H. The conceptual dynamics of person, religion and self. *Psychoanal. Rev.*, 1954, 41, 303-329.—Ancient concepts of behavior contained depths of insight only now being plumbed by modern research. All taxonomic systems inevitably possess certain innate validities. Modern dynamic analyses of behavior are subtly permeated by mysticisms as irrational as any to be found in the most primitive phases of thought. Basic behavioral tendencies of man have actually changed relatively little since the stone ages. Guilt is not derived from fear of father but is equated existentially with the primal anxiety of life itself. Man has utilized sexuality and imagery as ameliorizations of or escapes from his insecurities. Man must believe in his gods, in his fellow-man and in himself; for, without these deepest of all Ur-defenses, man, in intolerable anxiety, would indeed perish. (PA)

338. Mayer, E. W. Zur Religionspsychologie. *Theol. Rundschau*, 1916, 259-281.—Discussion of current books dealing with the psychology of religion. Primitive origins and the variety of religious experience are the main topics.

339. Menard, A. *Essai de psychologisme pratique au sujet des expériences religieuses, d'après W. James*. Lyon-Paris: Maloine, 1910.

340. Möhle, L. *Eine empirische typenpsychologische Untersuchung über Arten religiösen Erlebens*. Leipzig: Noske, 1936.

341. Müller-Freienfels, R. Die psychologische Wirkung der Kunst auf das religiöse Gefühlsleben. *Z. Religionspsychol.*, 1911, 4, 369-375.

342. Norborg, S. *The varieties of Christian experience*. Minneapolis: Augsburg, 1937.

343. Oates, Wayne E. *Anxiety in Christian experience*. Philadelphia: Westminster Press, 1955.—The needs of anxious people are discussed in regard to economic problems, finitude, grief, sin, legalism, moral indifference, the cross, confrontation

with God, and the healing role of the Christian community. The goal of Christianity is to release people from egocentric anxieties to a concern for the welfare of others. (PA)

344. Oraison, M. Essai sur la peur en psychologie religieuse. *Suppl. Vie Spir.*, 1952, 22, 277-301.—Types of anxiety are described and discussed from a psychoanalytic point of view. The functioning of such anxieties in the realm of religious experiences and attitudes is discussed, particularly in relation to "fear of God" as a threatening father-figure.

345. Popper, S. *Die Grundlagen des religiösen Gefühls*. Vienna: Anzengruber-Verlag, 1927.—As a result of life necessities there comes an extension of the course of reaction and a deepening of our insight, but finally also a knowledge of the limits of our thought. The latter, paired with the wish for certainty about the dangers of the Beyond, brings about the primordial condition of religious feeling. (PA)

346. Radakovic, K. Psychologie der Entstehung und Entwicklung des Christentums. *Z. Religionspsychol.*, 1933, 6, 114-131.—Considers the mystery of the Christian doctrine and its effect on the inner experience of the founders of the Christian religion as well as the tremendous impression which this experience has made on children and disciples, with particular reference to the experience of the connection of the individual with God. (PA)

347. Radakovic, K. Die Entwicklung des religiösen Gefühls. *Z. Religionspsychol.*, 1936, 9, No. 2, 65-82.—The emotional basis of vital religious experience is said to be provided by slowly developing self-consciousness in the child and by the separation of the ego from the original ego-environment totality. The development of religious emotions in various religions (Indian, Chinese, Parsee) is described and it is argued that purely religious elements may give way to magic and philosophical speculation. The growth of religious feeling in Judaism is considered and Christianity, divorced from its magical and philosophical admixtures, is treated as the final aim and fulfillment of humanity's religious development. (PA)

348. Radakovic, K. Der Einfluss der Wissenschaft auf das religiöse Erleben. *Z. Religionspsychol.*, 1937, 10, 129-151.

349. Roche, A. *Fear and religion*. NY: Kenedy, 1938.—This little treatise examines the usefulness or lack of usefulness of fear in various aspects of religious life. Fears discussed include fear of God, of the Church, of the dead, of death, of purgatory and hell, and of old age.

350. Sampson, A. *A psychologist turns to God*. London: Dacre, 1941.

351. Schauerte, H. Psychologie des religiösen Brauchtums. *Theologie und Glaube*, 1949, 39, 76-84.—The psychological bases of popular religious customs are examined. Religious customs are con-



ditioned by the religious life of the people. The sociological role of the family and the parish, as well as the creative role of the liturgy are discussed.

**352.** Schjelderup, H., & Schjelderup, K. *Ueber drei Haupttypen der religiösen Erlebnisformen und ihre psychologische Grundlagna*. Berlin: de Gruyter, 1932.—The authors favor the psychoanalytic method, though they do not grant the validity of the results of psychoanalytic experimentation. In their work they seek, empirically, the connection between basic types of religious ideation and definite complexes. The authors found in their neurotic patients (1) longing for the divine without feeling of guilt, (2) feeling of guilt, (3) fantasies of their own divinity. Analytically, the types stand respectively in relationship to the mother, the father, and the self. They also carry out an investigation concerning the history of religion, that is, a review of Ramakrishna, Luther, Bodhidharma, and Buddha.

**353.** Schneider, C. Studien zur Mannigfaltigkeit des religiösen Erlebens. *Arch. Religionspsychol. Seelenführung*, 1929, 4, 19-42.

**354.** Schneider, C. Die Sehnsucht als konstitutive Moment des religiösen Erlebens. *Arch. ges. Psychol.*, 1936, 97, 82-96.—Wirth saw religion as a part of the psychological and philosophical field. Relegating religion to a separate field can result only in error in thinking. The author sees in the phenomenon of longing the basis of the religious feeling. Marbe sees homesickness as a fundament in religion. The religionist is no seeker for intellectualism, but for things beyond the present; he is striving to make the unattainable attainable. Five longings are listed as being involved in the religious feeling: longings for home, for the beyond, for rest, for action, and for loss of self in the whole of life as represented in God. (PA)

**355.** Schroeder, T. "Manufacturing 'The experience of God.'" *Psychoanal. Rev.*, 1927, 14, 71-84.—Tries to explain how a clergyman can hold modern scientific concepts, admit that the God-idea is a mental product, and also remain firm in his religious faith. No theology and no theory of religious experience need be regarded as permanent—the felt need is always present to the truly religious. This mystical experience can be explained only by psychoanalysis. (PA)

**356.** Sinclair, R. D. *Comparative study of those who report the experience of the divine presence and those who do not*. Iowa City: Univ. of Iowa, Studies in Character, Vol. 2, No. 3, 1930.

**357.** Sogemeier, L. Philipp Jacob Spener, eine religionsgeschichtliche Betrachtung. *Z. Religionspsychol.*, 1935, 8, 151-172.—A biography of Spener, according to C. Bühler's principles. It is based on the theory of two opposite religious types: the centrifugal, characterized by conversion, which

drives the individual to maximal activity (Luther, A. H. Francke); and the centripetal, which strives toward its own ends and recognizes no antagonistic goal, thereby causing tensions (Spener). (PA)

**358.** Starbuck, E. D. The feelings and their place in religion. *Amer. J. relig. Psychol.*, 1904, 1, 168-186.

**359.** Trout, D. M. Religious experience in relation to religious behavior. *Relig. Educ.*, 1932, 27, 804-810.—This article presents the behavioristic attitude toward religious education. Following the analogy of the Lange-James theory that emotion depends upon bodily reaction and is a by-product of essential processes, religious experience is found to be relatively valueless for practical training. In the past the insistence upon belief, sense of sin, and the feeling of forgiveness has served only to distract attention from the real factors that condition desirable conduct. They are indices of intra-organic behavior and disorders and of interest to the psychiatrist; but while they represent valued religious concepts they must give way to more wholesome and efficient means, such as Boy and Girl Scouts, Y.M.C.A. programs, school curricula, and other agencies. (PA)

**360.** Valentine, C. H. *Modern psychology and the validity of Christian experience*. London: SPCK, 1929.

**361.** Vetter, A. Gefühl und Wille im religiösen Erleben. *Ber. 15. Kongr. dtsh. Ges. Psychol., Jena*, 1936, 189-193.—The prevalence of mysticism and idealism among the German people and their deep distrust of the value of pure cognition explain their religious feelings. The author has attempted to determine the value of individual religious experience by a method which was based on personal reminiscences, provoked by carefully chosen narratives, and a summary, carefully planned interview concerning the subjects' developmental processes. The change in religious attitude during adolescence is based primarily on the awakening sense of moral responsibility. Individuals who are preponderantly emotional develop religious experiences in the true sense of the word, whereas those whose volitional development predominates become more strictly moral. The former recognize a personal God, the latter are conscious of being the masters of their own destinies. Naturally in most individuals these two attitudes prevail at different times. (PA)

**362.** Wach, J. *Types of religious experience, Christian and non-Christian*. London: Routledge & Kegan Paul, 1951.—An attempt is made to understand the inner significance of religious facts. The book has 3 sections: the first is methodological and studies the place of the history of religions in theology and the universal structure of religion; the second covers the notion of man in Near-Eastern religions, Islamic spiritual teachings, and Mahayana Buddhism; the third takes up the history of Christian religion.



**363.** Waterhouse, E. S. *The psychology of the Christian life*. London: Kelly, 1913.

**364.** Webb, C. C. J. Psychology and religion. *J. Theol. Stud.*, 1903, 4, 46-68.—A resumé of Wm. James' Gifford Lectures, *The Varieties of Religious Experience*.

**365.** Weininger, Benjamin. The interpersonal factor in the religious experience. *Psychoanalysis*, 1955, 3 (4), 27-44.—Religious experience represents a person's attempt to be related to a group. When a person who has hit a low point in his inner crisis meets a catalytic person who can communicate through the person's isolation at a non-verbal level, a religious conversion may follow.

The catalyst person has a feeling of group relatedness. The feeling of wholeness and freedom from conflict in conversion probably results from a transient subsidence of anxiety. (PA)

**365A.** Willwoll, (SJ), A. Ueber die Struktur des religiösen Erlebnisses. *Scholastik*, 1939, 14, 1-21.—An examination of conceptualizations of religious experience in modern psychologies and philosophies of religion is attempted to determine whether psychological means can be properly adapted to the study of a supernatural phenomenon. The author rejects the possibility with regard to entitatively supernatural elements. He discusses the possibilities with regard to the modally supernatural.

## PSYCHOLOGY OF FAITH

**366.** Beth, K. *Glaube und Unglaube*. Dresden: Ungelenk, 1933.—The published treatises deal with child religious psychology and include the works of Berguer (*Der Heilsgedanke in der Gegenwart*), Beth (*Der Kongress und die religionspsychologische Lage*), Clavier (*Der Verantwortlichkeit der Gläubigen für die Bildung des Unglaubenskomplexes*), Körber (*Die seelische Not des jungen Religionslehrers*), Lindworsky (*Denkpsychologische Faktoren bei der Entstehung und Erstarkung von Glaubenschwierigkeiten*), Römer (*Verlust des Kinderglaubens*), Schneider (*Die Wiederstände des Studenten gegen Religiöses*). (PA)

**367.** Boisen, A. T. The development and validation of religious faith. *Psychiatry*, 1951, 14, 455-462.—The development of Christian theology is compared with the growth of the Quaker sect from its inception with George Fox. Religious faith is next considered from the standpoint of the creative functions which it performs, and the way in which new beliefs get started and the means, within normal social functioning, by which superior beliefs are weeded out from inferior ones is discussed. (PA)

**368.** Braden, C. S. Why people are religious—a study in religious motivation. *J. Bible Relig.*, 1947, 15, 38-45.

**369.** Braithwaite, R. B. *The state of religious belief*. London: Hogarth, 1927.—Statistical analysis of a questionnaire circulated in two British newspapers. Results indicate a decreasing definiteness in English religious belief, although there is no suggestion of decreased interest in religious questions. The decay of belief in religious dogma is ascribed to a growing conviction that ultimate explanation of the universe is impossible. (PA)

**370.** Cantril, Hadley. The nature of faith. *J. indiv. Psychol.*, 1957, 13, 24-37.—"This paper examines the psychological conditions that bring the experience of faith into being, and the psychological components the word 'faith' refers to and

except for which faith would not be experienced. The problem of maintaining faith without recourse to supernaturalism is discussed in terms of man's social relations and value satisfactions."

**370A.** Christensen, C. W. Faith, its genesis and its function in psychotherapy. *J. Past. Care*, 1959, 13, 133-143.—The genesis of faith is linked with the maturational processes of the ego. Faith works in the integration of mental functioning within the framework of religious belief, and in terms of individual ego-process. The ultimate meaning of faith is self-affirmation. Faith has a supportive and interpretive role in psychotherapy.

**371.** Everett, C. C. *The psychological elements of religious faith*. NY: 1902.

**372.** Hellpach, Willy. Die Stufen des Wunders. Religionspsychologischer Umriss einer differentiellen Thaumalogie. *Psychol. Beitr.*, 1953, 1, 173-189.—After considering varied definitions of what constitutes a miracle, the author discusses and illustrates differentiating phenomenological aspects, including transformation of substance and shape, supernatural powers, effects over a long distance, sensual miracles of a spiritual nature, clairvoyance, self-transformation, spiritual mysteries, etc. Belief in miracles is considered to be related to a sublimation tendency. (PA)

**373.** Kaftan, —. Zur Dogmatik und Glaubenspsychologie. *Z. Theol. Kirche*, 1924, 21 —.

**374.** Leuba, J. H. Faith. *Amer. J. relig. Psychol. Educ.*, 1904, 1, 65-82.

**375.** Leuba, J. H. *Belief in God and immortality*. Boston: Sherman, French, 1916.—The author discusses the origin of beliefs in the deity and the immortality of the human spirit in primitive cultures. The continuation of these beliefs in modern times is treated. Statistical evidence of the role which belief in God and immortality play in the lives of American college students and of American scientists, sociologists, historians and psychologists is presented.

376. Liener, J. *Die Zukunft der Religion. Bd. I: Psychologie des Unglaubens.* Innsbruck: Tyrolia-Verlag, 1935.
377. Lundholm, H. *The psychology of belief.* Cambridge: Cambridge Univ. Press, 1937.
378. McCann, R. V. Developmental factors in the growth of a mature faith. *Relig. Educ.*, 1955, 50, 147-155.—200 persons were interviewed to ascertain their religious experiences and beliefs. Almost all subjects' concept of deity was changing from a personal one to a deconcretized view, yet they will teach their children the concept they now reject. Rigid fundamentalist home background appeared to contribute to later religious revolt. (PA)
379. Ostow, M., & Scharfstein, Ben-Ami. *The need to believe; the psychology of religion.* NY: International Universities Press, 1954.—"Believing is almost as necessary to humans as eating," state the authors, and the role of religion and psychoanalysis is discussed in chapters on the link between psychiatry and religion, theories on the nature of religion, the energizing forces of religious behavior, the mechanisms for dissipating guilt, the psychic function of religion, ritual, religious experience, disintegration, and psychiatry and the truth of religion. (PA)
380. Pratt, J. B. Types of religious belief. *Amer. J. relig. Psychol. Educ.*, 1906, 1, 76-94.
381. Pratt, J. B. *The psychology of religious belief.* NY: Macmillan, 1907.—The psychological elements and nature of religious belief are discussed and a lengthy development is given to the history of belief. There are 3 types of religious belief: the religion of primitive credulity, the religion of feeling and the religion of thought. Origins, nature, and psychological elements of each type are discussed.
382. Römer, A. Zeitgeschichtliche Einflüsse auf das Werden der Glaubensbereitschaft. *Christentum und Wissenschaft*, 1927, 3, 329-338.—The author raises the question whether the point of departure of the waverer is to a certain extent historically determined and influenced by circumstances. It has been shown that a scientific explanation enters into the experience of primitive man only with difficulty. An inhibition is experienced in the early religious life of the modern person through superficiality (examples from religious psychology), but the prevailing basis of experience in human existence is essentially the same. (PA)
383. Rümke, H. C. *The psychology of unbelief.* London: 1952.
384. Rümke, H. C., Leeuw, G. van der, Sevenster, G., & Aalders, W. J. *Twijfel en Geloof.* (Doubt and belief.) Amsterdam: U. M. Holland, 1950.—The psychologist-psychiatrist, phenomenologist-philosopher, the biblical and the dogmatic-theologist arrange the order of the various aspects of doubt. The words doubt and belief, in the title, need not be firstly interpreted in a religious sense; these have a wider meaning as is already shown by the contents: psychology of doubt, phenomenology of doubt, doubt of the Bible, and doubt and belief. (PA)
385. Salisbury, W. S. Faith, ritualism, charismatic leadership and religious behavior. *Soc. Forces*, 1956, 34, 241-245.—Analysis of 1,008 questionnaires submitted by students in required courses in sociology reveals "the primary importance of ritual in maintaining, fortifying and elaborating the faith feeling." Meditation ranks second and the charismatic leader third as a source of the religious feeling. (PA)
386. Siegmund, G. D. *Psychologie des Gottesglaubens.* Münsterberg: Aschendorff, 1937.
387. Stewart, C. W. The function of faith in the light of psychotherapy. *Dissertation Abstr.*, 1955, 15, 1455.
388. Tanko, B. [On the psychology of belief in miracles.] *Mag. psychol. Szle*, 1933, 6, 1-31.—Religion concerns values, and the category of knowledge judging these values is not the same as that of the physical sciences. The miracle is not a simple statement of an objective fact, but an evaluation having deep meaning for the personal life, the corresponding attitude constituting the root of the conception concerning miracles. (PA)
389. Thouless, R. H. The tendency to certainty in religious belief. *Brit. J. Psychol.*, 1935, 26, 16-31.—An inquiry into the degrees of conviction with which subjects believe or disbelieve religious propositions shows the presence of a preference for high degrees of conviction which may be called a "tendency to certainty," i.e., the majority of subjects either strongly believe or disbelieve, and relatively few are doubtful. This tendency is present also in nonreligious beliefs of a relatively neutral affective significance, although probably less strongly than in religious beliefs. It is no less strong among unbelievers than among believers. It is little or not at all correlated with intelligence, and is no stronger in one sex than in the other. (PA)
390. Thouless, R. H. *Authority and freedom. Some psychological problems of religious belief.* London: Hodder & Stoughton, 1954.—"I have here concerned myself with three main problems: first, is there now a decline in religious conviction? secondly, is it possible for a reasonable modern man to accept a religious system of thought? and thirdly, are there respects in which religious ideas are presented to the modern man which unnecessarily increase his difficulty of acceptance? I am suggesting an affirmative answer to all of these questions."
391. Titius, A. Wissen und Glaube im gegenwärtigen Geistesleben. *Evangelische Deutschland*, 1927, 4, 317-318.—Emphasizes the bond between religious and mental life. The author demands that

an ideal be set up in conjunction with all sciences, above all with philosophy. (PA)

**392.** True, G. Grâce et foi: étude psychologique. *Rev. de Phil.*, 1914, 78, 52-70.

**393.** Vierkandt, A. Zur Psychologie des Aberglaubens. *Arch. Religionswiss.*, 1899, 2, 237-257.

**394.** Vorbrodt, G. *Psychologie des Glaubens*. Göttingen, 1895.

**395.** Witwicki, L. *La foi des éclairés*. Paris: Alcan, 1939.—An experimental investigation of the psychological mechanisms by which educated adult persons of the Roman Catholic faith accept dogmas which their reason finds absurd, and which often revolt their ethical sense. The experiment consisted in submitting for their evaluation a story parallel in every detail to the biblical account of "man's first disobedience" and redemption, but without any religious attributes. An India rajah takes the place of Jehovah, a model school

endowed with every comfort that of the Garden of Eden, an encyclopedia that of the tree of knowledge, a dismissed servant that of Satan, and the rajah's grandson that of Christ. The existence is shown of different kinds of faith, as regards either the nature or the content of beliefs. (PA)

**396.** Zbinden, H. Psychologie des Unglaubens. *Psychol. Rundschau*, 1931, 3, 132-140.—The author admits the modern tendency to religious doubt, and shows the attitude that religion and psychology have taken to each other. He comments on some of the contributions that were made at the International Congress of Psychology of Religion held at the University of Vienna, where the subject was handled from every angle, practical as well as theoretical, with considerable emphasis on the religious training of youth. Several statistical studies were presented. (PA)

**397.** Zucker, K. *Psychologie des Aberglaubens*. Heidelberg: Scherer Verlag, 1948.

## PSYCHOLOGY OF CONVERSION

**398.** Annett, E. A. *Conversion in India: a study in religious psychology*. Madras: Christian Literature Society, 1920.

**399.** Begbie, H. *Twice-born men*. NY: Fleming H. Revell, 1909.

**400.** Begbie, H. *More twice-born men*. NY: Putnam's, 1923.

**401.** Bergman, P. A religious conversion in the course of psychotherapy. *Amer. J. Psychother.*, 1953, 12, 41-58.—A case of religious conversion during psychotherapy is presented and analyzed as to motivations, feelings and thoughts of the patient. Interpretations are presented and the therapist's attitude toward his patient's religious and other values discussed. (PA)

**402.** Boisen, A. T. *The exploration of the inner world*. NY: Harper & Bros., 1936.—The hypothesis of the book is "that there is an important relationship between acute mental illness of the functional type and those sudden transformations of character so prominent in the history of the Christian church since the days of Saul of Tarsus. . . . Certain types of mental disorder and certain types of religious experience are alike attempts at reorganization. Where the attempt is successful . . . it is commonly recognized as religious experience. . . . where it is unsuccessful . . . it is commonly spoken of as 'insanity'."

**403.** Brandon, Owen R. Religious conversion in the context of pastoral work. *Church Quart. Rev.*, 1958, 159, 396-407.—Psychological factors, processes and problems are described and 3 main conclusions are reached: (1) early upbringing has an important influence of later religious life, (2) contemporary evangelism is confined to members of

the Christian Church or have been nurtured in the Faith, and (3) pressing for conversions has its dangers as well as successes.

**404.** Bruhl, Charles. Psychological aspects of conversion. *Homil. Past. Rev.*, 1928, 29, 233-240.—Fundamental discussion of some of the psychological dynamics of religious conversion.

**405.** Bruhl, Charles. The psychology of conversion. *Homil. Past. Rev.*, 1928, 29, 117-124.—The psychological discoveries about the nature of conversion are synthesized as a help to the priest in his pastoral work of winning souls.

**406.** Bruhl, Charles. Conversion and the unconscious. *Homil. Past. Rev.*, 1929, 29, 457-465.—The workings of the unconscious are compared to Newman's "informal inference." The function of the unconscious in religious conversion is discussed.

**407.** Bruhl, Charles. The will in conversion. *Homil. Past. Rev.*, 1929, 29, 575-583.—The role of the will, which is either denied or ignored by modern psychology, in religious conversion is treated.

**408.** Burgdorf, M. *Das Bekehrungserlebnis Luthers*. Neumünster: Christophorus, 1928.—The author links the subject with the present time through a comparison with Karl Barth's theology. In Luther's experience the terrors of conscience were followed by a true cognition of God. (PA)

**409.** Ceserman, F. C. Religious conversion of sex offenders during psychotherapy: two cases. *J. Past. Care*, 1957, 11, 25-35.—2 cases of religious conversion during psychotherapy are presented in detail. The author considers the improvement of these patients in 3 steps, namely (1) understanding the relationship between the exhibitionist and the ob-

server, (2) the therapist's taking the place of the observer, and (3) tolerating a strong relationship with the church that becomes the object that will give security to the patient and where he will be able to channelize his impulses. (PA)

410. Clark, E. T. *The psychology of religious awakening*. NY: Macmillan, 1929.

411. Coe, G. A. What does modern psychology permit us to believe in respect to regeneration? *Amer. J. Theol.*, 1908, 12, 353-368.—The author holds for continuity between the regenerated (converted) and the natural mind and discusses the bearing of psychology on the evidence for Christianity based on the regeneration experience.

412. Ehrenberg, H. *Die Sünde im öffentlichen Leben*. Gütersloh: Bertelmann, 1927.—A discussion of social conversion. A Christian conversion is incomplete, if there is not added to it a social shock as a supplementary conversion. It treats of an atonement for the sins of public life. (PA)

413. Eister, A. W. *Drawing-room conversion; a sociological account of the Oxford Group movement*. Durham, N.C.: Duke Univ. Press, 1950.—The Oxford Group Movement is not a sect that demands a rigid pattern of life in a closed community withdrawn from society; but a cult which appeals to an emotional need of persons in society by offering the satisfactions of congenial association in an enterprise that simplifies problems and resolves conflicts in open sharing and mutually approving idealism. Intellectual considerations are reduced as secondary to religious faith and moral devotion; yet without demanding literal adherence to any creed or membership in rigid organization. (PA)

414. Foxe, A. N. Post-homicidal contrition and religious conversion. *Psychiat. Quart.*, 1943, 17, 565-578.—A psychological study is presented to the Ruth Snyder-Judd Gray murder case, based upon a series of letters written by Gray during his imprisonment. It is pointed out that his life and death reflect the social and economic forces operating between 1920 and 1930. The psychological and religious transformations which took place in this man prior to his execution are analyzed in some detail. (PA)

415. Freud, S. Ein religiöses Erlebnis. *Imago*, 1928, 14, 7-10.—Freud interprets in terms of the Oedipus complex a letter written to him by a doctor telling of his conversion from unbelief to faith in God following the sight of an old woman's corpse. (PA)

416. Fursac, J. Rogues de. Notes de psychologie religieuse: les conversions. *Rev. de Phil.*, 1907, 32, —.

417. Handtmann, E. Psychologie und Bekehrung (Widergeburt). *Z. Religionspsychol.*, 1933, 6, 65-90.—The author presents a study of the phenomena of original religious experience and of the problem of "biblical pneumatology." Modern psy-

chology has permitted us to make a deep survey of the human mind and has revealed the background of religion, but it cannot see behind the scenes the chaos of psychology and of psychopathology, which Kierkegaard has analyzed so strikingly. The question of the real source of original Christian experience an empirical psychology cannot answer; it may be answered only by a *Geisteswissenschaft höchster Art und Weihe*, pneumatology. (PA)

418. Harms, E. *Psychologie und Psychiatrie der Conversion*. Leiden: Sitjhoff's Uitgeversmaatschappij N. V., 1939.—Conversion as here used includes religious conversion and all other profound shifts from one system of ideas or life to another—philosophic, political, economic, etc. These systems are shared by organized groups which strive to make converts and prevent backsliding. In conversion the individual may resist or shun former friends to escape reproaches and propaganda. Manic-depressive psychoses, phobias, schizophrenia, paranoid phenomena, in fact all the common psychogenic psychoses, may originate in a conversion. Aversion to the old way of life is usually so strong that the attempt to effect a reconciliation merely reopens old wounds. Two ways of therapy are open: either to speed up the complete conversion to the system chosen by the patient and facilitate his orientation in the new social group, or to lead him into an entirely new world where he can escape or ignore the propaganda of both conflicting systems and find expression for some healthy unconflicted interest. In either case the treatment is not completed until the patient has found security in a new social group. (PA)

419. Hill, William S. The psychology of conversion. *Pastoral Psychol.*, 1955, 6 (58), 43-46.—In terms of a developing child, conversion is a process of gradual growth from self-centeredness to thinking of others; from inadequacy to expression of abilities; from vague awe and wonder to a spiritual awakening, an awareness of God. For adults, conversion may be sudden or gradual. Its essence is a change in primordial impulses; the source of power is different. (PA)

419A. Johnson, P. E. Conversion. *Pastoral Psychol.*, 1959, 10, 51-56.—The source of psychological conflicts is traced; the solution of conflict is to be found in religious conversion, which is a decisive revolution of the entire personality. Genuine religious conversion is the outcome of a crisis. Life itself is a crisis for finite man cannot fulfill his needs from within himself alone. He must depend on resources above and beyond his own.

420. Jones, W. L. *A psychological study of religious conversion*. London: Epworth Press, 1937.—The book is based in the main on original material collected by means of a questionnaire and a personally conducted interview, and directly from friends. The criteria used to distinguish religious experience are stated and the main types of religious conversion indicated. Age frequencies, pre-

conversion situations, conversion crises, and the balance of psychological factors in conversion are studied both for the cases in which conversion is gradual and for those in which it is sudden. The effects of conversion upon behavior, attitude and "poise" are set forth. Religious conversion is compared with changes characteristic of the development of the intellectual and esthetic interests and the arousal of love. The social, physiological and temperamental bases of conversion are discussed. Psychoanalytical interpretations are dealt with and are not considered entirely sufficient. Conversion in Christian and non-Christian communities is considered. (PA)

421. Kildahl, J. P. Personality correlates of sudden religious converts contrasted with persons of gradual religious development. *Dissertation Abstr.*, 1958, 18, 2210-2211.

422. Kupper, W. H., & Rubin, Bella G. A case study of a proselyte from Catholicism to Judaism. *J. nerv. ment. Dis.*, 1948, 107, 575-578.—"The spontaneous conversion of a 22-year-old Italian-American from Catholicism to extreme Jewish orthodoxy is discussed. The only clearly pathological factor found was hypochondriasis."

423. MacDonald, D. J. Psychological factors in conversion. *Amer. Ecol. Rev.*, 1933, 88, 337-351.—The psychological nature of conversion is discussed, and the role of intellect, emotions, will and the unconscious are briefly indicated.

424. Mainage, Th. *Introduction à la psychologie des convertis*. Paris: Lecoivre, 1913.

425. Mainage (OP), Th. *La psychologie de la conversion*. Paris: Beauchesne, 1915.

426. Moody, Jesse. The psychological difficulties of mass evangelistic converts. *Pastoral Psychol.*, 1956, 7 (69), 38-40.—Replies to a questionnaire indicate that "the revivalists are becoming increasingly aware of the pathology of religious experience and the necessity of developing individual approaches," but that they "have yet to develop any forthright, cooperative and extensive endeavor with...medicine, psychiatry, psychology, and personnel guidance."

427. Neeser, M. Quelques traits de la psychologie des conversions confessionnelles. *Rev. de Théol. Phil.*, 1924, 11, 231.

428. Penido, M. T. L. Aspectos psicologicos da conversão. *Rev. Ecles. Brasil.*, 1941, 1, 40-51.—Psychological aspects of revivalism and conversion are discussed. The role of unconscious motivation is considered.

429. Prince, Morton. The psychology of sudden religious conversion. *J. abn. Psychol.*, 1906, 1, 42-54.

430. Römer, A. Zur Psychologie der Bekehrung. *Geist. Gegen.*, 1931, 67, 339-346.

431. Salzman, L. The psychology of religious and ideological conversion. *Psychiatry*, 1953, 16, 177-

187.—The differentiation is made between "progressive or maturational" and "regressive or psychopathological" conversion. The latter type of religious or political conversion is illustrated from literary sources and clinical case material and is seen as a hostile method of solving the conflicts arising from hatred towards authority. (PA)

432. Sanctis, Sante de. *Religious conversion*. NY: Harcourt Brace, 1927.

433. Schneider, R. A psicologia da conversão. *Estudos. Rio Grande*, 1957, 66, 27-38.

434. Segond, J. Le problème psychologique de la grâce et de la conversion. *J. de Psychol.*, 1920, 17, 418-456.

435. Spoerl, H. D. Critical points in regeneration. *New Christianity*, 1946, 12, 62-72.—As congruent personality processes, religious regeneration and psychological reintegration share in part a common dynamic sequence. In certain clinical situations, the resolution of avowedly "spiritual" conflicts reflects the stepwise unfolding of developments demanded by Swedenborg's description of regeneration. Reintegration and regeneration are both relative and incomplete, however, as far as clinical observation can judge. In particular, the dynamics of the actual turning point of a crisis are unknown, from either the psychological or theological point of view. Resolution seems to depend largely on early emotional training. (PA)

436. Starbuck, E. D. The psychology of conversion. *Expos. Times*, 1914, 25, 219-223.—A brief discussion of the psychology of conversion and a description of two types: cataclysmic and fruition conversions.

437. Tawney, G. A. The period of conversion. *Psychol. Rev.*, 1904, 11, 210-216.

438. Thomas, W. B. *The psychology of conversion*. London: Allenson, 1935.

439. Underwood, A. C. *Conversion, Christian and non-Christian*. London: Allen and Unwin, 1925. Also NY: Macmillan, 1925.

440. Weitbrecht, H. J. *Beiträge zur Religionspsychopathologie, insbesondere zur Psychopathologie der Bekehrung*. Heidelberg: Scherer, 1948.

441. Weitbrecht, H. J. Conversion et psychose. *Cah. Laënnec.*, 1950, 10 (4), 31-34.—The psychological aspects of religious conversion are discussed in relation to certain aspects of psychopathological conditions, e.g., schizophrenia.

442. Woodburne, A. S. The psychological study of conversion in India. *J. Religion*, 1921, 1, 641-645.—This is a brief resumé of E. A. Annett's *Conversion in India: a Study in Religious Psychology* (1920).

443. Zetterberg, H. L. The religious conversion as a change of social roles. *Sociol. soc. Res.*, 1952, 36, 159-166.—Data for this study were collected

from a youth organization of a revivalist church in Sweden. A stratified area sample of 9 clubs affiliated with the Swedish Mission Covenant Youth returned 399 questionnaires. Tetrachoric correla-

tions are used in analysis of the various relationships. Explanation is made in light of the cultural milieu of the group to account for the phenomenon of the sudden religious conversion. (PA)

## PSYCHOLOGY OF RELIGIOUS INSPIRATION

444. Bornhausen, K. *Die Offenbarung. Ueber die Verbindung von Gott und Mensch in der Zeit*. Leipzig: Quelle u. Meyer, 1928.—Based on psychology and the history of religion. The meaning of the revelation appears wherever man tries to transcend history. Only the category of modality is to be considered as a synthetically productive factor in religion. (PA)

445. Kessler, K. *Das Problem der Offenbarung. Christliche Freiheit*, 1928, 44, 149-152.—Bornhausen's attitude towards the problem of revelation is a relief after the discussion through so-called dialectical theology. (PA)

446. King, Irving. The psychology of the prophet. *Biblical World*, 1911, 34.

447. Pfister, O. Das Erleben der Eingebung als psychologisches Problem. *Z. Religionspsychol.*, 1938, 11, 65-112.—Part I describes famous historical instances of inspiration. In Part II the inspirations of 10 persons are examined genetically and dynamically. Part III deals with the relationships of tensions, conscience, instinct, and the unconscious as determinants of inspiration; the phenomenon is related to hallucination and other

neurotic symptoms, but is not necessarily pathological. (PA)

448. Raymond, G. *The psychology of inspiration*. NY: Funk and Wagnalls, 1923.

449. Schairer, J. B. Der Schlüssel der Erkenntnis. *Neue kirchl. Z.*, 1928, 39, 325-328.—A biblical-psychological investigation. The revelation can be grasped only after the innermost sense has been touched and made active. (PA)

450. Wallace, Anthony F. C. Mazeway resynthesis: a biocultural theory of religious inspiration. *Trans. N. Y. Acad. Sci.*, 1956, 18, 626-638.—The mazeway is defined as "the brain's organized and codified archive of cognitive residues of perception bearing on the characteristics of the extrabodily environment, the body itself, techniques, and values. The mazeway thus contains the individual's perception of the sociocultural and natural system of which he is a part, and the mazeway determines his behavior in it." Religious inspiration is a therapeutic mazeway resynthesis. It restores an integral biopsychic equilibrium by "sorting assemblages into 2 or more systems on the criterion of goodness or badness." (PA)

## PSYCHOLOGY OF PRAYER

451. Aubrey, E. E. Critical analysis and the worship attitude. *J. abn. soc. Psychol.*, 1928, 23, 204-222.—Critical analysis makes clear the relations between religious practices and the social consciousness. With the aid of self-conscious thinking the flexibility of individual religious attitudes will be maintained, so that religious devotion may grow with experience and vitalize individual conduct. (PA)

452. Bartholemew, E. *Psychology of prayer*. Burlington, Iowa: Lutheran Literary Board, —.

453. Beck, F. O. Prayer: a study in its history and psychology. *Amer. J. relig. Psychol.*, 1909, 2, 107-121.

454. Berge (OFM), D. A estruturação psicológica da oração devota. *Rev. Eccl. Brasil*, 1942, 2, 604-630; 942-961.—An exposition of a book by A. Bolley on the psychological dispositions for prayer, entitled *Gebetstimmung und Gebet* (1930). The contents of the book are synthesized here and discussed.

455. Bolley, A. *Gebetstimmung und Gebet*. Dusseldorf: 1930.

456. Buttrick, G. A. *Prayer*. NY: Abingdon-Cokesbury, 1942.

457. Calkins, M. W. The nature of prayer. *Harvard Theol. Rev.*, 1911, 4, 489-500.—A comparative study of prayer. "Prayer is the intercourse of the human spirit with a reality or being, realized as greater-than-human and either conceived or treated as personal."

458. Canesi, A. Vorläufige Untersuchungen über die Psychologie des Gebets. *Arch. Religionspsychol.*, 1936, 6, 13-72.—Under the direction of Gemelli, the author applied the Külpe method to the study of prayer. He presented 38 prayer texts to 5 pious subjects and instructed them to read the prayers and then to give an introspective account. From a study of the observations of the subjects, the author feels that prayers have value only in so far as they are symbolic; that the feeling of confidence into which the Catholic prayer is resolved

is possible only when it precedes an intellectual conviction; and that the will operates during prayer if it is moved by motives of intellectual nature. (PA)

459. Chansou, —. *Étude de psychologie religieuse sur les sources et l'efficacité de la prière dans l'expérience chrétienne*. Paris: Rivière.—Regards prayer as the inner experience of a soul trying to come closer to God. In Part I the Abbé describes prayer by separating into its parts the "inner state of the faithful who pray;" in Part II he tries to find the sources of these analyzed states. The conclusion examines belief in the efficacy of prayer, correlative to the inner satisfaction it procures. (PA)

460. Eller, E. *Das Gebet. Religionspsychologische Studien*. Paderborn: Schöningh, 1937.

461. Heiler, F. *Das Gebet*. München: Reinhardt, 1923.

462. Heiler, F. *Prayer: a study in the history and the psychology of religion*. NY: Oxford Univ. Press, 1932. Translation of *Das Gebet* (1923).—Prayer in its primitive forms, in its prophetic forms, and in its mystical and public forms is discussed from the point of view of psychic experience. The author attempts a delineation of the essence of prayer, and finally determines its psychological root to be "the expression of a primitive impulsion to a higher, richer, intenser life."

463. Hodge, A. J. *Prayer and its psychology*. NY: Macmillan, 1931.

464. Johnson, P. E. A psychological understanding of prayer. *Pastoral Psychol.*, 1953, 4 (36), 33-39.—Defining prayer as "a dynamic experience of harmony within and without that heals conflict and loneliness in renewing one's sense of belonging to a larger wholeness," the author indicates why it is needed in modern life and what psychological effects may come from it. When prayer is effective psychologically it may be expected to affect all of one's relationships. (PA)

465. Joos, D. Psychology and prayer. In Van Steenberghen, F. (ed.) *Psychology, morality and education*. London: Burns & Oates, 1958. Pp. 115-125.—Religious description of true prayer.

466. Marinier, P. *Réflexions sur la prière. Ses causes et ses effets psychophysiologiques*. Genève: Cailler, 1952.

467. Ranson, S. W. Studies in the psychology of prayer. *Amer. J. relig. Psychol. Educ.*, 1904, 1, 129-142.

468. Reik, T. Gebetmantel und Gebetriemen. *Imago*, 1930, 16, 389-434.

469. Segond, J. *La prière: étude de psychologie religieuse*. Paris: Alcan, 1911. (2nd ed., 1925.)

470. Stolz, K. R. *The psychology of prayer*. NY: Abingdon Press, 1923.

471. Strong, A. L. The relation of the subconscious to prayer. *Amer. J. relig. Psychol. Educ.*, 1906, 1, 129-142.

472. Strong, Anna L. *The psychology of prayer*. Chicago: Univ. of Chicago Press, 1909.

473. Welford, A. T. A psychological footnote to prayer. *Theology Today*, 1947, 3, 498-501.—Results of a test given to 45 male university and seminary students on the relation of emotional stability and tendency to pray. Results indicate a reliable tendency for emotional stability to increase with the number of situations in which the subjects would pray. "Praying in a situation is not, in most cases at any rate, an acknowledgement of defeat in the face of difficulty, but a means whereby a person seeks to overcome it."

474. Welford, A. T. Is religious behavior dependent upon affect or frustration? *J. abn. soc. Psychol.*, 1947, 42, 310-319.—Subjects ranked the situations for affect (emotional involvement), for frustration (inability to respond effectively in the situation), and for likelihood of prayer in the situation. Reasons for praying in some situations were also solicited. Both affect and frustration are related to the need for prayer, with wide individual differences. Reported reasons indicate some support for Flower's theory that prayer is an active adjustment to a baffling situation, rather than a mere escape. Some individuals use prayer as a last resort, other only when there is time for reflection. Some regard prayer as a means of changing the situation; others regard it as a means of relieving their own tensions.

## PSYCHOLOGY OF CONSCIENCE

475. Bergler, Edmund. *The battle of the conscience; a psychiatric study of the inner working of the conscience*. Baltimore: Monumental Printing Co., 1948.—In 16 chapters, some of which have appeared previously as separate papers, the author surveys the role of the conscience in both normal and abnormal behavior. Everyone has an inner conscience which constantly influences his

behavior, and "...a feeling of guilt [which] follows every person like his shadow." Numerous case histories and literary citations are used to illustrate the manifestations of guilt feelings. There is extensive reference to the behavior of neurotics and the many techniques of appeasement of the unconscious part of the conscience. A concluding chapter deals with criminals. (PA)



476. Bulatao (SJ), J. C. Conscience and superego. *Amer. Cath. Psychol. Assoc. Newsltr. Suppl.*, 1957 (Mar.), No. 26, 1-2.—The author sketches the development and nature of the superego and compares it to moral conscience. "To be fully human then one must grow from the infantile 'morality' of the superego to the moral maturity of conscience."
477. Caruso, Igor A. Zum Problem des Gewissens; tiefenpsychologische und psychopathologische Vorbemerkungen zu einem philosophischen Problem. *Jhb. Psychol. Psychother.*, 1953, 1, 163-180.—Current thought about "conscience" tends to extremes of determinism and indeterminism in accounting for moral decisions. Nevertheless, both "determining factors" as well as the "intent to make a choice" are effective in human behavior. Resistance in psychotherapy is both against awareness of certain determining factors as well as to making a choice. In making a personal choice the depersonalized components of one's present existence are transcended. Such a choice is most likely to occur in intimate relationships with others. Neurosis represents a failure to transcend conflicting depersonalized components of the self by an intent directed toward values that extend beyond the present. (PA)
478. Caruso, Igor A. Person und Gewissen. *Jhb. Psychol. Psychother.*, 1954, 2, 341-353.—"Conscience" includes more than Freud's "superego" in that "conscience" represents a normative instance that is neither narcissistic nor aggressive like the superego. The superego represents an incomplete historical development of the human conscience. Man finds his fulfillment in an existence beyond the narcissism of ego-ideals, or a dualism of superego and id. (PA)
479. Friedenberg, E. Z., & Havighurst, R. J. An attempt to measure strength of conscience. *J. Pers.*, 1948, 17, 232-243.—The C-questionnaire consists of a list of 115 acts. In one framework, A-Protocol, the subject is asked to indicate how bad it would be, and in the other, B-Protocol, how he would feel if he committed each one of these acts. The instrument did not succeed as a measure of the strength of conscience, but the results show that it has some potentiality as a projective device. (PA)
480. Gilen (SJ), Leonhard. Phänomene des Gewissens bei Siebzehnjährigen. *Z. exp. angewand. Psychol.*, 1954, 2, 383-411.—A questionnaire study of conscience in 100 17-year-old Catholic boys and girls. Analysis of the answers to 5 questions reveals that a "bad conscience" is more common at this age level than a clear conscience. (PA)
481. Gilen (SJ), Leonhard. *Das Gewissen bei Jugendlichen; psychologische Untersuchung*. Göttingen: Hogrefe, Verlag für Psychologie, 1956.—From a pool of 2,000 students the author reports and interprets the responses of 110 17-year-olds, 45 boys and 65 girls, to 5 questions dealing with matters of conscience. The structure of conscience, its development and recognition, ethical, religious, dynamic, and social aspects are considered.
482. Gilen (SJ), Leonhard. La conscience morale à dix-sept ans: traits différentiels des jeunes gens et des jeunes filles. *Lumen Vitae*, 1957, 12, 325-338.—The results of a questionnaire given to 45 17-year old boys and 65 girls are reported and discussed. Good and bad consciences, the temporal aspect of conscience and the internal structure of conscience are selected for comment.
- 482A. Gray, P. H. Conscience, guilt, and the unwed mother. *J. past. Care*, 1959, 19, 164-170.—A study of the origin and some of the forms of conscience. The girls show a defective conscience structure of two types: underdeveloped conscience and exaggerated conscience.
- 482B. Grensted, L. W. The psychology of authority. *London Quart. Holborn Rev.*, 1958, 243-247.—2 questions are asked: (1) Is there not in fact an authority of morality itself? (2) Are we not seeking some ultimate rightness which is more than an abstract principle and implies a personal god? The true ground of authority is conscience, inspiration and vision. The ego-ideal transforms the authority of power into the authority of right.
483. Häfner, Heinz. *Schulderleben und Gewissen; Beitrag zu einer personalen Tiefenpsychologie*. Stuttgart: Ernst Klett, 1956.—The biological and social aspects of neurosis, commonly favored in depth psychology, encompass only parts of the total human personality. The author discusses the existential concepts of anxiety and guilt, and formulates a psychopathology of conscience. It is not sufficient to relieve symptoms or restore social functioning (successes reported in 40 to 60% of cases); long term therapeutic goals demand more consideration of philosophic values. "Mental health without anxiety, recurrent guilt, doubts, or constant questioning does not exist." (PA)
484. Lethielleux, P. (ed.) *Psychanalyse et conscience morale*. Paris: Lethielleux, 1950.
485. McAllister, J. B. Moral implications of behavior problems: development of conscience. In Muller, T. (ed.) *Mental health in nursing*. Washington, D. C.: Cath. Univ. of America Press, 1949. Pp. 108-123.—Problems arising in psychiatric nursing which might be disturbing to a nurse's moral or religious life are considered from a Catholic viewpoint. Examples are given of the moral issues involved in sexual aberrations, lying, stealing, anti-religious views, suicide, responsibility for the welfare of patients, attendance at Mass, and so on. The nurse must try to control feelings by an educated intelligence, and make emotions follow reason. A great step toward this end is the development of a true conscience, which is itself an act of human reason. (PA)
486. Pasche, F. *Psychanalyse et conscience morale*. Cah. Laënnec, 1948, 8, 37-41.



487. Scholl, Robert. *Das Gewissen des Kindes. Seine Entwicklung und Formung in normalen und unvollständigen Familien*. Stuttgart: Hippocrates, 1956.—In 8 chapters are covered: the meaning of conscience in the formation of character, disturbances in harmony between mother and child, examples and observations in children, effects of disturbances in conscience formation on the vegetative nervous system, conscience as inhibition, the effects of environmental factors on conscience genesis, pedagogic and social consequences of the establishment of conscience, the lack of security and its effects in respect to the structure and development of conscience in disturbed family relationships, particularly in broken homes. (PA)

488. Stuart, Grace. *Conscience and reason*. London: Allen and Unwin, 1951.

489. Tesson (SJ), E. Description de la conscience morale et incidences psychiatriques. *Cah. Laënnec*, 1948, 8, 3-21.—This study of psychoanalysis by a Catholic priest warns against overemphasis on the role of the unconscious. Identification should not be made between the superego and conscience, or between guilt feelings and the sense of sin.

490. Tesson (SJ), E. Moral conscience and psychiatry. In Flood (OSB), P. *New problems in medical ethics*. Vol. III. Westminster, Md.: Newman Press, 1956. Pp. 85-102.—English translation of an article previously published in *Cahiers Laënnec*, 1948, 8, 3-21.

491. Wack, Dunstan J. A psychological study of conscience. *Stud. Psychol. Psychiat. Cath. Univ. Amer.*, 1952, 8 (3).—"When a person is confronted with a moral value his moral consciousness is aroused and he becomes aware of this moral value as reflected in a positive or negative attitude toward the situation. If, however, the matter is

such that he must act in regard to the situation by making a decision as to how he should act, conscience comes into play. The attraction and repulsion and attitude that flows from moral consciousness is integrated into an examination of the motives and circumstances of the situation in such a way that the person knows how he should act! A battery of tests, known as the Reaction of a Moral Stimulus Scale (RMS-Scale), is described.

492. Wegeler, Adalbert. Das Pseudogewissen des Skrupulanten. *Jhb. Psychol. Psychother.*, 1956, 4, 101-111.—The exacting conscience of the over scrupulous person is a defensively caricatured acknowledgment of those principles through which the person emerged. The "superego" of Freud is a transitional structure in the achievement of freedom from narcissistic ties, since it represents the introjected images of the narcissistically cathected parent figures. "Pseudo-conscience" develops from excessive demands on the child in an atmosphere of limited acceptance of him as a person. The child's need for perfection, narcissistically invested, then employs the self-accusations of scrupulousness in lieu of more objective self-appraisal and self-acceptance. (PA)

493. Zullinger, H. *Umgang mit dem kindlichen Gewissen*. Stuttgart: Ernst Klett, 1953.—An educator of Freudian orientation outlines the evolution, function and malfunction of conscience as it is influenced by philosophical, religious, moral and psychological factors. Chapters survey the contributions of education, background inheritance, love, rejection, the need of punishment, development of conscious and unconscious moral attitudes in the group and individual, pseudo-debility and character changes as symptoms of failure in conscience reactions. Healthy conscience growth requires the capacity to love, the early acceptance of parental attitudes and beliefs.

## PSYCHOLOGY OF MYSTICISM

494. Achille-Delmas, G. A propos du Père Surin et de M.-Th. Noblet. *Nuit mystique. Natur et grâce. Sainteté et folie. Études carmélitaines*. Paris: Desclée de Brouwer, 1938.—The author discusses the theory that Père Surin was cyclothymic, and believes that possibly these psychopathological disturbances may have helped him attain a high plane of spirituality. As to mythomania in connection with Marie Thérèse, he believes it seems hardly compatible with the records of her saintly behavior. (PA)

495. Aigner, E. Die Stigmatisierte von Konnersreuth. *Allg. ärzt. Z. Psychother. psych. Hyg.*, 1928, 1, 337-344.—Accepts the genuineness of Theresa Neumann's stigmata. Their production through vegetative processes should show the intimacy of the body-soul unity. The fasting is a miracle. (PA)

496. Behrendt, F. Das mystische Erlebnis und

seine Beziehung zur Erotik. *Psychol. Med.*, 1926, 2, 47-64.—Contains a discussion of religious ecstasy. Although the point of view is Freudian, the author does not stress erotic factors in the gross sense, but in the sense of Plato's *eros* as the contemplative love of God. Ecstasy is a kind of auto-hypnosis due to rigid attention to an idea so general as to be without suggestive content and strong emotion. Support is drawn from St. Theresa's account of pre-ecstatic stages of prayer. (PA)

497. Beirnaert (SJ), L. Note sur les attaches psychologiques du symbolisme du coeur chez sainte Marguerite-Marie. *Le coeur. Études carmélitaines*. Paris: Desclée de Brouwer, 1950. Pp. 288-333.—The psychological genesis of the symbolism in the revelations of the Sacred Heart to Saint Margaret Mary.

498. Berguer, G. Un mystique protestant. Auguste Quartier-la-Tente. *Arch. Psychol., Genève*, 1937, 26, 1-145.—Quartier died in 1936 at the age of 89. From the beginning of his mystical conversion he habitually wrote down accounts of his experiences, struggles and inspirations. The author gives numerous extracts from these journals dated from 1903 to 1913, and then takes up Quartier's mysticism, which he calls "Christocentrism," a mysticism which is essentially protestant. The main characteristics are a feeling of the presence of Christ, of instability, of euphoria, of unpredictability, and of ineffability. Special sections deal with the general structure of the crises and of the ecstasies; the biological basis of the mystical process in the light of various theories (the sexual instinct, combative instinct, etc.); the symbolism of introversion against which Quartier struggled; certain obsessional formulae used voluntarily by Quartier; and his religious convictions. (PA)
499. Boutroux, E. La psychologie du mysticisme. *Rev. Bleue*, 1902 (Mar. 15).
500. Boutroux, E. The psychology of mysticism. *Int. J. Ethics*, 1907, 18, 182-195.—English translation of "La psychologie du mysticisme," *Revue Bleue* (1902).
501. Coe, G. A. Sources of the mystical revelation. *Hibbert J.*, 1908, 6, 359-372.—Several explanations for "mystical" experiences are discussed. The author opts for "the view" that the supposed mystical revelation is part and parcel of the general historical movement of religious life; its sources are the same, and the superior certainty and authority that it claims for itself are illusory. The illusion arises, specifically, through strong auto-suggestion, which gives the form of reality or experience to ideas or ideals.
502. Coe, G. A. The mystical as a psychological concept. *J. Phil.*, 1909, 6, 197-202.
503. Coe, G. A. Recent publications on mysticism. *Psychol. Bull.*, 1915, 12, 459-462.—A brief discussion of trends in psychological literature dealing with mysticism in the years 1912-1915.
504. Courbon, P. Sur la pensée mystique et le pensée morbide. *J. de Psychol.*, 1927, 24, 146-159.—Mystic is distinguished from normal thinking by the concomitance of a conscious modification of coenesthesia. Morbid thinking is also accompanied by coenesthesia, but of a more complex nature. Morbid consciousness resists discursive elaboration and logical organization and cannot assume social form, while the mystical may. Mystic thinking is abnormal, but equally removed from morbid and normal. (PA)
505. Courbon, P. Saint Francois d'Assise et la psychiatrie. *Ann. méd.-psychol.*, 1927, 85, 5-31.—A psychiatric study based on the saint's writings and works. He finds evidence of exhibitionism, inferiority feelings, and later auditory and visual hallucinations. The stigmata are regarded as hypersensitive vasomotor reactions. St. Francis shows that mysticism can exist without eroticism, that sexual feeling can be separated from the love of nature, that joy has a beneficial effect on mental and spiritual health. (PA)
506. Dalbiez, R. Marie-Thérèse Noblet considérée du point de vue psychologique. *Nuit mystique. Nature et grâce. Sainteté et folie. Études carmélistes*. Paris: Desclée de Brouwer, 1938. Pp. 201-209.—The author reviews the psychological mechanisms which may be considered as the basis of the "case" of Marie-Thérèse Noblet: her healing powers, which seemed miraculous, auto-suggestive stigmatization, her visions, which might be classed as hallucinations, and the phenomena of diabolic possession, which the psychologist would probably diagnose as coming from subconscious sources. However, he believes that this analysis of psychopathological mechanisms does not explain all the phenomena observable in her life. (PA)
507. Davy, M. M. Des limites de la psychanalyse à la forme de la mystique. *Psyché*, 1949, 4, 105-116.—Viewpoints of various authorities and writers are given in the controversy of religious beliefs and the psychoanalysis of these beliefs. The conclusion is reached that religious or spiritual experiences are perhaps simply the explanation of their contents, which in turn may include imagination, morals, prejudices, and early teachings. In some cases psychoanalysis has termed such experiences as pathological, since some religious beliefs are independent of reality.
508. Delacroix, H. *Études d'histoire et de psychologie du mysticisme*. Paris: Alcan, 1908.
509. Delacroix, H. Remarques sur "Une mystique moderne." *Arch. de psychol.*, 1915, 15, —.
510. Delacroix, H. *Les grands mystiques chrétiens*. Paris: Alcan, 1938.—The author endeavors to determine the law of evolution of Christian mysticism as revealed through a study of three cases taken from different Christian epochs and from different environments: Saint Theresa and Spanish mysticism of the 16th century; Madame Guyon and quietism in the 17th century; and Suso and the German school of the 14th century. A comparative analysis shows a succession of states common to each of these subjects and ends which are peculiar to Christian mysticism: a limitation of discursive thought and an extension of intuition, with a basis of asceticism and aspiration toward freedom from the self with the end in view of ecstasy and union with God. The data in these cases cannot be adequately covered by pathology. (PA)
511. Devaranne, T. Die Stigmatisierte von Konnersreuth. *Christliche Welt*, 1927, 41, 917-923.—Eye witness account of the passion ecstasy of Therese Neumann. The author gives his opinion that she experiences the suffering of Mary and Christ in the Passion. (PA)
512. Dorsch, E. Die Zureistung der Seele für die Mystik. *Z. Aesthet. Mystik*, 1931, 2, 97-121.

513. Dunlap, K. *Mysticism, Freudianism, and scientific psychology*. St. Louis: Mosby, 1920.

514. Eisler, R. Eine Jesusvision des zwanzigsten Jahrhunderts psychologisch untersucht. *Z. Religionspsychol.*, 1937, 10, 213-234.

515. Fingarette, H. The ego and mystic selflessness. *Psychoanal. psychoanal. Rev.*, 1958, 45, 5-40.—Traditional "id-oriented" analyses of mysticism with stress on regressive phenomena fail to reveal insight and maturity associated with the great mystics which are evoked by "ego-oriented" studies. Selflessness refers to that "normal" unselfconsciousness which is primarily non-anxious and motivated by neutralized drives functioning within the nonconflictual portions of the ego. This unselfconsciousness is akin to the normal unawareness of our breathing. In mystic enlightenment is the simultaneous presence of ego-syntonic behavior and the acceptable residue of infantile behavior. The residue enriches experience with the oceanic feeling, "the undifferentiated unselfconsciousness and sense of omnipotence which derives from the fantasy of the primal unity with the mother." (PA)

516. Firth, R. An anthropological view of mysticism. *Rationalist Annu.*, 1950, 49-61.—This is an analysis of mysticism and mystical experience together with their function in a religious system and society. All religious systems are concerned with the relation of persons to extra-human, spiritual beings or powers. This relation is in some sense a reflection of the relation between the individual and his social and physical environment. As such, the individual's religious experience is of prime importance to him as one means of coping with his problems. Mystical experience is part of such a way. The real importance of the mystic, then, is his social relevance, not his views on the nature of reality. (PA)

517. Flournoy, T. Une mystique moderne. *Arch. de Psychol.*, 1916, 15, 42-45.

518. Gemelli (OFM), A. *L'origine subconsciente dei fatti mistici*. Firenze: Liberia Editrice Fiorentina, 1913.

519. Giscard, Pierre. L'état mental des mystiques en dehors de leurs visions et de leurs extases. *Suppl. Vie Spir.*, 1949, 8, 418-441.—A discussion by a psychiatrist of some personality traits of the famous mystics. He points to their simplicity, sincerity, discretion, calm, conviction, and external activities as signs of their psychic balance. By way of contrast he discusses the mythomania and delirium of false mystics.

520. Godfernaux, A. Sur la psychologie du mysticisme. *Rev. phil.*, 1902, 14, 158-170.

521. Greeft, E. de. Succédanés et concomitances psychopathologiques de la "nuit obscure." *Nuit mystique. Nature et grâce. Sainteté et folie. Études carmélitaines*. Paris: Desclée de Brouwer, 1938, Pp. 152-176.—The author gives an analysis

of the case of Père Surin, who exorcised the possessed in Loudun in the first part of the 17th century, a case which deGreeft believes illustrates the problem of the concomitance of authentic mystical states and insanity. (PA)

522. Grimbert, F., & Combes, A. *Mystiques et faux mystiques. Pensée Cath.*, 1953, 25, 79-95.—A discussion of J. Lhermitte's *Mystiques et faux mystiques* (1952). Grimbert discusses the medical and psychological aspects of Lhermitte's work, and Combes the theological. The authors do not accept the identification of false mysticism with hysteria and object to the minimal treatment of true mysticism.

523. Harms, E. Die Variabilität der Individualpsychie als Grundlage eines Verstehens des religiösen Menschen und des Mystikers. *Z. Religionspsychol.*, 1931, 4, 214-238.—For the explanation of the spiritual experiences of the religious man, Harms proceeds from the dynamic and individual tendency of the new psychology, which is advanced by Freud and Jung. As an example from the ministry, Harms shows that one should not only view conversion and cases of reformation as examples of emotional repression, but should comprehend the possibility of a psychological variation of the contents of the soul, not only negatively and from the point of view of its possibility of danger, but primarily religiopsychologically. In such cases the soul shifts its center of gravity out of the purely emotional sphere into that of feelings and thought, or at least such a shift has begun. There has arisen a relationship of affinity to any kind of reality of feeling and thought, which is not emotional and which can become material for the soul. And this affinity proves itself stronger than those for passions and feelings. This metamorphosis in the will is at the root of all religious experience, particularly. Harms next goes on to a detailed reference to the mystics who wish to have their own life experiences. (PA)

524. Howley, J. *Psychology and mystical experience*. St. Louis: Herder, 1920.—This work discusses the psychology of mystical experience from a Catholic standpoint. The discussion takes in the psychology of the *Spiritual Exercises* of St. Ignatius Loyola, the psychology of revivalism and conversion, and a lengthy section on mysticism and its varieties.

525. Janet, P. La psychologie de la croyance et la mysticisme. *Rev. Metaphys. Morale*, 1936, 3, 327-358; 4, 507-532; 1937, 2, 369-410.—Faith grows with the development of language. Primitive religions are based on very naive, sentimental and personal beliefs. As different beliefs are tested, they become objective and rational. Revolutionary mystics are individuals who feel the inadequacy of common faith and, aspiring to something bigger and more satisfying, destroy what they have without knowing what to erect on the ruins; their various efforts have contributed a great deal to the psychology of action. The disturbances of psy-

- chasthenia are individual in character; those of a mystic have reference to humanity in general.
- 526.** Jesus-Marie (OCD), B. de. *Mysticisme et créativité: facteurs d'équilibre. Conducta religiosa y salud mental.* Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 149-152.—A comparison of the mysticism of John of the Cross and the creative art of Salvador Dali as healthy factors in the psychic life of each.
- 527.** Jones, R. M. *New studies in mystical religion.* NY: Macmillan, 1927.—A sympathetic examination of the mystical character of religious experience. "The method of psychological diagnosis, which is believed to destroy the objective validity of mystical experience, would also destroy all objective validity in every field of experience." A lengthy refutation of the claim that mysticism is a symptom of abnormality is given. Mysticism as related to asceticism, to religious education, to the organization of thought and knowledge, and to religious experience, is discussed. (PA)
- 528.** Jung, C. G. Brother Klaus. In *Psychology and religion: west and east.* NY: Pantheon, 1958. Pp. 316-323.—This article appeared originally in the *Neue Schweizer Rundschau*, 1933, 1, 223-229. It also appeared in translation in the *Journal of nervous and mental diseases*, 1946, 103, 359-377. It is an analysis of the symbolism in the visions of Blessed Brother Klaus who was canonized in 1947 by Pius XII.
- 529.** Knowles, D. *The English mystics.* London: Burns, Oates & Washbourne, 1927.—Deals with 3 main views of the fundamental nature of mysticism: psychological mysticism, theological mysticism, and spiritual mysticism. The author confines himself to the third aspect as exemplified in the lives of the English Catholic mystics of the 13th and 14th centuries. The best known of these is Dame Julian of Norwich. Their joyous mysticism is compared to the more sombre tone of later Spanish mysticism. (PA)
- 530.** Ladon, A. *Une épidémie mentale contemporaine. Les apparitions de Belgique.* Paris: Doin, 1937.—The author gives an objective account of the happenings which have recently occasioned an outbreak of collective mystical ecstasy in Belgium, and then examines psychologically this kind of hallucination, which, because of a number of converging circumstances, may reach considerable proportions. (PA)
- 531.** Lamprecht, S. P. A type of religious mysticism. *J. Phil.*, 1927, 24, 701-715.—The mystical experience of social participation in the determination of realities and appreciation of values is more fundamental than the mystic trance. (PA)
- 532.** Leroy, E.-B. *Interprétation psychologique des visions intellectuelles chez les mystiques chrétiens.* Paris: 1907.
- 533.** Leuba, J. Les tendances fondamentales chez les mystiques chrétiens. *Rev. Phil.*, 1902, 14, 1-36; 441-487.
- 534.** Leuba, J. H. On the psychology of a group of Christian mystics. *Mind*, N. S., 1905, 14, 15-27.
- 535.** Leuba, J. H. *The psychology of religious mysticism.* NY: Harcourt Brace, 1925.
- 536.** Leuba, J. H. Die Psychologie der religiösen Mystik. *Grenzfragen des Nerven- und Seelenlebens*, 1927, Heft 128-130.
- 537.** Levi-Bionchini, M. La simbolistica sessuale nel sogno mistico e profano. *Attes d. 5. Cong. int. d. Phil.*, 1924 (Naples).—Comparative study of the use of sexual symbols in mystical and profane dreams (St. Theresa) to show that the symbol is a fixed element of archaic mentality, created by instinct which is the fundamental component of the human soul. Psychoanalytic researches on dreams and their symbolism prove the identity and unity of instinct, which is the unconscious and irresistible desire for which humanity since its origin has employed the same symbols. (PA)
- 538.** Lhermitte, J. Marie-Thérèse Noblet considérée du point de vue neurologique. *Nuit mystique. Nature et grâce. Sainteté et folie. Études carmélitaines.* Paris: Desclée de Brouwer, 1930. Pp. 201-209.—The author, who does not attempt to solve all phases of the life of this missionary to Papua, advances the theory that her crises were accidental symptoms of a psychoneurotic character having hysterical attributes. (PA)
- 539.** Lhermitte, Jean. En marge de l'expérience mystique: le maggib de Joseph Caro. *Encéphale*, 1952, 41, 361-378.—The journal of Joseph Caro which appeared 70 years after his death revealed a mystical apparition, the maggib, an experience which was part of Caro's life from his 32nd to his 84th year and about which he had never spoken except in his journal. The author describes Caro's life as a pious rabbi, his communications from the maggib and attempts to show the psychiatric sources of this mystical experience. He concludes that the voice of the maggib represents a verbal psychomotor hallucination and discusses similar descriptions of the experiences of other famous mystics. (PA)
- 540.** Lord, R. A. A note on stigmata. *Amer. Imago*, 1957, 14, 299-302.—Stigmata are explained as conversion symptoms in terms of psychodynamics. They involve marked somatic participation, identification with a religious figure through auto-suggestion, periodicity of appearance, and an immense secondary gain. There is no record concerning the psychiatric treatment of stigmatisers. (PA)
- 541.** Lowtzky, F. Bedeutung der Libidoschicksale für die Bildung religiöser Ideen. (Das dritte Testament von Anna Nikolajewna Schmidt.) *Imago*, 1927, 13, 83-121.—Confirmation of Freud's theories of the libidinal sources of religious ideas and of the homosexual factor in paranoia is found in this

mystic's writings. Quotations are used to support findings of abnormal narcissism, fixation of libido in the Oedipal period, and the attempt to return to the mother after disillusionment with the father. The mother is partly introjected as the ego-ideal, and partly projected as the persecuting force of evil. (PA)

542. Mager, A. Le fondement psychologique de la purification passive. *Nuit mystique. Nature et grâce. Sainteté et folie. Études carmélitaines*. Paris: Desclée de Brouwer, 1938.—To understand the mystic spirit in its causal evolution, a distinction must be made between the soul as *anima* and the soul as *spiritus*, and any scientific comprehension must suppose a psychological analysis as its basis. The author gives two causalities in such analysis: a principal efficient causality, which is mystic in character and an instrumental causality, which is pathological. He finds a different finality for these two states, which may easily be coexistent. (PA)

543. Maréchal (SJ), J. *Études sur la psychologie des mystiques*. T. I. Paris: Alcan, 1924.

544. Maréchal (SJ), J. *Studies in the psychology of the mystics*. London: Burns, Oates & Washbourne, 1927.—A discussion of mysticism from the point of view of the Catholic religion. Scientific methods applied to the study of mysticism are discussed, as well as the feeling of presence, distinctive features of Christian mysticism and Islamic mysticism. A chapter is devoted to the criticism of the views of Leuba.

545. Maréchal (SJ), J. *Études sur la psychologie des mystiques*. T. II. Paris: Desclée de Brouwer, 1937.

546. Montmorand, M. de. *Psychologie des mystiques catholiques orthodoxes*. Paris: Alcan, 1920.—Types of mystical experiences are described and the theories of Kraft-Ebing, Nordau, and Leuba are discussed. A chapter is devoted to eroticism and mysticism. Catholic mysticism is held to be distinctive.

547. Montmorand, M. de. *L'érotomanie des mystiques chrétiens*. *Rev. phil.*, 1932, 56, 382-393.

548. Moore, J. S., & Dunlap, K. Discussion: consciousness, the unconscious, and mysticism. *Phil. Rev.*, 1928, 37, 72-74.—Critical notes about real mysticism and pseudo-mysticism, and the different meanings of the unconscious. (PA)

549. Moore (OSB), T. V. The mysticism of Father Maréchal. *Amer. Ecc. Rev.*, 1929, 81, 35-46.—This is a critical review of Maréchal's *Studies in the Psychology of the Mystics*. A brief summary of Maréchal's teaching is given and followed by a critique from a theological point of view—specifically, mystical theology.

550. Morel, F. *Essai sur l'introversion mystique*. Genève: Kündig, 1918.

551. Morel (SJ), G. Nature et transformation de

la volonté selon Saint Jean de la Croix. *Suppl. Vie Spir.*, 1957, 10 (43), 383-398.—The function of the will in mystical experience and the transformation in the mystic as he passes through the "Nights" are discussed in terms of John of the Cross's writings. The treatment suggests lines of confrontation between mystical experience and the psychological experience of psychoanalysis.

552. Narain, R. Photic phenomena in mystic life. *Indian J. Psychol.*, 1937, 12, 232-237.—Inquires into the possible explanations of the photic experiences which characterize the lives of mystics of all races. The most satisfactory explanation is that of central stimulation, for since the only sensations of which the mystic can be aware are organic and kinesthetic, it follows that this delimitation of the sensory life would render the organic and kinesthetic unusually vivid. Since the hypothalamus is the center of all sensations coming from the viscera, and since these readily flow to the cortical visual center, this intensification of stimulation at the visual center is a tenable explanation of the ideo-retinal experiences of yogi. (PA)

553. O'Doherty, E. F. Psychopathology and mystical phenomena. *Studies*, 1951, 40, 22-32.—A discussion of the parallels between parapsychological, hallucinatory and hysterical phenomena and manifestations of authentic mysticism.

554. Osmond, H., & Smythies, J. The significance of psychotic experience: a reply to Professor Zaehner. *Hibbert J.*, 1959, 57, 236-243.—It has been recognized for a long time that there are many points of similarity between various forms of mystical and religious experience and certain experiences of schizophrenics, manics, and those under the influence of hallucinogenic drugs. These experiences may be classified as follows: (1) nature mysticism, (2) Vedantist mysticism, and (3) theistic mysticism. Prof. Zaehner has tried to refute Huxley's "The Doors of Perception" in his "Mysticism, Sacred and Profane." He is contemptuous of the mystical experience outside of Catholicism. Since the very similar experiences of non-Catholics will constitute a threat to the validity of the Catholic systems, they will therefore be attacked.

555. Osorio, C. *Misticismo e locura*. (Mysticism and insanity.) S. Paulo, Brazil: 1939.—This is a study of the beliefs of the primitive races in Brazil. This country offers the best field in America for such an investigation because of the African strain which permeates the population. The racial mixture and interaction in Brazil produce a rich mystical and religious expression which evidences itself by epidemics of religious insanity and wild and bloody fanaticism. Osorio gives historical examples with psychiatric interpretations. (PA)

556. Pacheu, J. *Introduction à la psychologie des mystiques*. Paris: Oudin, 1901.

557. Pacheu, J. *L'Expérience mystique de l'activité subconsciente*. Paris: Perrin et Cie., 1911.

- 558.** Parcheminey, G. Hypothèses psychologiques. *Mystiques et continence. Études carmélitaines*. Paris: Desclée de Brouwer, 1952. Pp. 237-245.—A number of psychological views dealing with continence and mysticism are discussed. There remains something ineffable in these phenomena which seems to elude the grasp of the psychologists.
- 559.** Pepler (OP), Conrad. Psychologies of mysticism. *Dominican Studies*, 1951, 4, 133-152.—Different psychological approaches to the mystical phenomenon are described: Wm. James' empirical psychology, the Thomistic approach, an approach found in a number of the Fathers, and a sacramental psychology, which the author feels may provide a framework for unifying the others.
- 560.** Redgrove, S. Madness and mysticism. *Ethol. J.*, 1928, 13, 30-32.—Mysticism is allied to genius rather than to madness. (PA)
- 561.** Regamey (OP), P.-R. La voie de Jacques Levy. *Vie Spir.*, 1955, 92, 130-148.—The psychic development of Jacques Levy, who died in the prison camp of Auschwitz in 1945, is traced in his journal and letters. Levy's progress from a neurotic condition to one of remarkable spiritual strength is related. The relation of culpability to mental illness is discussed.
- 562.** Römer, A. Die Notwendigkeit einer religiösen Metamystik. *Neues Sächs. Kirchenbl.*, 1931, 38, 773-778.—It is proposed to collect in support of the religious psychological material as far as possible phenomena which are otherwise conditioned. Yet if such a line of separation is drawn for parapsychology, insofar as this knowledge is concerned, the voluntary trance should be considered as a second category, and in general this division can be maintained only so far as such parapsychological processes serve a determined religious purpose. For this reason it was decided to designate as "metamystic" all of those who believe they see something suspicious in occult phenomena. For the present this knowledge, which consists of a collection of various and sundry materials, shall be helpful to those interested in religious and occult phenomena. (PA)
- 563.** Schroeder, T. A "living god" incarnate. *Psychoanal. Rev.*, 1932, 19, 36-46.—A case study of a 35-year-old mulatto woman, which throws some light on the psychological mechanisms leading to development of mysticism in an individual. This woman suffered from inferiority feelings over her color, for which she compensated by desire to have a white baby. After allowing herself to be seduced by a white man, through her desire to produce a white child, she felt guilty for her sinfulness. She married a negro but her attitude toward color prevented her from finding sexual satisfaction in this marriage. The sexual repression resulted in psychosexual tension, which found an outlet in autogenic sexual ecstasy which was considered by her as a "religious experience." She then rationalized her early sexual misconduct as crucifixion such as Jesus endured. It was an atonement for her sins. She had delusions of being one with God and set herself up as a religious leader. Her sermons were full of mystical ideas, especially that all life is part of God, because God is life, therefore God lives in each individual life. Hence, "I am God." Only through the mystical union with God could she feel that her sins were forgiven and be relieved of her feelings of guilt. (PA)
- 564.** Siwek (SJ), Paul. *Une stigmatisée de nos jours. Étude de psychologie religieuse*. Paris: Lethielleux, 1950. Fr. Siwek analyses the case of Thérèse Neumann and concludes on the basis of medical and psychological evidence that a supernatural explanation is to be rejected.
- 565.** Siwek (SJ), P. *The riddle of Konnersreuth: a psychological and religious study*. Milwaukee: Bruce, 1953.—Translation of *Une stigmatisée de nos jours* (1950).
- 566.** Siwek (SJ), P. The problem of Konnersreuth. *Amer. Ecol. Rev.*, 1954, 130, 90-100.—A reply to a criticism of Siwek's book on Theresa Neumann, *Une stigmatisée de nos jours—Étude de psychologie religieuse*. (1950) by Fr. J. H. Vanderveldt, OFM.
- 567.** Somer, E. d. La mystique comme caractéristique de la psychologie de l'homme. *Année psychol.*, 1937, 37, 173-176.—The author reports an observation of a tendency to seek mystical explanations for phenomena obviously due to natural causation. In the card game "Success," which depends almost exclusively on chance, people of normal intelligence have been repeatedly found to attribute the outcome to supernatural direction. In the author's opinion this tendency reflects a conflict between the need for factual knowledge and the need to escape from reality through mysticism. The two kinds of need may conceivably be distinguished by differences in their biopsychological bases. Of the two, the need for the mystical is of greater biological importance and is apparent in the behavior and thought of the individual in every-day life. (PA)
- 568.** Tonquédec (SJ), J. de Apparitions. *Dictionnaire de Spiritualité*, I. Paris: Beauchesne, 1937. Col. 801-809.—A description and definition of what is meant by an apparition is given and a threefold criterion is set up for the verification of such. The judgments called into play must be historical (factual), psychological and theological.
- 569.** Underhill, E. *Mysticism: a study in the nature and development of man's spiritual consciousness*. London: Methuen, 1912. Also NY: Meridian, 1955.
- 570.** Underhill, E. *The mystic way: a psychological study of Christian origins*. London: Dent, 1913.
- 571.** Underhill, E. *The essentials of mysticism*. NY: Dutton, 1920.

**572.** Vanderveldt (OFM), J. Reply to Father Siwek. *Amer. Ecl. Rev.*, 1954, 130, 101-113.—A point for point reply to the arguments launched by Fr. Siwek in a previous article criticizing Vanderveldt's criticisms of Siwek's *Une stigmatisée de nos jours—Étude de psychologie religieuse* (1950).

**573.** Vinchon, J. Une mystique du Tyrol, Maria du Mörl. *J. de Psychol.*, 1926, 23, 841-861.—The life of a religious mystic as related by her father confessor is analyzed with regard to hysterical and delirious characteristics. (PA)

**574.** Vonderahe, A. R. The sanctity of Soeur Thérèse of Lisieux. *Amer. Ecl. Rev.*, 1928, 79, 355-363.—A catalogue of abnormal syndromes is rejected, one by one, as applying to the personality of Thérèse. She was not, therefore, mentally ill—nor was she an average human personality. She was a saint.

**575.** Wedemeyer, Barbara. Sexual factors in religious mysticism. *Persona*, 1949, 1 (2), 10-12.—An analytically oriented explanation for the phenomena of religious mysticism is presented. Mysticism is considered to be "one means of satisfying certain basic human needs and a way of expressing a multitude of sublimated needs and desires." These are believed to be of primarily sexual origin. The author cautions, however, that although an extremely close connection can be found between descriptions of religious ecstasy and sexual pleasure, the value of mysticism "can be extended far beyond the mere enjoyment of pleasure." Its

validity as a religious expression is in no way disturbed by psychological investigation. (PA)

**576.** Weisl, W. von. Zwischen Religion und Krankheit. Das Problem der stigmatisierten Jungfrau Therese Neumann von Konnersreuth. *Z. Religionspsychol.*, 1928, 4, 1-50.

**577.** Wunderle, G. La technique psychologique de l'Hésychasme byzantin. *Nuit mystique. Nature et grâce. Sainteté et folie. Études carmélitaines*. Paris: Desclée de Brouwer, 1938.—Hesychasm, which is still practiced on Mount Athos, must not be confused with quietism. The main difference between the two is the positive spiritual activity of hesychastic mysticism, which uses a certain psychological technique in its effort to attain union with God. (PA)

**578.** Wunderle, G. *Zur Psychologie des hesychastischen Gebets*. Würzburg: Augustinus-Verlag, 1947.

**579.** Wunderle, G. Die Mystik im Lichte der neuesten medizinischen Psychologie. *Geist und Leben*, 1949, 22, 217-221.—Mystical and religious phenomena were regarded in the early part of the century as a form of abnormality or delusion. The changed attitude of psychiatry toward religious and mystical experience is discussed, as it is manifested in several recent books.

**580.** Zaehner, R. C. *Mysticism*. Oxford: Oxford Univ. Press, 1957.

## PSYCHOLOGY OF RELIGIOUS PATHOLOGY

**581.** Alliez, J., Baudry, M., & Pujol, R. Un nouveau messie. *Encéphale*, 1955, 44, 155-169.—Analysis of the writings of George Roux, founder of a new French religious sect, discloses markedly pathological characteristics, particularly systematized delusional conceptions and megalomania. (PA)

**582.** Anonymous. Psychiatry and spiritual healing. *Atlantic Mo.*, 1954, 194 (2), 39-43.

**583.** Baumgardt, David. Psychoanalysis and the Königsberger Mucker. *Psychoanal. Rev.*, 1948, 35, 301-302.—The "Königsberger Mucker" was a sect led by 2 clergymen, Ebel and Distel, which flourished in the early 19th century in East Prussia, especially among the Prussian aristocracy and higher civil service. In confession hours the women exposed before the congregation "parts of their bodies generally invisible to male eyes." The men had to look at the whole display "without any sensual feeling." 10 to 12 younger and older ladies stood naked around Ebel to wait on him most eagerly "in a way from which any sense of shame turns away with indignation." In these confessions the faithful had to report primarily about their very grave sexual sins—the graver the better. The

wider public's objections and caricatures in regard to psychoanalysis are pertinent to the Königsberger Mucker of the early 19th century but not to the Freudian movement of the 20th. (PA)

**584.** Bender, L., & Spalding, M. A. Behavior problems in children from the homes of followers of Father Divine. *J. nerv. ment. Dis.*, 1940, 91, 460-472.—The teachings of the Father Divine movement include a denial of family ties and responsibility towards the family. To study the effect on the lives of the children of Divine's followers, 8 cases were reviewed, falling into 3 classifications. (1) Children accepted as members of a Kingdom, but later rejected and showing severe emotional conflict relative to the movement. (2) Children with behavior disorders due to the social and emotional insecurity because of the neglect of the parents. (3) Mentally defective or dull children neglected by the parents after joining the movement. The psychological factors apparent in the behavior of the first two groups are not important in the third group, where understanding is apparently not sufficiently high for a realization of the situation. The unique social position of these children was one of emotional neglect by the parents, physi-



cal neglect, intellectual insecurity over magic and heterosexuality, and deprivation of social enjoyments and contacts. (PA)

**585.** Bender, L. & Yarrell, Z. Psychoses among followers of Father Divine. *J. nerv. ment. Dis.*, 1938, 87, 418-449.

**586.** Beth, K. Die religiöse Simulation des Verbrachers; psychologische Anmerkungen zu den Fällen Matuschka und Gorgulof. *Z. Religionspsychol.*, 1932, 5, 145-158.—Neither parapsychic realities nor hallucinations are in question; but Matuschka lies and pretends in a religious-demoniac fashion, since these thought processes are closely connected with his whole psychical structure. (PA)

**587.** Beth, K. Parapsychologisches zur Religionspsychologie. *Z. Religionspsychol.*, 1938, 11, 196-212.—The author gives Schmeing credit for his thorough discussions of the psychological side of visionary experiences, but argues that "second sight" is really on a different plane from eidetic capacity. He is willing to admit the spiritistic theory as a working hypothesis, but insists that biological and cosmic explanations should be used as long as possible in connection with parapsychic phenomena. Such explanations involve the rhythmic general relationships of all things mentally and physically alive on the basis of the constantly recurring connections among the living matter of the known cosmos. (PA)

**588.** Boisen, A. T. Economic distress and religious experience: a study of the Holy Rollers. *Psychiatry*, 1939, 2, 185-194.—After a careful study of selected localities and from psychological data obtained over a period of 16 years, the author feels that there has been a rapid growth of eccentric religious cults in recent years as a direct result of the shared strain due to the economic depression. This, he feels, serves to increase neighborliness and thus to lessen the sense of isolation, which in turn causes no change in the incidence of mental disorders. As a result of the shared strain, those classes which feel it most are led in a common search after a solution which religion represents. He finds that comparable types of mystical experience may be found in certain types of mental illness and in these religious cults. Case material is cited to illustrate the type of religious experience. (PA)

**589.** Boisen, A. T. Religion and hard times. *Soc. Action*, 1939, 5, No. 3, 8-35.—This article is a "study of the Holy Rollers," a factual and interpretative characterization of the various Pentecostal sects. In general, the groups are composed of individuals of the working class hardest hit by the economic crises; they are predominantly youthful. Doctrinally the groups are rigidly fundamentalistic, yet they are anything but conservative in spirit. The theme is mystical individual redemption, with utter disregard of social betterment.

**590.** Borel, A. Les convulsionnaires et le diacre. *Evol. psychiat.*, 1935, No. 4, 3-25.

**591.** Brattemo, Carl-Erik. Anxiety and the living god: an aspect of the pathology of religion. *J. past. Care*, 1955, 9, 68-76.—A theoretical discussion of Th. Bove's pathology of religion in the light of his psychological theory of personality and theological concept of man.

**592.** Cantril, H., & Sherif, M. The kingdom of Father Divine. *J. abn. soc. Psychol.*, 1938, 33, 147-167.—The provision of a certain material comfort, and the promise of security, prosperity, and health, are explanation enough for the faith of many followers of Father Divine. "Father" gives meaning to the environment in which they live. Complexity, confusion, hopelessness, and purposelessness are changed into simple understanding, peace, happiness, and a faith in the abstract principles embodied in the person of "Father." His movement serves the same psychological function as the Townsend Plan, Nazism, and other such mass movements. (PA)

**593.** Delay, J., Pichot, P., Buisson, J.-F., & Sadoun, R. Étude d'un groupe d'adeptes d'une secte religieuse. *Encéphale*, 1955, 44, 138-154.—Study of the disciples of a new religious sect, who believe George Roux, a postal employee, to be Christ returned to earth, yielded these main findings. A majority of the disciples showed religious preoccupations, interest in the occult and a lack of concern for practical matters long before their conversion. Their conviction that Roux is Christ returned and their belief in the curative efficiency of the laying on of hands are held deeply and passionately and are quite inaccessible to logical argument. A significant number of the disciples showed obvious pathologic traits. (PA)

**594.** Delay, J., Pichot, P., Sadoun, R. & Perse, J. Étude d'un groupe d'adeptes d'une secte religieuse. II. Étude psychométrique. *Encéphale*, 1955, 44, 254-265.—This psychometric study of the members of a new religious sect yielded the following results: (1) generally superior intelligence; (2) on the MMPI, elevated L and K scale scores, other scale scores within normal limits; (3) scores on Rokeach's "dogmatism" scale within normal limits; (4) elevated scores on Gough's "rigidity" scale; (5) scores indicating greater-than-normal tolerance on an "intolerance of ambiguity" scale; (6) normal scores on the California F scale. (PA)

**595.** di Nardo, R. Religious abnormalities. *Bull. Guild Cath. Psychiatrists*, 1957, 5 (1), 22-31.—The Freudian approach to religious phenomena is criticized. Freud analyzed religious abnormalities rather than true religion. Some of the forms and basic motivations of abnormal religious behavior are discussed. Religion serves an integrative function in human life.

**596.** Dumas, G. Prophétisme et suggestion. In Various, *Mélanges Pierre Janet*. Paris: d'Artrey, 1939. Pp. 75-86.—This account, taken from 18th century chronicles, describes the epidemic of prophetism and preaching which occurred in the



Cevennes from 1700 to 1702 as a consequence of the revocation of the Nantes edict (granting to the French protestants permission to practice their religion) and the religious persecutions that followed. The epidemic spread through teaching, suggestion, or auto-suggestion; the prophets were uneducated men or women of whatever age, chiefly young people, and often children; the Bible, read or heard, provided all the contents of the prophecies as well as the nervous symptoms and hallucinations of the prophets. Amnesia followed the preaching and prophecies, and both were consequently ascribed to the Holy Spirit, while the author sees in them manifestations of psychological automatism. (PA)

597. Flournoy, Th. *Spiritism and psychology*. NY and London: Harper, 1911.

598. Hofstetter, K. Gebetzwang einer Vierzehnjährigen. *Z. psychoanal. Pädag.*, 1933, 7, 311-313.—The patient is the daughter of a cold, undemonstrative mother, and gives her entire love to her father. She wishes to displace her mother in the family group and so possess her father completely. As she cannot fulfill this desire she takes refuge in a homosexual attachment to her school teacher. The love for her father is repressed and transformed into compulsory thoughts of God. Her prayer compulsion is a magic formula for dissipating her anxiety and repelling aggressive tendencies. (PA)

599. Horton, L. H. The illusion of levitation. *J. abn. Psychol.*, 1918, 13, 42-53; 119-127.

600. Lhermitte, Jean. Les pseudo-possessiones diaboliques. *Satan. Études carmélitaines*. Paris: Desclée de Brouwer, 1948. Pp. 472-492.—Several examples are discussed of psychoses which manifested themselves in the form of diabolical possession. Lhermitte refers to them as "demonopathic psychoses."

601. Lhermitte, Jean. Pseudo-possession. In *Satan*. NY: Sheed and Ward, 1951. Pp. 280-299.—Translation of the paper as it appeared in the volume *Satan* in the *Études carmélitaines* series, 1948.

602. Mars, Louis. Nouvelle contribution à l'étude de la crise de possession. *Psyché*, 1951, 6, 640-665.—The social and economic factors of possession are briefly sketched. A new science of "Ethno-Psychiatrie" is advanced. This science studies the close relations which exist between psychological, sociological and economic factors present in a mental phenomenon. A narrow aspect of this new science is presented: "The role of possession in an animistic religion" and "the rapport between psychological crises and the social and religious life of an individual." (PA)

603. Martin, T. The psychology of temptation, obsession, and possession. *Amer. Ecol. Rev.*, 1939, 101, 428-434.—The author rejects attempts to introduce scientific psychology into areas which involve religion.

604. Middleton, W. C. Denunciation and religious certainty. *J. soc. Psychol.*, 1934, 5, 254-257.—Suggests that religious leaders and cult organizers are typically excessively bombastic and denunciatory. Such traits are to be coupled with a high degree of self-confidence.

605. Morse (Moses), J. *Pathological aspects of religion*. Worcester, Mass.: Clark Univ. Press, 1906.

606. Murisier, E. *Les maladies du sentiment religieux*. Paris: Alcan, 1903.

607. Rieger, H. Religion und Minderwertigkeitsgefühl. *Z. Religionspsychol.*, 1928, 1, 41-61.

608. Robinson, C. F. Some psychological elements in famous superstitions. *Amer. J. relig. Psychol. Educ.*, 1908, 1, 248-267.

609. Rouhier, A. *La plante qui fait les yeux émerveilles. Le peyotl (Echinocactus williamsii)*. Paris: Doin, 1926.—The peyotl is a little cactus which grows in Mexico and which since ancient times has been associated by Mexicans with their magic and religion. Certain Indian tribes have made it the incarnation of the god of fire and light. The plant is studied from the botanical, chemical, pharmacological and ethnological aspects, and observations of its intoxicating effects are described. (PA)

610. Rouhier, A. *Les plantes divinatoires*. Paris: Doin, 1926.—A study of plants used in ritual and religious divination, especially the Mexican peyotl. Observations of the effects of peyotl are reported in detail. (PA)

611. Schlesinger, B. Zwanghandlungen und Religionsübung. *Jhb. Psychiat. Neurol.*, 1927, 45, 63-79.—Criticizes Freud who compares religious ceremonial with neurotic ceremonial and finds it identical, while in reality it is internally fully identical with another neurotic proceeding. Out of psychical defense reactions two pathological conditions are forced which are only externally different, the simple compulsion neurosis, and consequent and parallel to it, neurotically compulsive religious practices. (PA)

612. Schneider, K. *Zur Einführung in die Religionspsychopathologie*. Tübingen: Mohr, 1928.

613. Soullairac, Andre. Les rôles possibles du conditionnement et de l'émotion dans l'inhibition de la douleur. *Limites de l'humain. Études carmélitaines*. Paris: Desclée de Brouwer, 1953. Pp. 276-278.—Inhibition of pain by conditioning, as suggested by Pavlov, and also by emotional factors is discussed in relation to the torments of the martyrs.

614. Tonquédec (SJ), Joseph de. L'hystérie. *Rev. Ascét. Myst.*, 1937, 18, 243-261.—Hysteria is described and its causes discussed. The hysteric is subject to chronic mythomania. The relation of such hysterical phenomena to the discernment of possession is discussed.

615. Tonquédec (SJ), Joseph de. Possessions et maladies du système nerveux: l'épilepsie et les

états apparentes. *Rev. Ascét. Myst.*, 1937, 18, 113-123.—Various epileptic states, which are sometimes mistakenly taken for preternatural phenomena, are described. Usually minor seizures of the petit mal type are most open to such misinterpretation.

616. Tonquédec (SJ), J. de. *Les maladies nerveuses ou mentales et les manifestations diaboliques*. Paris: Beauchesne, 1938.—Discussion of elements of mental illness, particularly hallucinosis, which are related to experiences of diabolic possession and other diabolic manifestations.

617. Vinchon, Jean. Les aspects du diable à travers les divers états de possession. *Satan. Études carmélitaines*. Paris: Desclée de Brouwer, 1948. Pp. 464-471.—Environmental and psychological determinants in cases of possession are discussed. Obsessions play an important role: obsessions or solitude and inferiority prepare the ground for possession and obsessions of guilt determine it.

618. Vinchon, Jean. Aspects of possession. *Satan*. NY: Sheed & Ward, 1951, Pp. 204-212.—Translation of a paper which previously appeared in *Satan. Études carmélitaines*, 1948.

619. Voipio, Aarni. Sleeping preachers, a study in ecstatic religiosity. *Ann. Acad. Sci. Fennicae*,

1951, 76 (1).—Case studies of 7 women who delivered Lutheran sermons in a trance-like sleeping state, and an historical survey of the topic, suggest that this is induced largely through autosuggestion and represents an hysterical aspect of the personality. Nevertheless, there is a large unexplained segment of the behavior which is related to mystical experience. (PA)

620. Weindler, F. Das grosse Kulturbild der seelischen Volkskrankheiten im deutschen Mittelalter. *Psychiat.-neurol. Wschr.*, 1939, No. 38.—The epidemics of being possessed by the devil, the St. Vitus dance, and the flagellants were characteristic symptoms of the pathology of the collective mind of that period. These states were brought on by pestilence, frequent wars, and natural catastrophes. The victims of possession were characterized by extreme suggestibility, those of St. Vitus dance by mania and agitated catatonia, and the flagellants by sadistic and schizophrenic tendencies. Such religious epidemics gradually deteriorated into immorality and were checked by the churches. (PA)

621. Zeller, L. Phantasie und Frömmigkeit. *Z. Azese Mystik*, 1928, 3, 101-114.—Treats chiefly the value of fantasy in shaping the religious life. (PA)

## RELIGION IN THE MENTALLY ILL

622. Bergmann, W. (ed.) *Religion und Seelenleiden*. B. III. Düsseldorf: L. Schwann, 1928.—This is the 3rd volume of lectures delivered at a special meeting of the Federation of Societies of Catholic University Men. This volume discusses the origin of mental illness. Religious mal-developments are discussed. (PA)

623. Boisen, A. T. The psychiatric approach to the study of religion. *Relig. Educ.*, 1928, 23, 201-207.—An account of 45 cases at the Worcester State Hospital for the insane. Religious concern was felt more by those who were aware of their danger and sought to face it than by those who tended towards surrender or concealment. (PA)

624. Boisen, A. T. The genesis and significance of mystical identification in cases of mental disorder. *Psychiatry*, 1952, 15, 237-296.—During 3 summers 8 theological students conducted a study of 78 male patients (mainly schizophrenics) in Elgin State Mental Hospital. Based on the author's experience of 25 years, the study relates the experiences of the mentally ill to mystical religious experience, with special interest in mystical identification. The constellation of ideas of these schizophrenics is found also in religious leaders, using Jesus as a point of reference. (PA)

624A. Boisen, A. T. Religious experience and psychological conflict. *Amer. Psychologist*, 1958, 13, 568-570.—"I shall center my attention upon the

constructive aspects of the profounder variety of psychological conflict to which we give the name of 'schizophrenia.' I shall submit and defend the position that psychological conflict, even in its schizophrenic manifestations, has religious significance." (PA)

625. Borel, A. L'expression de l'ineffable dans les états psychopathiques. *Evol. psychiat.*, 1934, No. 2, 36-55.

626. Cardona, F. Le idee e le creazioni degli alienati sul soprannaturale. (Ideas and creations of the mentally deranged concerning the supernatural.) *Arch. Psicol. Neurol. Psychiat.*, 1948, 9, 375-394.—In opposition to Dumas the present author does not see an analogy between the origination of notions of the supernatural in schizophrenics or other mental patients and the origination of such notions in primitive man. In the mentally deranged it is rather a question of pseudocreation, i.e., of combination of fragments of traditional supernaturalism. The mental patient differs from the primitive in that, while the latter gives antecedence to the good spirits over the evil ones, the mental patient creates first evil spirits and then with time, in defense, the good spirits. (PA)

627. Dobbstein, H. Vom Wesen religiöser Gleichgültigkeit aus psychopathologischer Sicht. In *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia

y *Psicologia Clinica*, 1959. Pp. 141-148.—Religious indifference is discussed in regard to mental deficiency, organic dementia and psychosis.

**628.** Dumas, G. *Le surnaturel et les dieux d'après les maladies mentales*. Paris: Presses Universitaires de France, 1946.

**629.** Ewell, A. H., Jr. The relationship between the rigidity of moral values and the severity of functional psychological illness: a study with war veterans of one religious group. *Dissertation Abstr.*, 1954, 14, 2392-2393.—Abstract of a Ph. D. thesis, New York U.

**630.** Ey, H. *Réflexions sur l'image d'autrui en psychopathologie. L'amour du prochain. Cahiers de la vie spirituelle*. Paris: Editions du Cerf, 1954. Pp. 259-271.—The "other-image" is intimately connected with the "self-image" in the development of the human personality. The relation of these interpenetrating images to love, especially the love of the neighbor which is the essence of Christian life is discussed.

**631.** Fairbairn, W. R. D. Religion and fantasy. *Rep. Brit. Ass. Adv. Sci.*, 1927, 379.—A study of religious fantasies in the neurotic and insane provides evidence in favor of the psychoanalytic theories of religion. This does not mean the discrediting of religious values. (PA)

**632.** Fleck, U. Ueber Religiosität der Epileptiker. *Arch. Psychiat. Nervenkr.*, 1935, 103, 122-135.—The author examined the expressions of religious feeling in 157 individuals with essential or symptomatic epilepsy.

**633.** Fodor, Nandor. People who are Christ. *Psychoanal. psychoanal. Rev.*, 1958, 45, 100-119.—The belief that one is Christ, Messiah, Judas, or the Devil reveals essentially the same psychotic or obsessive-compulsive picture. An escape from sin to virtue, from worthlessness to superhuman power for self-redemption or destruction is one of the basic incentives in the development of the syndrome. For the masochistically inclined the Christ fantasy appeals as expressing a victim or castration complex. Those who feel traitorous to family or moral law exploit the Christ fantasy for self-rejection. As a total opposite to the healer of all wounds the Devil or Killer may appear in other fantasies belonging to the same class of mental aberration. (PA)

**634.** Jahrreiss, W. O. Some influences of Catholic education and creed upon psychotic reactions. *Dis. nerv. Syst.*, 1942, 3, 377-381.—Where the Catholic religion has been effective in shaping the attitudes of the people of this faith, there is often a conviction on the part of the patients that only a Catholic physician can truly understand their difficulties. The previous religious experience of an individual may have a real influence on his psychosis. In a Catholic hospital for the clergy thoughts of religion are nearly always at the basis of depressive states. There is some evidence that the high per-

centage of paranoia and schizophrenia among nuns is due to prepsychotic individuals being attracted to such a life. (PA)

**635.** Kaufman, M. R. Religious delusions in schizophrenia. *Int. J. Psychoanal.*, 1939, 20, 363-376.—The author deals with the problems of the borderline relationship between religious beliefs, which constitute a group adaptation and delusions of a religious character, which constitute a highly personal religious effort. In support of his discussion, analytic material concerning religious delusions is cited from two schizophrenic patients. The author feels that the economic and dynamic aspects of religious delusions may be of value in providing insight into what are called normal religious beliefs. He also feels that "the origin may be from the same needs; in one instance sublimated into a highly socialized ethical system, and in the other an antisocial individualistic adaptation which has only the form and purpose, but not the quality, of what might be called group religion." (PA)

**636.** Landis, C., & Wunderlich, E. P. Religious attitudes of psychopathic patients. *J. abn. soc. Psychol.*, 1936, 30, 508-512.—The different psychotic religious groups closely resemble normal groups in their attitudes toward the church. The Catholics are most in favor of the church, the Protestants next, the Jews less favorable, and the non-believers most antagonistic. On the basis of clinical diagnosis, the dementia praecox patients are more favorable to the church and Sunday observance than either the manic-depressive or psychoneurotic. In regard to evolution, all but the manic-depressive men believe in it. All the men and women favor birth control. All show belief in God except the dementia praecox women, who are neutral. Prepsychotic religious attitudes probably are not markedly altered during the psychotic episode of the average patient. (PA)

**637.** Lechat, F. *Névrose et religiosité. Rev. franc. Psychanal.*, 1950, 14, 90-105.—Religiosity is here treated as a universal psycho-affective phenomenon following common psychological evolutionary phases: syncretic-analytic-synthetic; affective-intellectual; philo-ontogenetic; sound-morbid. A distinction is made between unevolved and morbid or neurotic religiosity. In neurosis, religiosity is a result, not a cause. Analytic attack only arouses severe resistance. Analysis is not a doctrine but a technique; the analyst's beliefs play no part; he exercises only a beneficent neutrality. During analysis, sound religiosity is unshakable; the morbid manifestation, like any other symptom, may disappear or be beneficially channeled. (PA)

**638.** Leonhard, K. Chronische Wahnbildung eines Epileptikers aus ekstatischer Religiosität. *Allg. Z. Psychiat.*, 1938, 107, 233-245.

**639.** Leslie, R. C. Religious symptomatology in a schizophrenic breakdown. *Pastoral Psychol.*, 1953, 4 (37), 25-31.—Case study of schizophrenic episodes in an adolescent girl who had strong religious

interests, which covered deeper conflicts, arising in jealous domination by the mother, and insecure relationship to a seductive father. The religious identification provided a temporary though artificial solution until these conflicts became more acute. To try to help her on the level of her religious interests without understanding her basic needs would only reinforce the escape device which proved unsound religious leaders need a therapeutic orientation. (PA)

**640.** Lowe, W. L. Religious delusions in psychoses—a comparative study. *J. Colo.-Wyo. Acad. Sci.*, 1952, 4 (4), 85. Abstract.

**641.** Lowe, W. L. Psychodynamics of religious delusions and hallucinations. *Amer. J. Psychother.*, 1953, 7, 454-462.—“The purpose of this article is to examine (a) the relationship between religious delusions and hallucinations, and (b) the psychodynamics in religious psychotics. The discussion is based on the findings of a clinical investigation of 11 psychotic patients with religious delusions, conducted at the Colorado State Hospital in Pueblo, Colorado, during the summer of 1950.”

**642.** Lowe, W. L. Group beliefs and socio-cultural factors in religious delusions. *J. soc. Psychol.*, 1954, 40, 267-274.—Interviews with and clinical testing of 11 mental patients were used in an attempt to “analyze the relationship between (a) group beliefs, (b) sociocultural factors, and religious delusions.” Mainly, “the evidence in this sample points strongly in the direction of cognitive material in religious psychotics which was supplied by the dogmatic concepts of their social group.” However, the “most significant common feature of all records in this study is the economic deprivation to which most...were subjected throughout their lives and the overwhelming social, sexual, and marital difficulties which all of them encountered.” The primacy of conflict producing social conditions suggests, moreover, “that selective religious association is incidental in the formation of religious delusions.” (PA)

**643.** Lowe, Warner, L. Religious beliefs and religious delusions. *Amer. J. Psychother.*, 1955, 9, 54-61.—The findings indicate that “dogmatic” religious preoccupation is inversely proportional to the extent of concern with social matters; that religion versus social interest may be represented as polar opposites on a continuum of egocentricity, compulsiveness, rigidity, and invariability; that reduced religiosity as defined in this study implies a greater variety of interests, higher reality awareness, unconventionality, and unresolved intrapersonal conflicts.” (PA)

**644.** Oates, Wayne. The role of religion in the psychoses. *Rev. Expos.*, 1948, 45, 35-48.—The relation between religious attitudes and psychotic behavior is discussed. Study of 68 patients by a group of graduate students indicates that religion is variously related to psychosis: as long term cause, as precipitating factor, as supplying ideational form

of psychosis. Thus religious influences were indicated in 48.5% of the cases studied.

**645.** Oates, Wayne. The role of religion in the psychoses. *J. past. Care*, 1949, 3, 21-30.—Religious experience is an important clinical phenomenon in the lives of psychotic patients. At the Kentucky State Hospital a study was made of 68 patients; of whom 17.2% had long term moral and religious conflict in the family and sectarian groups; 10.3% had precipitating religious causes in which a bizarre or reactionary religion was sought as a “last straw” attempt to cope with reality; 20.5% in which religion merely provided the ideational content for the illness, some in the pre-psychotic period, others when psychotic. By far the largest group, 51.5% showed no religious concern whatever, and the chaplains were unable to stimulate religious interest in the majority of this group. (PA)

**646.** Oates, W. E. *Religious factors in mental illness*. NY: Associated Press, 1955.—Religion can be a barbiturate that makes “of God a ‘purveyor to man’s appetites’ for success, peace without discipline, and healing without insight and self-confrontation.” Or religion can promote mental health. These two aspects of religion are discussed in chapters on self-deception, the religion of the mentally ill, the role of religious culture in mental health, some differences between healthy and unhealthy religion, interpersonal relatedness and religious experience, religion in the therapy of mental illness, psychiatrists’ approach to religious experience in mentally ill patients, and therapeutic problems in relation to the religion of the mentally ill. (PA)

**646A.** Palmer, R. S. Ego crisis with recovery. *Pastoral Psychol.*, 1959, 10, 27-34.—Report of a case in which the patient felt the frightening presence of God and had an extraordinary subjective time sense. An existential analysis of the case is given and the indications for consultation with a clergyman are discussed.

**647.** Pfister, O. *Die psychologische Ernährung der religiösen Glossolalie*. Leipzig: Deuticke, 1912.

**648.** Rosenkotter, Lutz. Acute religious psychotic state. *J. nerv. ment. Dis.*, 1956, 123, 577-578. Also *A.M.A. Arch. Neurol. Psychiat.*, 1957, 77, 167-168. Abstract and discussion.

**649.** Rutledge, A. L. Concepts of God among the emotionally upset. *Pastoral Psychol.*, 1951, 2 (14), 22-31.—Bizarre religious ideation is characteristic of the emotionally upset, and the concept of God may be symptomatic or causative of the illness. When many parents and churches continue to “put the fear of God” into children, it is not surprising the anxieties become associated with an accusing God of wrath. Inability to forgive oneself is often projected as an unpardonable sin, with refusal of God to forgive. The usual regressive tendency is to respond to God as a blown-up version of the parents, and refer to God the anxie-

ties and attitudes involved in the familial relationships. Emotional maturity is related to such religious experiences and concepts of God as represent wholesome attitudes of responsibility and acceptance toward self and other persons. (PA)

**650.** Sa Pires, F. de. A santa de Coqueiros e sua compreensão psicopatológica. (The holy woman of Coqueiros and the psychopathological interpretation of her case.) *Impr. med., Rio de J.*, 1941, 17, No. 328, 71-73.—This is an account of a feeble-minded girl who gained a reputation for working miracles and pretended to take no nourishment and to have no need of attending to the wants of nature. She was taken to a psychiatric hospital, where her imposture was exposed. She was diagnosed as paranoid and held in custody. A short history of previous cases of this kind prefaces the account. (PA)

**651.** Schindler, C. J. The religious life of the mentally ill. *Lutheran Church Quart.*, 1943, 16, 382-392.

**652.** Schneiders, A. A. Religious symbolism and neurotic disorder. *Int. Rec. Med.*, 1958, 171, 745-748.—Two hypotheses are proposed: religious conflicts tend to generate their own specific neurotic disability, and the form of disability will follow a pattern predetermined by religious symbolism or the conviction of the individual patient.

**653.** Schulte, Walter. Foi et incroyance dans les états dépressifs. *Suppl. Vie Spir.*, 1954, 7 (31), 431-441.—The problem of loss of faith in depressive states is discussed as requiring the cooperation of priest and psychiatrist.

**654.** Schulte, Walter. Das Glaubensleben der melancholischen Phase. *Nervenarzt*, 1954, 25, 401-407.

**655.** Sechehay, M. La réalisation symbolique, un catalyseur de la structuration du Moi schizophrénique. *Acta psychother. psychosom. orthopaedagog.*, 1957, 5, 274-296.—A 56-year old schizophrenic woman, herself a successful therapist of schizophrenics, suffers a severe check in analysis due to the therapist's rejection of her religious mysticism. The author, seemingly accepting this and becoming the mother figure, effects notable improvement; the patient, after 20 sessions, evincing a more rational approach to her mysticism. (PA)

**656.** Seki, H. [The religious consciousness of deaf and mute children.] *Trans. Inst. Child Stud.* (Japanese), 1934, 16, 935-966.—The religious consciousness of deaf and mute children is very similar to that of normal children. The slight difference seems to come from deficiency in intelligence in the former.

**657.** Seliger, R. V. Religious and similar experiences and revelations in patients with alcohol problems. *J. clin. Psychopath.*, 1947, 8, 728-731.—The importance of true religious experience is discussed from the orientation that the individual redirects his life from an interest in himself to an interest in others. Consequently the attention of

the individual is no longer focused upon his own misfortunes, but is redirected toward attempting to understand the misfortunes of others. By attaining real tolerance of himself and others, he makes certain steps toward attaining the goal of peace of mind. The author presents 3 case histories in pointing out that modern medicine recognizes the help given to patients by true religious attitudes and feelings. (PA)

**658.** Sinéty (SJ), R. de. *La psychopathologie religieuse*. Luxembourg: Semaïne Internationale d'Ethnologie Religieuse, 1929.

**659.** Skolnick, J. H. Religious affiliation and drinking behavior. *Quart. J. Stud. Alcohol*, 1958, 19, 452-470.—Data from the college drinking survey are analyzed to show how people from religious backgrounds which teach abstinence compare in drinking habits and difficulties with people from religions which hold different ideas about drinking: specifically Jews, Methodists, and Episcopalians. Social complications from drinking are reported by 4% of Jewish students, 39% of Episcopalian students, and 50% of Methodist students. Frequent religious participation, even among students who drink, seems to diminish social complications. (PA)

**660.** Slater, Eliot. Neurosis and religious affiliation. *J. ment. Sci.*, 1947, 93, 392-398.—Of 9,354 men admitted to Sutton Emergency Hospital from September 1939 to September 1945, 77% were found to be suffering from some sort of neurotic reaction. Examinations of the religious affiliation claimed by these men at time of admission showed considerable differences in the contributions of various faiths. It is suggested that Catholics and Methodists have a very slightly greater tendency to neurosis than members of the Church of England, that members of the Salvation Army have nearly 3 times and Jews over 5 times as great a tendency in this direction. It is suggested that members of the Salvation Army being largely recruited from persons with a rather irregular social record, a high incidence of neurosis might be expected, but this is not regarded as necessarily true. (PA)

**661.** Tedeschi, G. F. Sul delirio religioso negli schizofrenici Considerazione psicopatologiche sull'aspetto fondamentale della esperienza schizofrenica all'luce del "simbolo." *Arch. Psicol. Neurol. Psychiat.*, 1957, 18, 505-517.—The basic nature of the schizophrenic process is best seen in schizophrenic religious delusions. Subjective experiences of schizophrenics have qualities which can be traced to the qualities present in symbols experienced by man's ego. In schizophrenia the prelogical, archaic, and symbolic structure of the human psyche has a destructive power, this is best seen in religious delusions since, in these, archaic symbols dominate the clinical picture. 5 clinical cases are reported. (PA)

**662.** Thurn (SJ), H. Neurose und Frömmigkeit.

*Geist und Leben*, 1949, 22, 110-120; 179-190.—The first section discusses neurotic symptomatology and the second section examines the ways in which these neurotic types can influence the spiritual life.

663. Tonquédec (SJ), Joseph. de. L'obsession par contraste dans les choses religieuses. *Rev. Ascét. Myst.*, 1933, 14, 225-231.—By "Obsession par contraste" Fr. Tonquédec refers to an obsessive idea or impulse which immediately gives rise to its opposite. The manner in which this type of obsession can cause difficulty in religious life, particularly in the performance of religious functions, is discussed.

664. Wahl, C. W. Some antecedent factors in the family histories of 109 alcoholics. *Quart. J. Stud. Alcohol.*, 1956, 17, 643-654.—All alcoholic admissions to Elgin, Illinois State Hospital from June through December 1948 showed 44% Catholic, 35% Protestant, 1% Jewish, and 20% without religious affiliation. Clinical impression suggested that the Catholics were more often prone to severe conflict and guilt in areas relating to self-acceptance, and they seemed to have more frequent

problems concerning sexuality. The typical admitted alcoholic has insecure relationship with one or both parents, and may have lost one by death or other causes during childhood. While mothers of schizophrenics tend to vacillate in their rejecting attitudes, mothers of alcoholics seem to be consistent. (PA)

665. Walters, O. S. The religious background of fifty alcoholics. *Quart. J. Stud. Alcohol*, 1957, 18, 405-416.—While religion is a strong influence on alcoholics, in the recent sample the alcoholics were not significantly different from controls in early religious activity or church affiliation; the parents of alcoholics were more likely to be church goers and the fathers of alcoholics more likely to be heavy drinkers. (PA)

666. Williams, C. *Religion and insanity*. London: Ambrose, 1909.

667. Zohren, J. Beiträge zur Religionspsychopathologie. *Nervenarzt*, 1938, 11, 283-290.—Treats the clinical case of a non-psychotic demoniac and two border cases with partly superstitious anthroposophical and partly schizophrenic Einstellung. (PA)

## DEVELOPMENTAL PSYCHOLOGY OF RELIGION

668. Burgardsmeier, A. *Religiöse Entwicklung*. Düsseldorf: Patmos-Verlag, 1954.

669. du Buy, J. Stages of religious development. *Amer. J. relig. Psychol. Educ.*, 1908, 1, 7-29.

670. Josey, C. C. A scale of religious development. *Amer. Psychologist*, 1950, 5, 281. Abstract.

671. King, Irving. *The development of religion: a study in anthropology and social psychology*. NY: Macmillan, 1910.

672. Lamers, G. W. Early influence and religious practice of a Catholic college group. Unpubl. M. A. thesis, 1949, Cath. Univ. Amer.

673. Perkmann, J. Das religiöse Gefühl und seine Entwicklung unter dem Einfluss erziehender Unterrichts. *Z. Phil. Päd.*, 1907, 13, 12-18; 55-59.

674. Shepherd, W. T. Concerning the origin of the ideas of God. *J. relig. Psychol.*, 1914, 7, 237-244.

675. Sheridan, H. J. *Growth in religion*. NY: Cokesbury, 1929.

675 A. Strunk, O., Jr. Perceived relationships between parental and deity concepts. *Psychol. Newsltr., NYU*, 1959, 10, 222-226.—"Using an adaptation of the Q-technique an attempt was made to discover whether significant relationships did exist between deity and parental concepts. Correlational analyses of sortings made by 20 religiously oriented persons yielded significant relationships between all deity concepts and all parental concepts." (PA)

676. Thieme, K. Die genetische Religionspsychologie. *Z. wiss. Theol.*, 1912, 53.

677. Tramer, M. Zum Problem der religiösen Entwicklung. *Z. Kinderpsychiat.*, 1957, 24, 52-60.—To trace how far phylogenetic considerations of religious development can confirm ontogenetic principles, the author studies the lives of primitives and the findings of early civilizations. He arrives at a sequence of mankind's religious development: pre-ligio, ligio, and re-ligio, as a prelude to the monotheistic religions. The religious instinct of ontogenesis seems rooted in the stages of preligio and ligio of phylogenesis. (PA)

678. Ushijima, Y. [A study on the development of religious consciousness.] *Annu. Phil. (Rikkyo Univ.)*, 1939, 2, 57-104.—74 students of a women's college were asked to write their recollections under the title "my religious experiences." The data thus obtained were considered from two principal standpoints, the influence of religious education upon religious consciousness (divided into the experiences of those brought up in non-religious, semi-religious, and religious environments), and the religious consciousness in each developmental stage (divided into self-centered, imaginative, intellectual, spiritual, and social stages.) The author concludes that young people are not able to realize the non-intellectual essence of religion, and it is therefore necessary to give them artistic and moral religious instruction and to lead them logically to the recognition of God by theological means. (PA)

679. Yeaxlee, B. A. *Religion and the growing mind*. London: Nisbet, 1939.

# PSYCHOLOGY AND THE RELIGION OF YOUTH

**680.** André, René. Crainte et amour de dieu chez les préadolescents. *Suppl. Vie Spir.*, 1954, 7 (30), 313-325.—A report on the book by Alfred Burgardsmeier, *Gott und Himmel in der psychischen Welt der Jugend* (1951). Burgardsmeier presented a questionnaire to 2,300 adolescents, aged 9 to 16 dealing with religious sentiments and experiences. The statistical results are indicated here, and reflections are offered on the significance of these results for the religious education of adolescents.

**681.** Barbey, L. La notion de Dieu chez l'enfant. *Lumen Vitae*, 1947, 2, 117-128.—The development of the growing child's notion of God is discussed together with some of the errors psychologists have made in investigating it. The child can grasp a logical concept of God as long as what he is taught does not seem contradictory, even though he does not grasp the logical consequences of that concept. An English translation follows the article.

**682.** Berge, A. Le sentiment de culpabilité chez l'enfant. In *Le coupable est-il un malade ou un pécheur?* Paris: Spes, 1951.

**683.** Bohne, G. *Die religiöse Entwicklung der Jugend in der Reifezeit*. Leipzig: 1922.

**684.** Bonner, C. *The Christ, the church, and the child*. London: 1911.

**685.** Bovet P. Le religion de l'enfant. Images et expériences. *Rev. de Théol. Phil.*, 1925, 12, 137—.

**686.** Bovet, P. *The child's religion*. NY: Dutton, 1928.

**687.** Bovet, P. *Le sentiment religieux et la psychologie de l'enfant*. Neuchatel-Paris: Delachaux et Niestle, 1951.

**688.** Bowley, A. H., & Townroe, M. *The spiritual development of the child*. London: Livingston, 1953.

**689.** Bühler, E. *Das Seelenleben des Jugendlichen*. Jena: 1922.

**690.** Burgardsmeier, Alfred. *Gott und Himmel in der psychischen Welt der Jugend*. Düsseldorf: Patmos-Verlag, 1951.

**691.** Calkins, Mary W. The religious consciousness of children. *New World*, 1896, 5, 705-718.

**692.** Castiglioni, G. Ricerche sul sentimento religioso di adolescenti. (A study of the religious sentiment of adolescents.) *Arch. Psicol. Neurol. Psichiat.*, 1940, Nov.—A survey of the religious sentiments of philosophy students suggests that the concept of divinity is more readily and definitely correlated with ethical concepts than with naturalistic ideas. (PA)

**693.** Chadwick, M. Die Gott-Phantasie bei Kindern. *Imago*, 1927, 13, 383-394.—Identification with God the creator and subsequent self-punish-

ment is illustrated by two cases (boy and girl) with obsessional-neurotic symptoms. Their ideas and rituals show close similarity to those of primitive men. Their anxiety about death apparently preceded their castration anxiety. (PA)

**694.** Chrisman, O. Religious periods of child growth. *Educ. Rev.*, 1897, 16, 40-48.

**695.** Chrisman, O. Religious ideas of a child. *Child Stud. Mo.*, 1898, (Mar.).

**696.** Cock, W. H. *The religious psychology of the child*. Milwaukee, Wis.: Morehouse, 1928.

**697.** Coe, G. A. The origin and nature of children's faith in God. *Amer. J. Theol.*, 1914, 18, 169-190.—The growth of the child's faith in God is discussed from the point of view of developmental psychology. Suggestion, imitation, and de-aulatory association are given prominent roles. "But to think of the child-mind as an empty receptacle, indifferent to what adults pour into it, is to misconceive the whole situation. Rather both the child and the adult who teaches him about God are working at a problem that is real for both, and the faith that they have in common, though on different levels, expresses fundamental traits of their common human nature."

**698.** Coetzee, J. C. Die Godsvoorstelling van 'n groep skoolkinders. (The ideas of God of a group of school children.) *Ned. Tijdschr. Psychol.*, 1936, 4, 50-68.—An elaborate tabulation of the results of tests of school children as to their grasp of fundamental ideas of God, Christ and Holy Ghost, and their traditional attributes. (PA)

**699.** Coetzee, J. C. Die voorstelling van 'n groep skoolkinders oor die verhouding van God tot die mens. (The concepts of a group of school children concerning the relation of God to man.) *Ned. Tijdschr. Psychol.*, 1937, 5, 278-291.—A group of 157 boys and 159 girls between the ages of 8 and 16, enrolled in South African public schools and coming from Calvinistic homes, were asked to describe what was meant by seven religious concepts. "Correct" or rational definitions were obtained in the following proportions: creation (82%), answer to prayer (72%), consolation (67%), temptation (68%), forgiveness (40%), redemption (40%), and blessing (39%). Differences between boys and girls were negligible, but those between children belonging to different age groups and grades were considerable. Considerable differences were also found to exist between individuals of the same age, sex and grade. (PA)

**700.** Colm, Hanna. Religious symbolism in child analysis. *Psychoanalysis*, 1953, 2 (1), 39-56.—The author presents 3 cases of children who use religion, in one way or another, to deal with their neurotic situations and conflicts. When there are strong feelings about religion, either positive or negative, in the backgrounds of the child's parents, it is



- likely that the child will use religious symbolism as a means of escaping intolerable reality. (PA)
- 701.** Dawson, G. E. Children's interest in the Bible. *Ped. Sem.*, 1897, 7, 151-178.
- 702.** Dawson, G. E. *The child and his religion*. Chicago: Univ. of Chicago Press, 1909.
- 703.** Dempsey (OFM Cap), P. J. R. Child cognition and the invisible reality. In *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 105-111.—The fundamental aspects of child cognition are summarized and related to the child's awareness of the invisible reality of God. The all-importance of parental exemplarism in this process is stressed.
- 704.** Denty, Vera. "Tu dois aimer Dieu." Réflexions psychologiques sur l'éveil religieux des jeunes enfants. *Lumen Vitae*, 1957, 12, 296-300.—Psychological aspects of the infant's development in regard to his learning to fulfill the first commandment are discussed. The role of parental affection is discussed. The solution to this aspect of religious development is found in true Christian love shown to the child by those who stand closest to him.
- 705.** Dimock, H. S. The modern child and religion. *Child Welfare Pamph.*, No. 32. *Bull. State Univ. Iowa*, 1934, N. S. No. 749.—Early emotional conditioning is shown to have an effect on the tenor of religious development. Parents and educators are warned of the danger of imposing adult religious concepts on children and of using theological concepts as controls of conduct. Development of religious behavior can take place only through the practice of religious behavior. (PA)
- 706.** Dimock, H. S. New light on adolescent religion. *Relig. Educ.*, 1936, 31, 273-279.—This article reports the results of an investigation seeking to throw light on the religious development of adolescents. 200 boys were studied continuously over a period of years. They were normal and their status regarding pubescence was established. The questionnaire method was used. From this study the author concludes that "these adolescent years are apparently sterile and barren from the standpoint of developing individuals with a contemporary, religious world view." Furthermore, there is no rapid acceleration of interest in religious ideas during adolescence, and the growth of religious thinking which does take place bears no appreciable relation to the process of physiological development. (PA)
- 707.** Dolto, F. Le diable chez l'enfant. *Satan. Études carmélitaines*. Paris: Desclée de Brouwer, 1948. Pp. 429-441.—Drawings of the devil by three children are analysed and some psychological reflections are offered on the function of the idea of the devil in child psychology.
- 708.** Dolto, Françoise. How children acquire a false sense of guilt. In *Conflict and Light*. London and NY: Sheed and Ward, 1952. Pp. 26-41.—A series of case studies by a psychiatrist demonstrating the ways in which young children can develop false guilt feelings in regard to religious practices.
- 709.** Dominic, Sister M. Religion and the juvenile delinquent. *Amer. Cath. sociol. Rev.*, 1954, 15, 256-264.—The juvenile delinquent usually claims affiliation with some religious organization. But mere numerical studies of church affiliation of juvenile delinquents provide little information as to the correlation of religion and juvenile delinquency unless the delinquent's attitudes to religion be simultaneously ascertained. The religious attitudes and values of 162 delinquent girls were studied. The attitudes of 95% of the delinquents toward religion were negative, indifferent or actively hostile. It was concluded that religion was not from childhood an integral part in the lives of 97% of the 162 delinquents studied. (PA)
- 710.** Dowd, M. Amadeus. Changes in moral reasoning through the high school years. *Stud. Psychol. Psychiat. Cath. Univ. Amer.*, 1948, 7 (2).—A questionnaire consisting of 30 problem situations involving moral questions was administered to 100 Catholic girls in each of grades 8 through 12. The subjects were asked what they would do if confronted by each of 30 problems presented. They were also asked to indicate the reasons for their choice. The resulting reasons were classified as ethical, emotional, or pragmatic. An analysis was made of age changes and characteristic age responses on the basis of each of the 3 classifications. Final conclusions listed 12 trends disclosed by the analysis. (PA)
- 711.** Duyckaerts, F. Psychology and the religious life of the child and adolescent. *Lumen Vitae*, 1957, 12, 29-32.—With regard to the religious education of the child, it is necessary for the educator to (1) know and respect the hierarchy of needs to which religion is a partial response; and (2) to avoid excessive frustration or exclusive satisfaction of a lower need which hinders the appearance of higher desires. This calls for better knowledge of psychology on the part of the religious educator.
- 712.** Eichele, E. *Die religiöse Entwicklung im Jugendalter*. Gütersloh: Bertelsmann, 1928.
- 713.** El-Meleegy, A. A. Alshwoor' el Dini Endal Mourahik. (Religious feeling in adolescents.) *Egypt. J. Psychol.*, 1947, 3, 193-206.—Religious feeling cannot be explained on the basis of a given instinct or a given sentiment. It is more complex than either one. It develops from the 5th year of childhood under the influence of many individual and social factors. The article is a trial to study this complexity of factors as a way to explain faith, fanaticism, atheism, and love. In most cases he relies on psychoanalytic point of view. (PA)
- 714.** El-Meleegy, A. A. (Religious feeling in children.) *Egypt. J. Psychol.*, 1947, 3, 79-96.—It is proposed to study the development of religious feeling from childhood to adulthood. The present



study is concerned with the period of childhood. Based on questionnaires, interviews, and personal diaries, the author concludes that children project a real and concrete existence on religious objects; their concepts are anthropomorphic; their understanding is not clear; religion satisfies three important needs: knowledge, security, and affection. (PA)

715. Emlein, R. Vom Kinderglauben. *Z. Religionspsychol.*, 1911, 5, 141-148.

716. Fagan, Gertrude. Worship in a young people's group. *Relig. Educ.*, 1938, 33, 110-112.

717. Fleege, U. H. The American adolescent and religion. *Lumen Vitae*, 1947, 2, 397-424.—The author presents some of the information from his study *The Self-Revelation of the Adolescent Boy* (1945) regarding religious attitudes; directives and suggestions are provided for teachers of religion. A French résumé follows.

718. Forres, H. Begegnung mit religiösen entwurzelten Jugendlichen. *Prax. Kinderpsychol. Kinderpsychiat.*, 1955, 4, 303-305.—Religion as an important experience of individual growth is stressed. In addition to psychotherapy the maladjusted child also needs spiritual guidance. Methods of approach in this area, especially applicable to negativistic adolescents, are discussed. (PA)

719. Franzblau, A. N. Religious belief and character among Jewish adolescents. *Teach. Coll. Contr. Educ.*, 1934, No. 634.—701 students aged 12 to 16 years were given a battery of character tests, intelligence tests and religious tests. The findings show that maturity-measures (intelligence, age, etc.) are negatively related to the acceptance of religious beliefs, as are all measures of honesty and character. None of the evidence which was found supports the principle, fundamental in most religions, that acceptance of the traditional religious dogmas is creative of superior character. The "Religious Ideas Rest" and the "Confession and Reporting Blank" developed for the study are given, together with the data on their validity and reliability. (PA)

720. Frisch, F., & Hetzer, H. Die religiöse Entwicklung des Jugendlichen (auf Grund von Tagebüchern). *Arch. ges. Psychol.*, 1928, 62, 409-442.—The attitude of the child towards his environment is different from that of the youth whose religiousness is without external influence. (PA)

721. Gassert, K. G. *Psychologie der Kindes-und Jugend-religion*. Bühl: Konkordia, 1932.

722. Godin (SJ), A. Faith and the psychological development of children and adolescents. *Lumen Vitae*, 1958, 13, 297-311.—There are 5 psychological characteristics of faith loosely connected with 5 periods of adolescent development: experience of love and de-centration, knowledge of moral fault, acceptance of mystery and development of "symbolic sense," sense of expectancy, and finally,

joyful assurance and security. Affective disorders formed in the first years of life can inhibit the plenitude of faith. The role of the parents and especially, the function of the father-figure are very important. The development is traced through early childhood (2-8 years), late childhood (8-12 years), pre-puberty (12-14 years), puberty (14-16 years), and adolescence (16-18 years). (PA)

723. Godin (SJ), A. Psychological growth and Christian prayer. *Lumen Vitae*, 1958, 13, 517-530.—The attitudes of children toward prayer are described through early childhood, childhood, pre-adolescence and adolescence. On the basis of this information, some suggestions are made to the religious educator.

724. Godin (SJ), A., & Van Roey, Bernadette. Immanent justice and divine protection in children of 6 to 14 years. *Lumen Vitae*, 1959, 14, 129-148.—A duplicate method employing stories and questions was used to test the beliefs of children regarding immanent justice (retribution) and divine protection. The reaction of protective intentionalism was found to be weak at 6-8 years, gradually rising to a peak at 12 and then decreasing. It is largely affective and blind. Consequences for the Christian life of prayer are drawn.

725. Gouin-Décarie, Thérèse. De l'adolescence à la maturité. *Suppl. Vie Spir.*, 1955, 8 (32), 89-111.—Adolescent narcissism, egotism, and defense mechanisms are discussed. The peculiar asceticism and adolescent religiosity are described following Anna Freud. The adolescent progresses through a sham maturity to authentic maturity.

726. Gruber, A. Adolescents et adolescentes: traits différentiels de l'évolution religieuse. *Lumen Vitae*, 1957, 12, 312-324.—The course of religious development through adolescence is discussed. Factors which effect this development are considered under the headings of early education, constitution and environment. The ultimate formation is a matter of the mystery of grace.

727. Guha, Uma. The concepts of God and the ghost in children. *Indian J. Psychol.*, 1943, 18, 133-137.—Indian children were interviewed in an attempt to discover the psychological bases of their belief in a god and in ghosts. 5 different religions were represented in the 365 subjects with Hindu predominating. When the responses of the children were analyzed, it was found that the concept of ghosts was based entirely on fear and hostility. With regard to the concept of God, however, the whole picture was one of pleasant associations and goodness, of power but not of evil. (PA)

728. Harms, E. The development of religious experience in children. *Amer. J. Sociol.*, 1944, 50, 112-122.—A study of children's religious imaginations, as expressed in drawings and paintings during specially conducted experiments, showed quite different results from those found by studies of what children say about their religion and God. An examination of such graphic expressions in the

various age levels resulted in the postulation of three different stages of religious experience in children; the fairy-tale, the realistic, and the individualistic.

- 729.** Hirschberg, J. Cotter. Some comments on religion and childhood. *Bull. Menninger Clin.*, 1955, 19, 227-228.—The child and his concepts concerning religion should grow up together; "in childhood, religion has a social as well as a divine object." (PA)
- 730.** Hirschberg, J. Cotter. Comments on religion and childhood. *Menninger Quart.*, 1956, 10 (3), 22-24.—Religious attitudes and understanding can help in the healthy emotional growth of children. But the child and his concepts concerning religion should grow up together. The development of religious beliefs and functions is traced through the stages of childhood. (PA)
- 731.** Hunter, Edith. *The questioning child and religion*. Boston: The Starr King Press, 1956.
- 732.** Ilge, W. Das Religiöse im Seelenleben des Volksschülers. *Z. päd. Psychol.*, 1932, 33, 331-346; 366-374.—From compositions of pupils and questionnaires to which they responded the author obtained observations on the religious concepts of children from 11 to 12 years (300 subjects). The occasions which invite the children to think of God arise nearly always from painful or sorrowful events. Otherwise their responses seem strongly marked by the ideas they have been taught. (PA)
- 733.** Klingberg, Göte. *Studier i barnens religiösa liv*. (Studies on the child's religious life.) Stockholm: Svenska Kyrkans Diakonistytelse Bokförlag, 1953.—Reports a study on religious sentiments in Swedish children, the data comprising compositions on the theme: "Once, when I thought of God," written by 630 children aged 9-13, and supplemented by childhood memories secured from 115 adults by questionnaire. An analysis indicating the situations that activate religious sentiments, conceptions of God, attitudes toward religious teachings, emotional quality of the child's religious experience, and the impact of various types of prayer and worship, is presented in %-form accompanied by illustrative material. Theoretical views pertaining to the origin, genuineness and development of children's religious sentiments are reviewed, the author concluding that the child's religious life derives from his milieu, and is, but for its incomplete development, essentially that of the adult's. (PA)
- 734.** Kreuzberg, P. J. Die religiöse Entwicklung der Landjugend. *Katechet. Blät.*, 1930, 31, 481-493.
- 735.** Kuhlen, R. G., & Arnold, M. Age differences in religious beliefs and problems during adolescence. *J. genet. Psychol.*, 1944, 65, 291-300.—"547 children and adolescents, in 3 groups which average 12, 15, and 18 years of age, responded to a questionnaire which listed 52 statements representing various religious beliefs and 18 problems dealing with religious issues. Many significant differences appeared in religious beliefs when 12-year-olds and 18-year-olds were compared. A greater tolerance with respect to religious beliefs and practice, a discarding of a number of specific beliefs and increased 'wondering about' statements regarding the hereafter (death, heaven, hell) constituted the major trends. An analysis of responses of 'wondering about' particular beliefs and 'problems' did not substantiate the commonly accepted hypothesis that adolescence is a period of generally increased religious doubts and problems. Catholics 'wondered about' fewer beliefs and checked fewer problems than did non-Catholics."
- 736.** Kupky, O. Die religiöse Entwicklung von Jugendlichen, dargestellt auf Grund ihrer literarischen Erzeugnisse. *Arch. ges. Psychol.*, 1924, 49, 1-88.
- 737.** Kupky, O. *The religious development of adolescents*. NY: Macmillan, 1928.—A study of the religious development of adolescents based on diaries, letters and poems together with results of a supplementary questionnaire. True religious experiences do not appear until puberty. The religious community and the temperament of the individual determine whether the development will be continuous or catastrophic and leading to conversion. Moral, intellectual and esthetic elements are significant in religious experience. (PA)
- 738.** Lechner, M. Die Methoden der religionspsychologischen Jugendforschung. *Pharus*, 1931, 22, 161-174.
- 739.** Leiter, H. Psychologie jugendlicher Religiosität. *Arb. Entwicklungspsychol.*, 1930, No. 9.
- 740.** Loomba, R. M. The religious development of the child. *Indian J. Psychol.*, 1942, 17, 161-167.—The genesis of religious feelings in the child is spontaneous and embodies the deification of the parents. Gradually this deification broadens out, and man in general ("some man") is taken to be the all-knowing, all-powerful creator of all things; there arises a powerful tendency to refer the making of material objects (the sun, moon, stars) to a man. The child's conception of God undergoes a change at about the age of 7, which may last until adolescence, during which time wind, sun, and other such phenomena are no longer explained by references to God. Simultaneously a transition from a "religion of pure externals to one of the inner life, a transfer of emphasis from the outer to the personal satisfaction in religion," occurs. An attitude of calm observation and thought about religious ceremonies and worship accompanies the child into the second major period of life, adolescence. (PA)
- 741.** Mary, Sister, & Hughes, M. M. The moral and religious development of the preschool child. *Stud. Psychol. Psychiat. Cathol. Univ. Amer.*, 1936, 4, No. 1.—Through asking 15 abstract ques-

tions of 693 Catholic and 525 non-Catholic children moral and religious development was studied. No significant differences were found between Catholics and non-Catholics, but purely religious questions were not asked of non-Catholics. Moral ideas such as obedience, right of ownership, love of parents, etc., were found early, with highest growth from 3 to 5 years, which corresponds with the period of rapid physical and mental growth. Religious development shows that definite concepts of God, Heaven, angels, and the Holy Family are also found at the preschool age, as evidenced by "correct" answers. Since these concepts develop early parents "need to be made aware of the undeveloped spiritual potentialities of preschool children." (PA)

**742.** Michael, Mary. *Why blame the adolescent?* Garden City, N. Y.: McMullen, 1956.—Basic concepts of mental hygiene and of virtue as functional in the lives of normal adolescents are reviewed in this book for parents and high school teachers. The integrative effects of prayer and of the liturgical life are stressed. (PA)

**743.** Moriya, M., & Oka, D. [A study of religious sentiment in preschool children by the interview method.] *Rep. 6th Congr. Jap. psychol. Ass.*, 1938, 131-136.—Children from a municipal, a Buddhist, and a Christian kindergarten were chosen. Their religious sentiment is generally external, and so easily influenced by religious or social environment that it is a great mistake to regard it as a kind of instinct. (PA)

**744.** Mumford, E. E. *The dawn of religion in the mind of the child.* NY: Longmans, Green, 1915.—The development of religious attitudes, attitudes toward prayer, God, faith, etc., in the young child and adolescent are discussed by a religious educator.

**745.** Nagle, U. *An empirical study of the development of religious thinking in boys from twelve to sixteen years old.* Washington, D. C. Catholic University of America Press, 1934.

**746.** Nobiling, E. Der Gottesgedanke bei Kindern und Jugendlichen. *Arch. Religionspsychol. Seelenführung*, 1929, 4, 43-216.

**747.** O'Doherty, E. F. Spiritual formation of the adolescent. *Studies*, 1959, 48, 67-77.—Some basic notions in the psychology of adolescence are reviewed to provide a better foundation for the teaching of religion and for the spiritual formation of youth.

**748.** Petit, P. *Éssai de psychologie religieuse de l'enfant de 7-8 ans à travers le dessin. Vérité et Vie*, 1949, 12.

**749.** Pixley, Erma, & Beekman, Emma. The faith of youth as shown by a survey in public schools of Los Angeles. *Relig. Educ.*, 1949, 44, 336-342.—In May, 1949, a survey was conducted by the Moral and Spiritual Education Section of the Los Angeles Public Schools of the attitudes of high

school seniors toward religion. Of 3,676 students who wrote anonymous essays on church attendance, 36% attend church regularly, 52% irregularly, and 12% never attend. Of 3,317 students who wrote on prayer, 22% pray to ask for personal benefits, 19% to express thanks, 15% to talk to God, 11% to ask for guidance, 10% to comply with habit, and 9% to seek comfort. (PA)

**750.** Rishell, C. W. *The Child as God's child.* NY: Eaton and Mains, 1904.

**751.** Ross, M. G. *Religious beliefs of youth.* NY: Association Press, 1950.

**752.** Röttger, —. *Die Religion des Kindes. Z. Religions-psychol.*, 1912, 6, 298-302.

**753.** Rudisill, E. S. The religion of childhood. *Lutheran Church Quar.*, 1931, 4, 182-201.

**754.** Sakellariou, G. T. E. *Exelisis tou threskeutikou biou tou ellenos ephebou.* (A study of the religious life of Greek youth.) *Ereunai psichol. Ergasteriou, Thessalonike*, 1938, No. 2.—2701 Greek boys and girls 12-20 years of age were personally examined on a number of characteristics of religious life. Results of the investigation showed a clear decline, both in boys and girls, in religious life with increasing age. Greek youth is more religious than the youth of Protestant countries, and girls are more religious than boys; the most influential environmental factors of religious life are, in order of their importance, the mother, the father, school, the church, brothers and sisters, and relatives. (PA)

**755.** Schroeder, T. Adolescence and religion. *J. relig. Psychol.*, 1913, 6, 124-148.

**756.** Schurmans, J. Santé mentale et formation religieuse à l'âge préscolaire. In *Santé mentale et formation religieuse*. Brussels: Association Catholique d'Hygiène Mentale, —.

**757.** Shepherd, W. T. Concerning the religion of childhood. *J. relig. Psychol.*, 1914, 7, 411-416.

**758.** Smith, J. W. D. *Psychology and religion in early childhood.* London: SCM Press, 1936.

**759.** Starbuck, E. D. The child mind and child religion. *Biblical World*, 1907, 30, 191-201.

**760.** Stephens, T. (ed.) *The child and religion.* NY: G. P. Putnam, 1905.

**760A.** Strunk, O., Jr. Relationship between self-reports and adolescent religiosity. *Psychol. Rep.*, 1958, 4, 683-686.—"136 high school students were given a modified form of the Brownfain Self-Rating Inventory and the Religiosity Index. . . . A significant difference in religiosity was found between the high and low self-report scorers, those adolescents with a relatively affirmative self-report tending to score higher on religiosity than the less affirmative self-report scorers. . . . Since these relationships appear to contradict results of some classical studies in the psychology of reli-

gion . . . further research in the psychology of religion is urged." (PA)

**761.** Takahashi, S. [General survey on the religious psychology of children.] *Jap. J. educ. Psychol.*, 1957, 4, 154-158. Religious mentality in children is conceivable as the result of their ego-centric and animistic thought. Divination is accepted by them in the same way as magic and fairy tales. Real religious sentiment is not developed yet. During late childhood, the interest in religion decreases. Late adolescence is the period of the development of real religious thought in relation to the problems of life. (PA)

**762.** Takenake, N. [The motive of religious interest in children living near the sea.] *Jap. J. Psychol.*, 1939, 14, 251-254.—The subjects were 207 children, including 125 girls between 13 and 14 years of age, but the results reported were taken from the data of only 58 children who had given clear answers. In both boys and girls illness ranked first as the motive of religious interest, and death or drifting (including the late arrival of the boat) ranked second in boys but third in girls. The author not only noticed the difference seen here between the sexes, but pointed out the great importance of environment in the evocations of religious interest in children. (PA)

**763.** Tanner, Amy E. Children's religious ideas. *Ped. Sem.*, 1904, 13, 511-513.

**764.** Trout, D. M. Guiding the religious development of the child. (Child Welf. Pamphl. No. 41.) *Bull. State Univ. Iowa*, 1934, n.s. No. 764.—The most wholesome religious guide is the person who recognizes the child's immaturity and does not force him to adopt grown-up thinking and acting before he is capable of honestly doing so. Religious guidance encompasses the selection of goals, mediations and responding to self. (PA)

**765.** Trout, D. M. How the child becomes religious. (Child Welf. Pamphl. No. 40.) *Bull. State Univ. Iowa*, 1934, n.s. No. 763.—Whenever the child performs an act with integrity, he is behaving religiously. He begins to become religious whenever he responds wholeheartedly to any objectives or goals. When his energies are so focalized, organized, devoted to the achievement of an objective or a series of goals that all fears, conflicts, indecisions and distractions disappear, he is acting religiously. The child becomes religious through a gradual process of satisfaction of demands, education and learning. The means which he uses to achieve his ends are imposed upon him by adults, adopted by him from exemplary behavior or invented as appropriate completions of otherwise unorganized situations. (PA)

**766.** Tsumura, T. [A differential study of religious consciousness of children.] *Trans. Inst. Child Stud. (Japanese)*, 1934, 16, 967-990.—Using the questionnaire method, the author investigated the subjective side of religious consciousness in children 9 to 13 years old, including the object and

the motive of belief and the effect of prayer, together with its objective side, that is, the effect of surrounding life phenomena, formal elements of established religions, and natural physical environments. (PA)

**767.** Vodnarik, O. Das religiöse Leben unserer Kinder. 4 *Versamml. Kinderforsch.*, Bratislava, 1932, 366-376.—The boys in a suburban public school were asked to give written answers to questions concerning their religious experiences and opinions. The results of this study were filled out by means of questionnaires and personal observations. This age of 11-16 years stands under the conflicting influences of religious authority and growing critical capacity. For many of these children, religion was merely an empty affair. In a class of 32 pupils, 20 were completely indifferent to religion, 6 had a positive attitude, and 6 were critical and doubtful. (PA)

**768.** Vogel, P. Ein Beitrag zur Religionspsychologie des Kindes. *Arch. ges. Psychol.*, 1936, 96, 311-465.—Girgensohn and Gruenh have carried on extensive studies in the field of religion with adults. The author applies their methods to children for the first time, selecting 9 children aged 5 to 10. The study was carried on through conversation and observation of the children by a person who had had intimate contact with them for a long period of time. Some conclusions were that, in spite of conditioning, each child is individual in his comprehension of religious truth, that he becomes religious even without definite training, and that there are definite periods in the development of religious ideas as the child matures. The influence of religious comprehension upon the social life of the child and the feeling for the mystical are commented on. The author compares his studies with those of Stern, Otto, Mielh and others. (PA)

**769.** Vorwahl, H. Die Religion der Jugend. *Vjsch. Jugendk.*, 1933, 3, 143-152.—The author objects to such generalizations as are made in the recent books by Frick and Havenstein. Actual experiences spontaneously reported, as in the material collected from the final examinations in Prussia, should be the basis for any studies of this sort. He gives excerpts from these data, which substantiate the analysis given by E. Spranger and illustrate the three periods of religious feeling in adolescence: (1) the period of conversion, the search for personal religious experience, as in preparation for confirmation; (2) the period of doubt arising from disillusionment, realization of the injustice of fate, or, most frequently, from intellectual conflicts with scientific teaching; (3) crystallization of personal standpoint, of which few examples are available in the data. Tumrlir points out that development is very different in Catholic and Protestants communities, a point also illustrated in this material. The Catholic child does not have sharp turning points; religious form gradually takes on content and meaning.

Though he may lack warmth of conviction, he avoids the reaction into indifference. (PA)

770. Voss, T. Hemmungen des jungen Menschen im religiösen Eigenleben. *Z. Religionspsychol.*, 1932, 5, 212-229.—The frequent absorption of young people in the technicalities of sport and politics is not actually an inhibition, but results from inner inhibitions; these activities are substitutions through which the actual spiritual objective is pushed aside. These very marked realms of activity are of a somewhat morbid character, just as are the frequent changes from one field of activity to another. The inhibitions most frequently observable are antireligious activities at the place of work, but also the automatic forgetting of everything of a pedantic character as soon as school has been left. In the performance of religion itself, one of the most dangerous limitations is that soft and perpetually contrite form of Christianity which can only appeal to young people who are already unhealthy. The gap between desire and fulfillment works as an inhibition as regards belief. (PA)

771. Whittaker, M. L. Adolescent religion in relation to mental hygiene. *Relig. Educ.*, 1932, 27, 811-817.—The author finds that the period of adolescence is one of much stress and strain. While

there are not commonly experienced the extreme emotional upheavals that were formerly supposed to be present, there is a growth of the emotions found in the pre-adolescent period and also a development of emotional control. Fears of death and other fears suggested by literature are common, and there are doubts especially with respect to religion. Love and other emotional states associated with sex are at this time especially difficult to manage, and are threatening to mental stability. There are differences of opinion as to the influence which religion has at this time. Some say that there is a striking lack of religion among girls, although just what constitutes religion is something of a question. Boys are likely to be critical and sceptical. Fears of sin and its consequences are common, but often fail to influence conduct. The tendency of religion at present is to create mental conflicts, whereas a guiding and dominating influence which would avoid them would contribute to tranquillity and mental health. It seems to be the general conviction that the teaching of religion will need to be changed in order to provide a wholesome and balancing outlook upon life such as will appeal to adolescents. (PA)

772. Winzen, B. *Ein Blick in das religiös-sittliche Leben des Jugendlichen*. M. Gladbach: Kühlen, 1931.

## PSYCHOLOGY AND THE RELIGION OF THE AGED

773. Bologa, L. Conceptia psiho-biologica a religiei la batrani. (The psychobiological conception and the religion of old people.) *Rev. Fil., Bucuresti*, 1934, 19, 290-294.—Behavior depends on two fundamental biological tendencies, development and conservation. This can also be stated in the case of religion. Religious experience has a definite biological motivation. The belief in the life after death and in the existence of God give a real support to old people. The idea of another life seems to mean a significant consolation to people coming to the end of life. Special attention is paid to the phenomenological description of the religion of old people. (PA)

774. O'Reilly, C. T. Religious practice and personal adjustment. *Sociol. soc. Res.*, 1958, 42, 119-121.—The purpose of the study is to investigate the relationship between religious practice and personal adjustment in persons over 65 from a working-class urban community and closely corresponding to older persons in terms of age, sex, marital status, citizenship, and national origin. Findings were based upon the response of 108 men and 102 women who were Catholic and physically active. Religious practice was defined in frequency of communion and church attendance. Ss were then divided into three groups according to degree of "activity." Results show that women were significantly more active than men (62.7% as compared

with 37.9%) and that religious activity tended to increase with age; while 45.5% under 75 were more active, 67.4% of those over 75 were more active. Furthermore, older Ss do not necessarily depend on religion as a solace. (PA)

775. Tachibana, K. Rōjin no shūkyō keiken. (Religious experience of old men.) *Yokufūen Chōsa Kenkyū Kiyō*, No. 11, 1936.—A study based on materials obtained from 132 men and women aged 80 and upwards, and 253 persons of 60 and upwards. Their notions of the future life and death, the contents of prayer and their attitude of belief, and their ideas of gods and Buddhas were carefully analyzed. It is stressed that the old men's ideas of the future life as well as the contents of prayer are generally individualistic and egocentric; their attitude toward death is more negative than positive; gods are conceived in transcendental and abstract forms, while Buddhas are represented concretely with definite forms. (PA)

776. Thurn (SJ), Hubert. Krise der Lebensmitte. *Stimmen der Zeit*, 1950, 146, 262-267.—The crisis of middle age is described in relation to man's religious experience. One of the sources of this psychological crisis is the realization of the religious meaning of existence. The resolution of the crisis brings about a "conversio," a new religious attitude which is quite different than the religiosity of youth.

777. Waterman, L. Religion and religious observance in old age. In Tibbitts, C. (ed.) *Living through the older years*. Ann Arbor, Mich.: Univ. of Michigan Press, 1949. Pp. 99-112.—After an attempt to clarify the ultimate nature and aim of

religion, the author points out that to date churches have not played the role they might in providing activities for oldsters nor have they tapped the resources of the older groups for promoting religious programs. (PA)

## RELIGION AND PSYCHIATRY

778. Adams, T. F. The clergyman cooperates with the psychiatrist. *Ment. Hyg., N. Y.*, 1948, 32, 286-288.—The minister has a threefold function in mental hygiene: detector, counselor, preventor. Especially can he help persons in life's crises. (PA)

779. Anderson, G. C. Conflicts between psychiatry and religion. *J. Amer. Med. Ass.*, 1954 A, 155, 335-339.—Psychiatry and religion have similar goals. Disagreements basically involve philosophical attitudes and beliefs, but the area of agreement is larger than many recognize.

780. Anderson, G. C. Psychiatry—enemy of religion? *Ment. Hyg.*, 1954, 38, 404-409.—The sources of conflict between religion and psychiatry are discussed. We must distinguish the science of psychiatry from the individual beliefs of psychiatrists. Psychiatry is the ally of religion and not its enemy. (PA)

781. Andrade, V. Freud, testigo y acusador del mundo contemporaneo. *Rev. javer., Bogota*, 1942, 17, 33-39.—Like his sociological precursor, Marx, Freud achieved the distinction of rendering an accurate portrayal of materialistic, egotistic, present-day man. Freud's demonstrations and observations are perhaps scientifically correct. His formulations fit the kind of person he described. The notion that Christian morality and the doctrine of free will produced this state of affairs, however, is a reversed conclusion. The veracity of Freud's observations is in proportion to the falling away from faith on the part of mankind. "For any one who has not read St. Paul and Bossuet's treatise on concupiscence, Freud is a find." (PA)

782. Andrews, Elias. Religion and psychiatry. *Bull. Marit. psychol. Ass.*, 1954 (Dec.), 11-17.—The basic principles of the Christian religion are related to psychiatric and psychological concepts of integrated and adjusted behavior. The author contends that: "Religion and psychiatry say in effect pretty much the same thing." He argues for the soundness of Christian teachings from the standpoint of psychology and psychiatry. (PA)

783. Angers, William P. Individual psychology and Catholics. *Hom. Past. Rev.*, 1958, 58, 1057-1059.—A brief description of Adler's basic notions is given. The author points out that Adler's conceptions are in striking harmony with traditional Catholic philosophical and theological notions.

783A. Angers, W. P. The priest and the psychologist. *The Priest*, 1960, 16(9), 773-776.—The conformity of Individual Psychology with Catholic

teaching and its suitability for fostering the communication between theologians and psychologists is pointed out. Some essential differences between priest and psychologist are pointed out and a way suggested for Adler's contributions to be used in bridging the gap.

784. Angyal, Andras. The convergence of psychotherapy and religion. *J. past. Care*, 1952, 5 (Winter), 4-14.—Religion and psychotherapy converge in the central issues that are essential to both fields. A neurosis is more than an emotional disturbance, it is a way of life, an organization of purposes and attitudes. But it does not obliterate the healthy structure of personality, the two organizations coexist in the same person as warring systems. Religion speaks more boldly than the scientific caution of psychotherapy, but both of them ask the person to abandon his pretenses, to surrender the neurotic way of life and devote himself to reality in cooperation with others. (PA)

785. Beirnaert (SJ), L. L'Eglise et la psychanalyse. *Etudes*, 1952, 275, 229-237.—The attitude toward psychoanalysis expressed by Pope Pius XII in an address to the International Congress of Histopathology of the Nervous System is discussed. The Pope's remarks are used to refute the opinions expressed in Catholic circles condemning psychoanalytic therapy as immoral.

786. Beirnaert (SJ), L. La Iglesia y el psicoanálisis. *Estudios*, 1953, 21, 5-14.

786A. Benda, C. E. Why hast thou forsaken me?—On psychological interpretation and religious understanding. *J. past. Care*, 1959, 13, 31-37.—The order of values that determines human behavior is revealed most clearly in the experience of the death by Christ. Psychology is not a threat to religion since the order of the Logos is not touched by the order of science.

787. Beth, K. Die Religion im Urteil der Psychoanalyse. Sigmund Freuds Kampf gegen die Religion. *Z. Religionspsychol.* 1929, 2(1), 76-87.

788. Biddle, W. Earl. *Integration of Religion and Psychiatry*. NY: Macmillan, 1955.—Biddle reinterprets Freud's Oedipal situation in terms of phantastic good or bad father or mother figures. This is applied to the dynamics of behavior, symbolic processes, work, play, interpersonal relations and religious belief. There are some interesting remarks on ethical standards and on the co-operation of the clergy in combating mental illness.

**789.** Bier (SJ), W. C. Sigmund Freud and the faith. *America*, 1956, 96 (Nov. 17), 192-196.—The history of the controversy between religion and psychiatry is traced, as well as the trend toward reconciliation. Active cooperation is suggested. The importance of Freud's position is underlined.

**790.** Blaine, Graham B., Jr., Religion and psychiatry: some philosophical observations. *J. past. Care*, 1957, 11, 84-90.—Better understanding is needed between the fields of psychiatry and religion; such understanding "can be accomplished only through cooperative thinking on the part of those engaged in the study and practice of religion, psychiatry, psychology, social science, and philosophy." (PA)

**791.** Braceland, F. J. A psychiatrist examines the relationship between psychiatry and the Catholic clergy. *Pastoral Psychol.*, 1959, 10, 14-20.—The history of the relationship is examined and the need for future cooperation is stressed. It is essential that the priest recognize psychiatric symptoms early, be able to deal with them and refer the subject for psychiatric assistance.

**792.** Braybrooke, N. The priest in an age of psychiatry. *The Life of the Spirit*, 1957, 12, 166-171.—A brief discussion of the relations and functions of priest and psychiatrist.

**793.** Bruder, E. E. Some reflections on psychiatry and religion. *J. past. Care*, 1951, 5 (Summer), 30-36.—Three major emphases in psychiatry are (1) a concern for the individual and respect for his integrity, (2) the basic drive of the individual is always toward health, and (3) the need to experience a new relationship. These are also the goals of religion, and there is reason for religious people to appreciate the work of psychiatry in removing obstacles to their attainment.

**794.** Bruder, Ernest E. The minister and the psychiatrist. *Pastoral Psychol.*, 1956, 7, (67), 10-14.—Both professions are concerned with the individual's ability to love... Pastoral counseling has its greatest opportunity in the area that might be called crisis situations." Religion and psychiatry have much to gain from each other. (PA)

**795.** Burns, C. Psychology and Catholics. *Blackfriars*, 1950, 31, 118-124.—Some brief indications of problems arising in the confrontation of Catholicism and psychology are presented. Specific topics discussed are therapy and morality, Freud vs. Jung, and child psychology in relation to Catholic education.

**796.** Calderon Reyes, J. J. Concepts sobre el psicoanálisis en los círculos de la Universidad de Ottawa. *Rev. Med. legal Colombia*, 1954, 14, (71-72), 79-81.—A report on a discussion in Ottawa on the relationship between psychoanalysis and Catholic philosophy. Distinction needs to be made between true guilt of a person and neurotic feelings of guilt. The psychoanalyst must recognize these distinctions and work in the area where there are

neurotic symptoms. Psychoanalysis can be of great value when kept within these limits. (PA)

**797.** Cammack (SJ), J. S. Confessor and/or psychotherapist. *Clergy Rev.*, 1940, 18, 290-303.—The pastoral work of the priest within and out of the confessional is discussed. The confessor's main psychotherapeutic function is that of prevention. Real spiritual difficulties must be distinguished from nervous symptoms. The priest must be trained to recognize the cases with which he can deal with competence and those which require expert psychological care.

**798.** Carter, M. A. The integration of psychology and faith. *Relig. Educ.*, 1931, 26, 553-559.—God and faith are realities as much as matter and science. Psychology has contributed greatly to the effectiveness of religious instruction, as in its description of will, habit, and the stress put upon teaching in the early years. It describes conscience, but conscience is more than its qualities and the process by which it develops. Religion is the best preventive of vicious complexes and warns against the mechanisms of the behaviorists. It is the man of everyday life who without theories proceeds naturally to utilize the good and practical things about him who integrates psychology and faith. (PA)

**799.** Curran, C. A. The Catholic's role in scientific psychology. *Cath. Mind*, 1955, 53, 169-177.—Fr. Curran sets forth some of the stereotypes that attach to Catholics engaged in scientific work. To Catholic psychologists he points out the positive contribution to be made by scientific reformation of the conception of the total human personality which is handed down through the Judeo-Christian tradition.

**800.** Curran, F. J. Convergent and divergent views in the problem of religious confession and psychiatric treatment. *Bull. Isaac Ray med. Libr.*, 1954, 2, 135-152.—Sacramental confession and the cathartic method differ in form and content. Confession helps a man re-establish friendship with God on the conscious level; psychoanalysis treats pathological anxiety by making conscious the unconscious basis of the difficulty. The object of confession is not the treatment of neuroses; grace and absolution are not the functions of analysis. Psychoanalysis neither officially nor unofficially interferes with confession. Neither can be substituted for the other because "the difference between them is that which exists between the natural and the supernatural." (PA)

**801.** Donat (SJ), J. Zur "Individualpsychologie." *Theol. prakt. Quartalschr.*, 1930, 83, 722-743.—A brief resumé is given of Adler's teachings and those of some of his followers (Allers). The author points out that Individual Psychology at least affords the possibility of reconciliation with traditional Catholic views.

**802.** Duffy, Raymond. *Psychiatry from a Catholic point of view*. Boston: Privately printed, 1950.



- 803.** Elrington (OP), Aidan. Is a Catholic psychology possible? *Blackfriars*, 1936, 17, 591-599.—The author examines the relations between Catholic doctrine and psychology. He concludes that as long as psychology is strictly empirical and scientific, there is no need to seek a distinctively Catholic psychology. Where metaphysics intrudes, Catholic interpretation is called for.
- 804.** Fairbanks, R. J. Co-operation between clergy and psychiatrists. *J. past. Care*, 1947, 1, 5-11.—A paper read at the Conference of Clergy and Psychiatrists, Washington, D. C., March 17, 1947. The author is Protestant Chaplain of the Massachusetts General Hospital and Director of the Institute of Pastoral Care. The paper shows the need for and procedures of co-operation between the professions. Six brief case studies are included. (PA)
- 805.** Fairbanks, R. J. Co-operation between clergy and psychiatrists. *Pastoral Psychol.*, 1951, 2 (Sept.) 19-23.—Cooperation is indicated between clergy and psychiatrists first because the case load already exceeds the resources of both professions, and second because both are concerned with health of the soul or personality. To do this, ignorance about each other's aims and procedures will need to yield to better understanding and more alert interest, including their multiple relationships and common values. With this development we may expect two-way referrals and more continuous collaboration, especially in preventive and supportive therapy. (PA)
- 806.** Fletcher, J. F. Psychiatry and religion: conflict or synthesis. *J. past. Care*, 1952, 6 (Summer), 12-18.—There is no inherent conflict between psychiatry and religion; nor is there ground for a synthesis. But each may learn from the other. Psychiatry has strengthened religion's fundamentally spiritual view of human nature, as psychogenic illnesses discredit any materialistic explanation of man. Psychiatry warns religion not to foster infantilisms; and religion warns psychiatry not to undermine ideals of character and social justice by merely prudential goals of adjustment and private happiness. (PA)
- 807.** Forsyth, D. *Psychology and religion*. London: Watts, 1935.—A study of the inevitable conflict between science and religion, written by a psychoanalyst.
- 808.** Fromm, E. Freud and Jung. *Pastoral Psychol.*, 1950, 1 (7), 11-15.—It is a misleading oversimplification to say that Freud is a foe to religion and Jung a friend. Freud speaks from the core of ethical religion in working for truth, brotherly love, reduction of suffering, independence and responsibility. Jung, who seems more friendly to religion, actually reduces it to a psychological phenomenon as submission to an external power, in which truth is relative and moral responsibility is undermined. (PA)
- 809.** Furlong, (SJ), F. P. Peaceful coexistence of religion and psychiatry. *Bull. Menninger Clin.*, 1955, 19, 210-216.—The causes of misunderstanding between religion and psychiatry are examined. Central points of conflict are discussed (freedom of the will, pansexual method, right to secrecy, guilt). Coexistence is not enough; what is needed is co-operation.
- 810.** Galdstone, Iago. Psychiatry and religion. *J. nerv. ment. Dis.*, 1950, 112, 46-57.—The author's main purpose is to throw some light on the psychological substratum of religion which is universally present in man, "to relate it to known and accepted psychologic forces and mechanisms and to establish its significance in psychopathy and psychotherapy." (PA)
- 811.** Gayle, R. F. Conflict and cooperation between psychiatry and religion. *Amer. J. Psychiat.*, 1956, 113, 1-7.—The struggle of science and theology has been waged on 3 successive fronts: the world around man, the world of man, and the world within man. Psychiatry and religion are ready to move from a state of peaceful coexistence to active cooperation. The question for both clergyman and psychiatrist is not whether to do therapy, but what kind of therapy can each do most effectively.
- 812.** Gayle, R. Finley, Jr. Conflict and cooperation between psychiatry and religion. *Pastoral Psychol.*, 1956, 7 (68) 29-36.—No "basic reason presently exists for conflict between psychiatry and religion as such." Both deal with conscious and unconscious; both are concerned with guilt and health. Conflict "within the atmosphere of communication" is welcome. (PA)
- 813.** Gemelli (OFM), A. *Psychoanalysis Today*. NY: Kennedy, 1955.—Fr. Gemelli devotes the first section to a discussion of some basic ideas of Freudian psychoanalysis, the second section to a discussion of Jung's analytic psychology, and the third and last section to a discussion of the remarks of Pope Pius XII in his address to the Fifth International Congress of Psychotherapy and Clinical Psychology (April 13, 1953).
- 814.** Gianakon, H. G. The minister and the psychiatrist as a team. *J. past. Care*, 1957, 11, 215-221.—If the minister and psychiatrist are willing to consider each other as valuable resources in a common purpose, they can make an extremely effective team in the treatment of emotional disturbance. (PA)
- 815.** Gillenson, L. What does your church think of psychiatry? *Woman's Home Companion*, 1955, 82 (May), 4-
- 816.** Ginsburg, Sol W. *Man's place in God's world: a psychiatrist's evaluation*. Cincinnati: Hebrew Union College—Jewish Institute of Religion, 1948.—Speaking specifically of psychoanalysis and religion, the author points out that there are at least



3 problems which are of central concern to both. First, the problem of the egotism of man, that is "the discovery of the proper balance between himself and his immediate family and the world outside." Second, the problem of the basic conflicts in the human being between "current employment and constructive planning for the future which involves sacrifice of enjoyment." Third, the problem of the individual's acquisition and structuring of a system of values. In this connection, the author cites the importance of that concept of development (held by modern dynamic psychoanalytic psychiatry) which stresses "the influence of parents and those who stand in the role of parents during the earliest years of life." In conclusion, it is suggested that instead of expending energy in conflict with one another, religion and psychology should share the task of furthering "constructive forces making for the good way of life." (PA)

**817.** Ginsburg, Sol W. Concerning religion and psychiatry. *Child Study*, 1953, 30, 12-20.—A deep hostility still exists between religion and psychiatry. This is due partly to the general rise of scientific materialism, chiefly to Freud's attitudes, particularly as expressed in "The Future of an Illusion." However, Freud failed to make explicit the difference between motivation and behavior. The return of intellectuals to religion reveals a need for high, shared and firmly established values. (PA)

**818.** Glen, S. Psychological therapy and Christian salvation. *Theology Today*, 1958, 14, 491-505.—The author attempts a discussion of psychological conceptions of helpfulness (external assistance, self-initiative, social adjustment, and personal integration) in relation to the corresponding aspects of the Christian understanding of salvation (justification, decision, reconciliation and regeneration). He concludes that "when the psychologist turns to religion without a concern for the transcendental, he invariably ends with an equivalent of the divine which is foreign to the God of the Bible and of Christian tradition."

**819.** Golden, C. F. Religion and current trends in psychology. *Relig. Educ.*, 1950, 45, 331-335.—Psychiatry and religion agree about the need for satisfying human relations, the value of acceptance and permissiveness that enables others to accept responsibility for their own behavior. The broader ideas of religion are being fulfilled in psychotherapy. (PA)

**820.** Goldman, A. Psychiatry and religion. *Relig. Educ.*, 1957, 52, 355-360.—The purpose of psychiatry is to heal; of religion to save. Man gains stability and security from both. "Yet to give man health must always include a purpose for his existence—and the problem of man's existence will long remain religion's concern." (PA)

**821.** Gordon, J. Berkeley. The relation of the church to mental hospitals. *Psychiat. Quart.*, *Suppl.*, 1946, 20, 23-29.—Both religion and psychia-

try are concerned with ideas, thought processes, mental mechanisms, emotions, and symbols of various types. These two disciplines share the common weakness that the test of the ultimate worth, orthodoxy and acceptability of ideas and behavior in each case, is the interpretation of the experts, the theologian and the psychiatrist, who can interpret only in accordance with their own background and conditionings. The priest can assist the psychiatrist or social worker by aiding in the establishment of productive relationships with his parishioner. He can further be of assistance in establishing the truth or falsity of delusions by virtue of his knowledge of the patient and in interpreting the mental hospital to the community by virtue of his position in the community. Mental hospitals can aid the church by the establishment of chaplaincies in these hospitals. A weekly seminar conducted by such a chaplain is suggested as a means of teaching community clergymen something about the human personality in health and disease and about the fundamentals of mental mechanisms. (PA)

**822.** Gross, L. *God and Freud*. NY: McKay, 1959.—A popular journalistic account is given of the extent and nature of contemporary psychiatric, psychoanalytic, and psychological influences on the various religious groups in the United States—Protestant, Catholic, Jewish. There are brief sketches of individuals prominently involved—practitioners, clergy, and theologians—and their viewpoints; descriptions of programs of religious education, of the counseling activities and attitudes of clergy, and of psychological assessment and screening of ministerial candidates. Most attention is devoted to changes in traditional beliefs and attitudes. "Most striking... is the reexamination of ethics being undertaken by a progressive element in United States Protestantism, the group most deeply affected by the age of psychology... Behavior that some clergymen have historically dealt with as 'sin' they now treat as 'symptoms.'... More than anything else ever had, the psychiatric method dramatized the religious idea of acceptance." (PA)

**823.** Hacker, F. Psychiatry and religion. *J. Relig.*, 1955, 35, 74-84.—The author discusses the unique position of psychiatry to mediate communication and harmonization between science and religion.

**824.** Harms, E. How Heinrich (1773-1843) divided the task of the clergyman and the psychiatrist. *J. past. Care*, 1956, 10, 45-48.—Heinrich, "the first great academic teacher of psychiatry in middle Europe," did not find it difficult to distinguish between theology and psychology. A translation of one of Heinrich's chapters originally appearing in *Allgemeine Medizinische Zeichenlehre* is offered in order to explain Heinrich's position. (PA)

**825.** Harrower, Molly. The pastor and clinical psychologist. *Pastoral Psychol.*, 1951, 2 (16), 24-31.—A dialogue between a pastor and a clinical psychologist exploring the services offered by a clini-

cal psychologist, and the necessity for inter-professional cooperation among the medical, psychological and religious consultants to provide an adequate range of diagnostic and treatment procedures. The work of the clinical psychologist is present chiefly in the role of diagnostic testing as requested by other consultants who are able to carry on a therapeutic relationship or refer to other services as indicated. (PA)

**826.** Hastings, D. W. The psychiatrist and the clergyman. *Northw. Med., Seattle*, 1948, 47, 644-647.—Psychiatry is not religion and the two have separate and distinct fields. Certain pitfalls in moral or ethical fields which are encountered by the physician are really traps which patients consciously or unconsciously set and into which unsuspecting doctors may easily fall. Particularly is this the case in connection with the problems of marriage and divorce, conflicts with religious beliefs, and sexual matters. The two professions should compare notes. (PA)

**827.** Helwig, Hjalmar. *Soul sorrow: the psychiatrist speaks to the minister*. NY: Pageant Press, 1955.—6 lectures originally delivered in 1932 deal with problems in counseling when conflicts involve religious and medical matters, what ministers should know about constitutional types, depression and other serious mental illnesses, sexual relationships, and psychoanalysis and some congruencies in therapeutic approaches via religious development utilized by both physicians and ministers. (PA)

**828.** Holman, Charles T. When the clergyman and the psychiatrist meet. *J. Relig.*, 1936, 16, 432-444.—The conflicts which have arisen between the clergy and psychiatrists over their respective rights to care for the psyche are discussed. The author points out the trends toward and actually successes in cooperation between the two fields.

**829.** Howden, R. A. Medical psychology and human behavior. *Blackfriars*, 1943, 24, 17-20.—There is no reason for conflict between psychiatry and religion on the grounds that psychiatry denies human freedom. The author shows that in fact freedom is the goal of psychiatric treatment.

**830.** Hudson, R. L. When religion and psychotherapy meet. *Rev. Expos.*, 1955, 52, 325-335.—Four main points are discussed: (1) Religion and science both have respective views of human nature; (2) Religion and psychotherapy cannot help but meet in the area of the goals of therapy, or the aims and purposes of life; (3) The critical meeting-point is in matters pertaining to conscience; and (4) The very process of therapy is a problem for both psychotherapy and religion.

**831.** Ikin, A. G. *Religion and psychotherapy*. London: SCM Press, 1935.

**832.** International Record of Medicine and General Practice Clinics. *Psychiatry and religion*. NY: MD Publications, 1956.

**833.** Jordan, R. Christianity and psychology. *Anglican Theol. Rev.*, 1954, 36, 52-67.—The author discusses Freud's conception of religion and his attitude toward it. He goes on to examine the relevance of religion to the contemporary psychological scene. The true Christian spirit and values supply something that is lacking to modern man.

**834.** Jung, C. G. Psychotherapists or the clergy. *Pastoral Psychol.*, 1956, 7 (63), 27-44.—Neurosis occurs because the individual loses "that which the living religions of every age have given to their followers," namely, "a religious outlook on life." Freud overlooked the fact that man must have spiritual help to hold his own against the power of the unconscious. (PA)

**835.** Jung, C. G. Foreword to White's *God and the unconscious*. In *Psychology and religion: west and east*. NY: Pantheon, 1958. Pp. 299-310.—Jung discusses the relationships which obtain between theology and the psychology of religious experience, particularly in reference to the type of investigation which he has undertaken. He discusses some of the misunderstandings of the significance of his study of religious phenomena.

**836.** Jung, C. G. Psychotherapists or the clergy. In *Psychology and religion: west and east*. NY: Pantheon, 1958. Pp. 327-347.—This conference was originally published in pamphlet form as *Die Beziehungen der Psychotherapie zur Seelsorge* (Zurich: Rascher, 1932) and later appeared in *Modern Man in Search of a Soul* (1933). Jung expresses his views of the relevance of religion to psychiatric concerns and of the relations which must obtain between psychiatry and religion. He sees religion as essential to the psychic health of the masses, and defends the multiplicity of religious forms on the ground that "the manifestations of the spirit are truly wondrous, and as varied as Creation itself."

**837.** Kapp, F. Psychotherapie. *Die Kirche in der Welt*, 1953, 6, 163-170.—The views of Freud, Jung, Stekel, Frankl and other psychotherapists are discussed in the light of their acceptance by Catholics. The author concludes that the way is open for a free development of depth psychology and depth psychotherapy within a Christian and Catholic perspective.

**838.** Kunkel, Fritz. The integration of religion and psychology. *J. Psychother. relig. Proc.*, 1954, 1, 3-11.—To natural scientists the human being is an object of research, to explore causes and effects leading to amoral conclusions. Religious psychology views man as a subject, free and responsible to choose means to attain ends. This thought form is theology rather than causality. Neurotic difficulties are seen as one big problem, and the client is separate from his real life, or in religious language cut off from God. No dogmatic answer will suffice, but the "dynamic or living answer" is growing within the client as he seeks to discover

the meaning of his distress and through this new perspective find awakening to a higher degree of consciousness. The goal of religious psychotherapy is not healing alone, but the development of the religious consciousness. (PA)

**839.** Larrain, H. Psiquiatras y sacerdotes. *Men-sage*, 1956, 5, 97-106.

**840.** Levy, Ruth J. The implication of psychiatry for religion. *Reconstructionist*, 1951, 16 (19), 26-29.—Psychiatry is a method of healing while religion is primarily a system of faith for anyone whether healthy or ill. Yet both are working toward greater security in the individual, the family, and community. Both teach that one is loved, and is therefore free to give love in return. While psychiatry may be considered an outgrowth of religion, historically, and less bound by tradition, the two are not rivals but complementary to each other on the continuum of human understanding. (PA)

**841.** Liebman, J. L. (ed.) *Psychiatry and religion*. Boston: Beacon Press, 1948.—A report of the Institute on Religion and Psychiatry held in October, 1947, at Temple Israel, Boston, Mass. 10 chapters present the efforts of 15 leaders to find common ground on which to improve the mental health of our generation. Seward Hiltner, Otis F. Kelly and Joshua L. Liebman explore where psychiatry and religion meet and part. Harry C. Solomon and Albert Deutsch evaluate the hospital care of the mentally ill. George Gardiner, Martin A. Berezin, Lydia G. Dawes, and Paul E. Johnson consider the emotional needs of the child and the adolescent. F. Alexander Magoun, Joseph J. Michaels, Eric F. McKenzie, and Henry H. Weisbauer assess the problems and resources of marriage. Henry H. Brewster and Suzanne T. Van Amerongen show the dynamics and management of the grief situation. There is a growing realization that psychiatry and religion are both working in the area of personal resources for achieving interpersonal values. For the best results a creative partnership is needed. (PA)

**842.** Lindner, T. Präst och läkare. (Minister and physician.) *Svensk. läkart.*, 1933, 51, 1386-1395.—The writer discusses the possibilities of cooperation between the minister and the physician, summing up his conclusions in the following points: (1) Medical psychotherapy should be non-sectarian from the point of view of the physician, but he should use the greatest tolerance in regard to the different religious dispositions of his patients. (2) The religious care of the patient should rest with the minister, who should be well instructed, however, in normal and abnormal psychology. (3) Both theology and internal medicine should incorporate a knowledge of psychotherapy and neuroses. Selection of spiritual leaders as well as physicians should be entirely at the discretion of the patient. Only in such ways can a natural cooperation between minister and physician be established. (PA)

**843.** Linn, L., & Schwarz, L. W. *Psychiatry and religious experience*. NY: Random House, 1958.

**844.** Loomis, Earl A., Jr. Child psychiatry and religion. *Group Psychother.*, 1955, 8, 291-297.—Both child psychiatry and religion emphasize the importance of early stages of development. This is relatively new to psychiatry but has been known for thousands of years by religion. Existentialism may provide a clue to this discrepancy. Existentialism emphasizes relationships, relativity and relevance to circumstances, with dynamic balance as the fundamental principle. The instrument of balance in the child is the ego or central integrating core of personality which is absent at birth and develops in interaction with parents and others. Necessary ingredients are: naturalness, spontaneity, and limitations on behavior. The ability to love is learned through being loved. Both psychiatry and religion agree on this. They are also both interested in man's fulfillment of his potentialities and capacities and their disagreement over the content of his potentialities is perhaps more verbal than actual. (PA)

**845.** Loomis, Earl A., Jr. Child psychiatry and religion. *Pastoral Psychol.*, 1956, 7 (66), 27-33.—Similarities and differences between psychiatry and religion, with respect to goals and methods, are discussed. Both "emphasize the importance of early stages of development" for "the crucial aspect of human life, namely, relationships." If the child's ego is to be healthy, these early relationships must include parental spontaneity and limits. (PA)

**846.** Lowrey, L. G. Religion and psychotherapy: practical aspects. *MD International Symposia*, (Psychiatry and Religion), 1955, 37-39.—The ideals and goals of religion and psychotherapy are similar. Differences in method, however, often make it appear that the respective ideologies clash.

**847.** McCarthy (SJ), Raphael. Common grounds for psychiatrists and priests. *Linacre Quarterly*, 1947 (Oct.), 1-4.—This discussion of the relations between psychiatry and religion touches on the mutual support which psychiatric conceptions of human personality in its totality and the Christian view of man give to each other. Ways in which priest and psychiatrist can help and cooperate with each other are discussed.

**848.** McDonnell (OSB), K. Psychiatrie et pastorale. Une expérience de collaboration. *Lumen Vitae*, 1957, 12, 262-268.—A report on the discussions which took place at the Institute of Mental Health (1954-56), St. John's University Collegeville, Minnesota. The institute was a meeting for discussion of mutual problems by clergymen and psychiatrists.

**849.** McLaughlin, J. The Catholic attitude to psychiatry. *Irish Eccl. Rec.*, 1944, 63, 371-376.—The priest's role in psychiatry can at best be only indirect. The benefit to be had from competent and well trained psychiatrists is discussed. The same

necessity is imposed upon psychiatry as other medical specialties of observing moral norms.

**850.** Menninger, Karl. *Religio psychiatri. Pastoral Psychol.*, 1951, 2, (16), 10-18.—Psychiatrists come from various religious traditions, and many may differ widely in their forms of worship, but in their behavior toward their fellowmen, they are generally religious in respecting the potential worth of every person no matter how disoriented he may be. There are some who misunderstand the work of psychiatrists as setting aside conscience and permitting unmoral license; but this is a slanderous lie. Psychiatrists uphold moral values and seek to develop a healthier moral life. They need the cooperation of clergymen as well as other professions interested in enlarging the meaning and value of human life. (PA)

**851.** Miller, S. H. Exploring the boundary between religion and psychiatry. *J. past. Care*, 1952, 6 (Summer), 1-11.—Mental health is not attained by releasing repressions or by social adjustment, for basic anxiety is deeper than often appears. Freud concluded that repression is not the real cause of anxiety, but that anxiety precedes and creates repression. There is no peace of mind without some sense of the total structure of reality to which we belong and in which we can find our home. Without this basic security we cannot accept the burden of our freedom, "that strange intrapsychic distance by which we make judgement, modify ourselves and our world, and thus enter into the realm of creation." (PA)

**852.** Millett, J. A. P. Body, mind and spirit. *Pastoral Psychol.*, 1950, 1(5), 9-16.—Modern medical practice insists that the human being must be considered as a total entity. The spirit of religious significance of man is evident in his struggle toward integration in the direction of some ideal. The common ground on which science and religion can meet is in promoting a more complete understanding of the causes of unrest and conflict in the lives of human beings, and using their particular approaches to these problems to help men attain a mature conscience or ego ideal. Psychiatry and other social sciences can point to the factors that prevent men from realizing their potentialities and help them achieve mastery over such obstacles. Religion can provide the conviction that the goals of such effort are worth the struggle. (PA)

**853.** Misiak, H., & Staudt, Virginia M. *Catholics in psychology; a historical survey*. NY: McGraw-Hill, 1954.—A history of the contributions of Catholic psychologists is significant because of the opposition in the 1890's to the new experimental psychology on the part of some Catholic clergy. The major influence beginning a change in their attitude was the work of Cardinal Mercier at the University of Louvain started at the instigation of Pope Leo XIII. The author discusses the early relations of Catholic philosophy and psychology and in several chapters presents accounts of the psychological work of Desire Cardinal Mer-

cier, E. A. Pace, J. Fröbes, A. E. Michotte, J. Linworsky, A. Gemelli, E. Wasmann, E. Peillaube, K. Twardowski, T. V. Moore, and Sister Maria Hilda. General chapters include other Catholic pioneers in European and American psychology, schools and organizations, and retrospective and future views of Catholics in psychology. (PA)

**854.** Murray, Harold A. Religion and medicine. *J. med. Soc. N. J.*, 1949, 46, 248-250.—The part that religion has played in medicine is traced in the magic era, the priestly era, the scholastic era, in old customs still persisting, and in physician-clerics. It is concluded that religion and medicine are not and never have been in conflict. Through the ages there has been evidenced a close relationship. The best physician is one who is skilled in his art and has a keen appreciation of the spiritual value of life. He recognizes the great aid that a wise clergyman can give in effecting relief, particularly in the psychosomatic phase of illness. (PA)

**855.** New York Academy of Medicine. *Ministry and medicine in human relations*. NY: International Universities Press, 1955.—This includes papers given by ministers, psychiatrists, and social scientists at two conferences on ministry and medicine. (PA)

**856.** Niebuhr, R., & Rogers, C. R. An indirect dialogue between psychology and theology. *Pastoral Psychol.*, 1958, 9, 9-28.—A criticism by Rogers of Niebuhr's *The Self and the Dramas of History*, of which the chapter on "The Dialogue Between the Will and Conscience of the Self" is reprinted. He accuses Niebuhr of a compounded dualism of belief in both freedom and determinism, and that the self is both creator and creature, with a failure to reconcile the dualism. To view individuals as victims of self love is a superficial and external judgment. A symposium on the views of both men follows, participated in by B. M. Loomer, W. M. Horton and Hans Hoffmann. (PA)

**857.** Noveck, Simon. (ed.) *Judaism and psychiatry; two approaches to the personal problems and needs of modern man*. NY: Basic Books, 1956.—Part I discusses certain basic problems in personal living, i.e., guilt, anxiety, depression, self-acceptance, and grief, from a Jewish and psychiatric view. Part II discusses "psychological values of Judaism": religious experience and education, the need to believe and to belong, the value of ritual, and Jewish neuroses. Part III asks "Can Judaism and psychiatry meet?" Contributors are psychiatrists, analysts, rabbis. (PA)

**858.** O'Dougherty, E. Religion and Psychology. *Cath. Mind*, 1951, 49, 739-744.—A reprint of a sermon to a group of psychiatrists touching on several points of the relation between religion and psychiatry.

**859.** Oraison, M. A propos de l'action thérapeutique du sacrement de pénitence. *Suppl. Vie Spir.*, 1954, 7, (31), 412-30.—The sacrament of penance

is "remedial" but it is a mistake to think of it as a kind of religious psychotherapy. The effects of the sacrament are supernatural and in the order of grace. The intimate contact of grace and nature, however, has consequences for the psychologically disturbed penitent. The case of psychasthenic, obsessional scruples is discussed.

**860.** Oraison, M. The psychoanalyst and the confessor. *Cross Currents*, 1958, 8, 363-376.—Fr. (Dr.) Oraison discusses the proper role of the priest in the confessional and the proper role of the psychiatrist in regard to the psychic difficulties of those who consult them. The priest is a judge who illumines the penitent's behavior from "above" while the psychoanalyst strives to void all judgment and illumines his patient's behavior from "below."

**861.** Outler, A. C. *Psychotherapy and the Christian message*. NY: Harper, 1954.—Psychotherapy as a secular faith denying God would be a rival to the Christian faith. Yet they are allies in their practical wisdom about life and devoted service to human growth in health and wholeness. Each has much to learn from the other if there is humility and openmindedness to learn. Science and religion need not conflict unless the scientist makes illicit assumptions that science has disproved God; or the religious person is unwilling to listen to the facts of science in dogmatic resistance to new ideas. The author explores the claims of psychotherapy and theistic religion to see how they may achieve a valid synthesis and productive alliance. (PA)

**862.** Peterson, N. L. Christianity and psychiatry. *Christianity Today*, 1959, 4(3), 93-96.—A psychiatrist discusses some of the problems in the relations between religion and psychiatry.

**863.** Plé (OP), Albert. Saint Thomas et le psychologie des profondeurs. *Suppl. Vie. Spir.*, 1951, 3 (19), 402-434.—Substantially the same article as the author's Saint Thomas and the psychology of Freud, *Dominican Studies*, 1952, 5, 1-34.

**864.** Plé (OP), Albert. Saint Thomas Aquinas and the psychology of Freud. *Dominican Studies*, 1952, 5, 1-34.—A true Thomistic psychology contains everything necessary for supplying depth psychology with the metaphysical background it needs. St. Thomas' "inferior causes" and Freud's "unconscious drives" cannot be identified but there are analogies between them. The respective conceptions of love and the unity of personality are also discussed.

**865.** Pongratz, Ludwig. Psychologie und Theologie. *Jhb. Psychol. Psychother.*, 1954, 2, 183-190.—An appraisal of modern depth psychology from a Catholic standpoint. The concept of "person" in modern psychology approaches that of the "soul" but does not substitute for it. Modern psychology has fallen into an overly sexual interpretation of psychic processes. Jung's explanatory use of archetypes tends toward the exclusion of influences from transcendental powers. (PA)

**866.** Preston, R. A. A chaplain looks at psychiatry. *Bull. Menninger Clin.*, 1950, 14, 22-26.—Religion and psychiatry have mutual concerns: "the alleviation of present suffering, the turning of past liabilities into assets, and the prevention of avoidable problems in the future." To enlarge the areas of common interests and to reconcile the differences in outlook, ministers and psychiatrists need the experience of collaboration in local community projects. To add a broader mutual understanding they also need the experience of looking at the same set of facts in the clinical setting and observing each other's methods and goals. Working together, they can see the total perspective and goals of therapy. (PA)

**867.** Preston, Robert A. A chaplain looks at psychiatry. *Menninger Quart.*, 1955, 9 (2), 1-7.

**868.** Preston, Robert A. Landmarks in the relations of psychiatry and religion. *Bull. Menninger Clin.*, 1955, 19, 191-198.—In a survey of the relations between psychiatry and religion since 1900, the author mentions William James' contributions, the connections between the Swiss pastor Oscar Pfister and the psychoanalytic movement, the attempts to bring psychiatry to theological students and to orient psychiatric residents to religious concerns, the seminars in which psychiatrists and clergymen have met together, the development of clinical pastoral education, and the numerous cases in which personal experience has shown how intimate the relation between religion and psychiatry can be. (PA)

**869.** Preston, Robert A. Interrelating psychiatric and religious ideas. *J. past. Care*, 1956, 10, 27-33.—An examination of the mutual problems facing both religion and psychiatry.

**870.** Pronko, N. H. Religion, science and the brotherhood of man. *Relig. Educ.*, 1950, 45, 336-340.—Religion has failed because it has been looking backward. As a result, "Mankind is sick and scared in wholesale fashion." The integration of religion and science is proposed in order that science may have direction and religion a solid basis in reality. (PA)

**871.** Pruyser, P. W. Religion and psychiatry. *Menninger Quart.*, 1957, 11 (3), 2-5.—The Menninger Foundation's interest in the relationships of religion and psychiatry is expressed through the annual Gallahue Seminar, through a one semester seminar sponsored by the School of Psychiatry for its own staff members and other professional people of the community, through religious vespers at the C. F. Menninger Memorial Hospital, and through participation in the clinical training of pastors at the Topeka State Hospital and the Kansas Boys Industrial School. The Foundation is now considering the establishment of a permanent chair of religion in the School of Psychiatry. (PA)

**872.** Reissner, A. Religion and psychotherapy. *J. indiv. Psychol.*, 1957, 13, 165-170.—"The combined

efforts of psychiatry and religion now provide possibilities for experiencing the meaning of life and enabling man to participate with all his faculties in a revival of religious feelings, gaining wholeness as a part of the greater scheme of God's Providence."

**873.** Reynolds, B. C. The church and individual security. *Amer. J. Orthopsychiat.*, 1933, 3, 44-54.—It is suggested that "a sense of belonging to the universe is one of the most powerful forces making for growth toward maturity." The church stands for a world of ideals beyond the purposes for which human beings associate themselves in other organizations and in this sense is unique. Cooperation between the church and the psychiatrist should be worked out. (PA)

**874.** Ringel, E. Religion und Individualpsychologie. *Int. Z. Individ-Psychol.*, 1949, 18, 145-155.—From a Catholic viewpoint it is demonstrated in what measure modern psychology has departed from the original materialistic, causal concepts to a point of convergence with the religious concepts of the Church. Points of similarity are: a common concept of the responsible individual striving after an aim, the community in Individual Psychology, God in the Church; functions of therapy in IP and confession in the Church; contraries of striving vs. the inferiority complex, equally important, compared with the religious struggles between good and evil and the spirit and the flesh; and the psychological ideal of equality of man in the community approximating equality of men as children of God. (PA)

**875.** Roberts, D. E. Psychotherapy and the Christian ministry. *Religion in Life*, 1944-45, 14, 184-194.—A discussion of the proper functions and relations between psychotherapy and the Christian ministry. The author feels that neither can afford to ignore the other, since both deal with man as a whole, and each is concerned in its own way with motivation, ethical orientation and ultimate beliefs.

**876.** Schaer, Hans. Die Bedeutung der Religionspsychologie. *Schweiz. Z. Psychol. Anwend.* 1943, 2, 175-185; 255-265.—Theological knowledge of religion should be utilized in psychology of religion, just as the theologian should be informed about the latter. (PA)

**877.** Schairer, J. B. Medizin und Religion—ein Echo. *Monatsschr. Pastoralthcol.*, 1928, 24, 91-97.—Discussion of the publication of the physician Otfried Müller. (PA)

**878.** Scheerlin (CSP), J. B. Confession and psychiatry. *Homil. Past. Rev.*, 1949, 50, 215-219.—The aims and function of the confessional and the contrasting roles of priest and psychiatrist are discussed. The author points out that the confessional is not a haven for neurotics, but calls for the exercise often of virtue and psychic strength.

**879.** Silverman, H. L. Some thoughts on the rela-

tion of religion and psychology. *Psychiat. Quart., Suppl.*, 1952, 26, 261-268.—Religion and psychology are not hopelessly at odds. Religion is symptomatic of fear and frustration only for the infantile and neurotic personality. There is no single religious emotion. By its very nature religion begets strong conviction and loyalty. "The sense of values which religion furnishes fills man with the recognition of the worth of personality, and makes for the development of the positive and attractive qualities that psychologists think of as constituting the essence of personality." (PA)

**880.** Silverstone, Harry. *Religion and psychiatry*. NY: Twayne, 1956.—These 15 sermons cover such topics as science and psychology; inferiority complex, weariness, and depression; youth, maturation and marriage; self-expression, sympathy and peace. The author sees no conflict between science and religion; they offer a similar message regarding the importance of self-knowledge and spiritual growth. Both "must acknowledge a Creator of the Universe." (PA)

**881.** *Some considerations of early attempts in co-operation between religion and psychiatry*. NY: Group for the Advancement of Psychiatry, 1958.

**882.** Speer, E. Religion und Psychotherapie. *Psychiat.-Neurol. Wschr.*, 1933, 35, No. 42-43.—The complex and close relationships between religion and psychotherapy are set forth. It is not a philosophical rapprochement between pastor and medical psychotherapist which is required, but a rapprochement which springs directly from practical work. Whoever practices psychotherapy must have a religious viewpoint; only the man of priestly temperament can be a complete psychotherapist. But psychotherapy may never turn into religion; this would be its undoing. (PA)

**883.** Steinhil, Erich. The physician and the minister. *Lutheran Quart.*, 1950, 2, 287-296.—A psychiatrist discusses the functions of religion and psychiatry. "Psychoanalysis is, as the name says, analytic; it exposes, it is corrective, but it is not in itself creative... It can only pave the way for creative action in the same way that medicine does by putting us in good shape physically."

**884.** Stern, K. *The third revolution; a study of psychiatry and religion*. NY: Harcourt, Brace, 1954.—Psychoanalysis brings about the third revolution, the first two being racism growing out of biological theories and Marxism. Psychology, committed to an extreme objectivity, is concerned with areas really not crucial to the study of man. Psychoanalysis, divorced from its naive philosophy, has real insights to offer. Guilt, anxiety, identification and much clinical material are reviewed to show the relevance and significance of the analytic approach. (PA)

**885.** Stevenson, Ian. Assumptions of religion and psychiatry. *Bull. Menninger Clin.*, 1955, 19, 195-209.—The assumptions of religion and modern psychiatry do not exclude each other but rather



supplement each other. Psychiatry must keep in mind the limitations of the scientific method which it has adopted. As a creation of man, it can have its fads and prejudices.

**886.** Stocker, A. *Psychanalyse et religion. Pensée Cath.*, 1956, 41, 65-80.—A critical review of Karl Stern's *The Third Revolution* (1954). Stern's main points are summarized and commented on.

**887.** Stuermann, W. E., & Geocaris, K. The image of man. *Interpretation*, 1960, 14, 28-42.—The image of man as perceived by Freud and Calvin are compared and some points of agreement discovered: appreciation of depth and complexity of the psyche, recognition of man's dualistic nature, determinism in psychic life, conflict between creative and destructive impulses, unconscious work in man determinative of overt behavior, unselfishness is essential to preservation of life and achievement of maturity, confidence that creative impulses can triumph over destructive, insistence on self knowledge, and recognition of significance of guilt in psychic life and behavior.

**888.** Sumner, F. C. Religion and psychiatry (an approach to European psychology of religion). In Harriman, P. L. (ed.) *Encyclopedia of psychology*. NY: Philosophical Library, 1946. Pp. 814-831.—A significant outcome of the European controversy in the twenties between scientific and religious psychotherapy was a mutually acceptable formulation of religion which stressed a "this-worldly" salvation of the soul, yet which in rejecting supernaturalism as exclusive means to such salvation, succeeded in avoiding medico-psychological materialism. Such a formulation accentuated in a psychodynamic fashion the spontaneous autopsychiatric origin of all firsthand religion and the role of the psychotherapist, religious or scientific, in merely aiding this spontaneous self-healing. Such a formulation was but a rediscovery of conclusions which European religious psychologists, denounced as heretical, atheistic, anti-religious, had long before arrived at in their studies of the most diverse samplings of religious experience, namely (1) that first-hand religion is a state of mind in which something is transcendently valued; (2) that the motive behind this absolute valuation is an imperative need for a restoration of peace of mind either in activity or in passivity, when psychic equilibrium is seriously disturbed in any quarter. (PA)

**889.** Terhune, W. B. Religion and psychiatry. *J. past. Care*, 1948, 2, 15-21.—Man is of 3 inseparable components—body, mind, and spirit—each of equal importance to each other and to the health of persons and society. Religion and psychiatry strive for the same purpose, to achieve oneness of man with the universe. Regardless of other gains and successes, the greatest treasure in life is the development of the spirit. Where science and religion are in conflict it is because one or the other has refused to correct its errors. Religion may be at fault in: (1) teaching children a simple and

too rigid concept of religion, (2) employing a repressive rather than a directive psychology, and (3) assuming an authoritarian approach. Churches should establish a fact-finding commission to discover the true needs of people, what they believe in and live by. Lacking a supporting philosophy of life people break under the stress of dangerous realities. Case studies illustrate the need for an adequate religious faith to maintain a wholesome mental health. (PA)

**890.** Vanderveldt (OFM), J. Doctor Vico Necchi, psychiatrist servant of God. *Bull. Guild, Cath. Psychiatrists*, 1954, 2(1), 5-20. A biographical study of the Italian psychiatrist whose process of beatification is well advanced.

**891.** Vanderveldt, J. H., & Odenwald, R. P. *Psychiatry and catholicism*. NY: McGraw-Hill, 1952. 2nd ed., 1957.—The areas of agreement and disagreement between psychiatry and religion are considered with basic moral postulates from Catholic doctrine. The new edition incorporates materials from recent directives of Pope Pius XII on psychotherapy. Implications of discoveries about tranquilizers and other biochemical aspects are drawn. Particular emphasis is given to conscience, responsibility, scrupulosity, and special problems involved in counseling with marital cases, homosexuals, alcoholics, as well as to the usual psychiatric and clinical psychological problems. (PA)

**892.** Vanderveldt, J. H. & Odenwald, R. P. *Psychiatrie et catholicisme*. Paris: Mame, 1954.—The French translation of *Psychiatry and Catholicism* (1952).

**893.** Vorwahl, H. Religion und Medizin. *Z. Religionspsychol.*, 1931, 4, 71-74.

**894.** Weigel (SJ), G. The challenge of peace. *Pastoral Psychol.*, 1959, 10, 29-36.—The materialistic and anti-religious Freudian psychiatric methodology and religion have ceased their dispute; yet this peace presents us with problems which, though less painful, may be easily more grave. Both the psychiatrist and pastor deal with the same man who needs both of them. In this one man, psychiatry and religion meet and compenetrates. One vexing problem faces the clergy: When should they refer parishioners or penitents to the psychiatrist? It must be remembered that the priest has the positive task of pastoral care and what is required in this work is a keen eye for the psychological dimension of the trouble coming from an adequate knowledge of the subject. The ideal of perfect collaboration between priest and doctor is an ideal we shall never see work out completely.

**895.** Weinstein, J. J. Religion looks at psychiatry. *Pastoral Psychol.*, 1958, 9, 25-32.—A rabbi makes a plea for more frequent reciprocity between religion and psychiatry. He suggests questions for study in which both may be interested and can cooperate. The minister can be helpful if he prepares himself to be so, and if the psychiatrist will

welcome his assistance. It is the challenge of all mental health agencies to bring about a greater measure of unity among the rival instincts and drives of the personality.

**896.** White (OP), V. The analyst and the confessor. *Commonweal*, 1948, 48(15), 346-349.—Sacramental confession and psychological analysis are wholly different, pursuing different but interrelated purposes—the purposes of one may sometimes happen to be attained through the other.

**897.** White (OP), V. The analyst and the confessor. *The Life of the Spirit*, 1949, 4, 20-27.—Reprinted from *Commonweal*, 23 July, 1948. Fr. White discusses in brief compass the essential differences between psychoanalysis and confession as well as some points of similarity.

**898.** White (OP), V. Psychoanalytiker und Beichtvater. *Die Neue Ordnung*, 1950, 4, 446-454.—Translated from the article published previously as "The Analyst and the Confessor", *The Life of the Spirit*, 1949, 4, 20-27.

**899.** Wile, I. S. Psychoanalysis and religion, *Ment. Hyg.*, 1932, 16, No. 4.

**900.** Zamora, C. Fe Católica y psicoanálisis. In *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 256-260.—A brief

comparison of psychoanalytic notions to Christian faith.

**901.** Zilboorg, Gregory. Scientific psychopathology and religious issues. *Theol. Stud.*, 1953, 14, 288-297.—The conflict between religion and scientific psychology is really only a conflict between men who use science or religion as a weapon of attack or defense. Freud's religious views are discussed. In regard to psychoanalysis, the author concludes that "like all other sciences of man and Nature during the last half-century, it reflects the same, almost eternal, and truly tragic conflict between man's striving to become the engineer of a world in which there would be vast populations but not a single self-conscious individual, and man's yearning to preserve his being in complete unity with the One in whose image he was created."

**902.** Zilboorg, Gregory. Some denials and assertions of religious faith. In Braceland, F. J. (ed.) *Faith, reason and modern psychiatry*. New York: P. J. Kenedy, 1955. Pp. 99-121.—Debate between psychology or psychiatry and religious faith has become both more bitter and more nonsensical lately; as in previous ages the conflict is not based on anything inherent in science or in religious faith. Freud fell into the error of psychomechanistic parallelism. Analysis of the dynamics of reception of the Holy Eucharist shows how far the psychoanalytic explanation is correct, but also how far short of full explanation it is. (PA)

## PSYCHOLOGICAL ASPECTS OF RELIGION

**903.** Anderson, G. C. Psychiatry's influence on religion. *Pastoral Psychol.* 1956, 7 (66), 45-54.—Like religion, psychiatry deals with morals and behavior. Psychiatry contributes to religion new knowledge concerning human behavior, an understanding of the unconscious, and techniques for helping people. Religion contributes to psychotherapy a basic philosophy of life and a sense of belongingness and togetherness. (PA)

**904.** Argos (SJ), B. P. Valores psicoterapicos de los Ejercicios de S. Ignacio de Loyola: In *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 269-275.—Psychological mechanisms employed in the *Spiritual Exercises* of St. Ignatius Loyola are described and compared to the techniques of logotherapy and therapy utilizing religious values.

**905.** Becker, R. J. Critical study of client-centered therapy with reference to its assumptions and contributions to the Christian doctrine of man. Unpubl. Doc. Diss., Univ. of Chicago, 1950.—Assumptions of client-centered therapy appear to belong to the liberal theological tradition. Liberal position may not be so bad, if the developing client centered experience with liberal assumptions holds good.

**906.** Becker, R. J. A critical study of client-centered therapy with reference to its assumptions and its contributions to the Christian doctrine of men. *Relig. Educ.*, 1951, 46, 163—Abstract of Ph. D. thesis, 1950, U. of Chicago.

**907.** Beckwith, C. A. The influence of psychology upon theology. *Amer. J. Theol.*, 1911, 15, 194-204.—Psychology comes into play in the study of religious experiences. The types of religious experience which can be so studied are discussed.

**908.** Beth, M. Psychologische Anmerkungen zur modernen Theologie. *Hilfe*, 1932, 38, 349-357.

**909.** Bischler, W. Contributions psychologiques et psychanalytiques à l'étude de la religion. *Mag. psychol. Szle*, 1935, 8, 323-347.—The author critically reviews the theories of Nietzsche, Freud, Janet, Rank, Bergson, James and Jung, on religion. The first three writers according to him, do not take into account, as do the last three, the fundamental dynamic reality involved in religion, but simply analyze some of its component elements. Rank is intermediate between the two approaches, utilizing the psychoanalytic method of analysis but approximating Jung in his emphasis on religion as an expression of the will-to-live. (PA)

**910.** Bjerre, P. The way to grace. *Psychoanal.*



*Rev.*, 1927, 14, 255-267.—There is a positive complex or life sphere, made up of earlier impulses and tendencies towards a new and fuller life, which in moments of difficulty, deliver us. "This invading of our soul by reviving, powerful life out of sources unknown to us, is identical with the process described as grace." (PA)

**911.** Boisen, A. T. The problem of sin and salvation in the light of psychopathology. *J. Relig.*, 1942, 22, 288-301.—The sense of sin, or guilt, exemplified in the case of an 18-year old boy who, after a period of acute anxiety over the problem of masturbation, underwent a dramatic conversion experience, is essentially a rupture in the interpersonal relationships as inwardly conceived. It is due to the presence of tendencies which can neither be controlled nor acknowledged for fear of condemnation. Psychotherapeutic procedures have to do with relief from the resulting sense of isolation. The psychotherapist must kindle the patient's faith in himself and help him to deal honestly with his frailties. (PA)

**912.** Carter, F. C. *Psychology and sacraments*. Milwaukee: Morehouse, 1935.

**913.** Carter, G. E. *Psychology and the cross*. Milwaukee: Bruce, 1959.

**914.** Caruso, I. A. Sur la possibilité des influences positives de la psychanalyse sur la vie religieuse. *Suppl. Vie Spir.*, 1958, 11 (44), 5-20.—The aim of psychoanalysis as a technique is "progressive personalization," which is effected by stripping human motivations of everything that falsifies them or makes them artificial. Psychoanalysis, in fostering the dialectical development of the human personality, can prepare natural motives for the religious commitment. The psychological "preliminaries" which free the spirit for religious engagement are: elimination of narcissism opens the way to altruistic love and charity, rediscovery of symbolic knowledge opens the way to cognition of profound religious truths symbolically expressed, the revival of the patient's hope of recovery plants the seed from which religious hope can spring. (PA)

**915.** Caruso, I. A. Sur la possibilité des influences positives de la psychanalyse sur la vie religieuse. *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 181-190.—Psychoanalysis can serve as a preparation for charity by its insistence on love, to faith by its approach to symbolic understanding, and to hope by its rejection of fixation in the past and its turning toward the future.

**916.** Casey, R. P. Oedipus motivation in religious thought and fantasy. *Psychiatry*, 1942, 5, 219-228.—Unlike literature and art which are primarily expressive of the individual, religion demands both personal and social expression and thereby offers material for an understanding of group psychology. Hence the question arises why, among the

major fields of sublimation, religion draws men together and what the psychological nature of this bond may be. The answer appears to be Freud's statement that the Oedipus complex is unique in being normally and regularly suppressed rather than resolved. For this reason its influence upon the consciousness is not dissipated, but becomes the foundation for character development. Hence the persistence of this common nucleus of conflict leads to a search for a socialized expression out of which have emerged religion and religious organizations. The characteristics of the Oedipus complex, as shown in child-parent attitudes, security, supervision and punishment needs, the establishment of independence and guilt reactions, are all reflected in the structure of religion. The author then discusses at length the problem of guilt as it was met in early Christianity to show that the activity of the Oedipus complex was clearly present. (PA)

**917.** Cattell, R. B. *Psychology and the religious quest*. NY: Nelson, 1938.—Since religion and morality have a common basis, the destruction of one forebodes the fall of the other. Religions do not represent absolute truths. The analytical psychologist regards religious expression as an accumulation of escapes and attempts at self-deception focussed upon an illusion reflecting childish attitudes which persist because of emotional immaturity. Religion has been thus analyzed destructively because psychologists have failed to recognize the reality and binding character of the group mind or Theopsyche. Personal immortality lies in the possibility of contributing something new through one's own biological and spiritual individuality. God is considered as the end result of evolution, a fusion of the Theopsyche and Universal Reality. A satisfactory basis of morality lies in an understanding of evolutionary ethics. Universalist and rationalist ethics have little to contribute in this respect. The author gives suggestions for an empirical understanding of the Theopsyche by applying the methods of psychology and sociology. Fear, love and the impulses to self assertion and mastery supply the dynamics of the Theopsyche. Competition seems necessary. Suggestions are also offered for the development of appropriate powerful emotional attitudes in childhood. (PA)

**918.** Coe, G. A. Religion and the subconscious. *Amer. J. Theol.*, 1909, 13, 337-340.

**919.** Chabb, C. V. M. *Psychology's challenge to Christianity*. Richmond, Va.: Presbyterian Committee of Publication, 1923.

**920.** Derbolav, J. Die gegenwärtige Situation des Wissens vom Menschen; kritischer Sammelbericht über die neueste psychologische Literatur. *Int. Z. Erziehungsweis.*, 1947-48, and 1948-49, 4 and 5, 1-51.—The history, present state, and probable future of psychology is compactly outlined with frequent references to the literature. The relationship of psychology to other sciences and theology

is stressed, as well as the need to cooperate in "building of an integral picture of man." (PA)

**921.** Dewar, L. *Imagination and religion*. Milwaukee: Morehouse, 1934.

**922.** Dillistone, F. W. The Christian doctrine of man and modern psychological theories. *Hibbert J.*, 1955-56, 54, 154-160.—Traditional Christian conceptions of man as the *imago Dei*, gifted with freedom and subject to concupiscence, can be readily reconciled with the psychological accounts of man provided by Freud and Jung.

**923.** Dittes, J. E. Justification by faith and the experimental psychologist. *Religion in Life*, 1959, 28, 567-576.—The Reformer's notion of justification by faith is interpreted in terms of self-esteem, and the ability of the person to withstand ambiguities of life is thought to be dependent on self-esteem and in some sense continuous with the theological assertion. Experiments are described which confirm the hypothesis: threats on self-esteem can compel a person to greater impulsiveness in seeking meaning and cognitive clarity. It remains for the theologian to determine the relevance of this finding to theology.

**924.** Dumézil, G. Sur quelques expressions symboliques de la structure religieuse tripartite à Rome. *J. de Psychol.* 1952, 45, 43-46.

**925.** Elliott, H. S. *The bearing of psychology on religion*. NY: Association Press, 1927.

**926.** Evans, Erastus. The phases of psychic life. *Pastoral Psychol.*, 1957, 8 (71), 33-46.—Religion is concerned with "the word;" psychology, with the word made flesh. Psychotherapy makes possible a reinterpretation of Christian things in terms of modern needs. At each period of human growth, psychological needs and frustrations have religious implications (Jung): from early parental control (the Father), to adolescence (the Son), to maturity and a decline in outward assertiveness (the Spirit). (PA)

**927.** Faber, Hermann. *Das Wesen der Religionspsychologie und ihre Bedeutung für die Dogmatik*. Tübingen: 1913.

**928.** Faorgue, René. Structure du moi et liberté. *Structures et liberté. Études carmélitaines*. Paris: Desclée de Brouwer, 1958. Pp. 137-151.—The ego is not only a product of the individual but at the same time of the collectivity. The influence of environmental and interpersonal factors on the life of the spirit and religious attitudes is discussed.

**929.** Felix, R. *Some principles of psychology as illustrated in the sacramental system of the church*. Washington, D. C.: Catholic University of America Press, 1924.

**930.** Field, J. R. Theology looks at ESP. *Anglican Theol. Rev.*, 1949, 31, 239-243.—The author accepts ESP as being sufficiently well established and discusses some of its implications for theology. He sees in it a promising avenue to the better un-

derstanding of the divine intellect, for an understanding of creation without anthropomorphic overtones, etc.

**931.** Fransen (SJ), P. Pour une psychologie de la grâce divine. *Lumen Vitae*, 1957, 12, 209-240.—This is the French of an article which was later translated into English, and published in *Cross Currents*, 1958, 8, 211-232.

**932.** Fransen, (SJ), Pierre. Towards a psychology of divine grace. *Cross Currents*, 1958, 8, 211-232.—The author discusses the problem of nature and liberty and some of its psychological reverberations, the theology of grace, and the possibility of a psychology of grace, particularly in regard to the theological foundation and the ways of formulating such a psychology. The author feels that the phenomenological approach is most promising.

**933.** Frei, G. Die Utrechter Konferenz für Parapsychologie 1953 und wir Katholiken. *Die Kirche in der Welt*, 1953, 6, 289-294.—A report on the First International Conference for Parapsychological Studies and some reflections on the significance of psychical research for Catholic teaching.

**934.** Géraud, Joseph. Notions de psychologie utiles à toute supérieure. *Suppl. Vie Spir.*, 1947, 3, 332-343.—The influence of heredity, temperament, character, and intelligence are described as a help to religious superiors in understanding and helping their subjects.

**935.** Giedt, F. H. Relationship between religious participation and rejection of parental figures. *Amer. Psychologist*, 1950, 5, 468. Abstract.

**936.** Godin (SJ), A., & Coupez, A. Une technique d'évaluation du psychisme religieux: les images de projection religieuse. *Lumen Vitae*, 1957, 12, 269-283.—A series of pictures with situations and relations typical of human existence and Christian life were presented to 50 young girls (median age 18 years). Results and methodological issues are discussed.

**937.** Haan, W. J. de Heeft de psychologie betekenis voor den theoloog? Paris: H. J. Amsterdam, 1947.

**938.** Hacker, Frederick, J. Scientific facts, religious values and the psychoanalytic experience. *Bull. Menninger Clin.* 1955, 19, 229-239.—"Modern psychiatry... is capable of contributing to a new understanding between religion and psychiatry (and science in general), outside and beyond the arbitrary and artificial division of the universe into 2 parts." There must not be "specialists for values, morals, and faith, and specialists for facts, reality, and reason." Psychiatry has much to contribute with regard to the nature of the human being, the structure of his thoughts and emotions governing the functioning of his outer and inner world, and the interrelation between reason and belief. "The aim of psychoanalytic self-search and the methods designed to facilitate it reveal a most

unexpected similarity to religious phenomena." (PA)

**939.** Harms, E. Die seelische Struktur der religiösen Menschen. *Z. Religionspsychol.*, 1931, 4.—The author attempts to deal with religion in the light of recent psychology. He is particularly concerned with the ego and its place in religious life. The entire article is philosophical in tone. (PA)

**939A.** Helfer, L. S. Beyond the limits of sense perception. *Pastoral Psychol.*, 1959, 10, 31-34, 39-40.—The validity of ESP and parapsychological phenomena is considered. It should be realized that psychical research has a profound religious significance. The scientific investigation of ESP ought to interest workers in the psychology of religion.

**940.** Hiltner, S. The psychological understanding of religion. *Crozer Quart.*, 1947, 24, 3-36.—Traces the history of the psychology of religion movement. Interesting evaluative comments are given on many of the leading lights in this field.

**941.** Hiltner, Seward. Freud, psychoanalysis, and religion. *Pastoral Psychol.*, 1956, 7 (68), 9-21.—By attacking idolatry's pseudo-knowledge, pseudo-safety, and authoritarian ethics, Freud benefits religion. He offers a constructive theology. His basic tenets are against surface rationalism, opportunism, arbitrariness, moralistic evaluation, and extremes. (PA)

**942.** Hollington, R. D. *Psychology serving religion; a practical guide for life adjustment*. NY: Abingdon, 1938.

**943.** Horton, W. M. *A psychological approach to theology*. NY: Harper, 1931.

**944.** Horton, Walter M. A psychological approach to theology—after 25 years. *Pastoral Psychol.*, 1956, 7 (68), 22-28.—A psychological approach to theology emphasizes theology's symbolism, fundamental human drives specifically of human ills (though they have a common basis), acceptance, and the support found in fellowship and continuing service. Theology can be improved with psychological understanding. (PA)

**945.** Houselander, Caryl. *Guilt*. NY: Sheed & Ward, 1951.—This is a religious book written by a psychologist of Jungian persuasion, whose purpose is to explain and resolve the sense of guilt of the average man in our modern world in terms of dynamic psychology and Catholic doctrine. (PA)

**946.** Hudson, C. E. *Recent psychology and the Christian religion*. NY: Doran, 1923.

**947.** Hughes, T. H. *Psychology and religious truth*. NY: Macmillan, 1942.—This book is a study of the influence of the new discoveries in psychology on religion. There are chapters on psychology and the origin of religion, psychology and Christology, psychology and the doctrine of the future life. (PA)

**948.** Hulme, W. E. A psychiatric or prophetic gos-

pel? *Lutheran Quart.*, 1958, 10, 332-335.—There is a strong psychological or psychiatric emphasis in contemporary American Christendom. "The goal of Christian striving is neither peace of mind, soul, or spirit, nor fitting into the group, nor even achieving a happy home. It goes beyond all such goals (even to their abandonment if necessary) to the compulsion of being crucified with Christ and unto the world." The place of maladjustment in the Christian life is discussed.

**949.** Hünnerbein, Albert. *Die religiöse Unlust; Ihre Ursachen und ihre Bekämpfung*. Speyer, Rhein: Pilger, 1949.—Religious aversion appears in various forms, as when one feels weariness and frustration and is unable to be interested in religious affairs, or finds himself satisfied with transient and trivial things of inferior value, endlessly in wretched misery, with disgust toward all forms of being and constant spiritual dullness. No one is without susceptibility to periods of religious exhaustion, not even the saints. Subjective and objective causes are considered; also the therapies available and worthy of recommendation for the overcoming of these aversions. (PA)

**950.** Hutchinson, E. D. The phenomenon of insight in relation to religion. *Psychiatry*, 1943, 6, 347-357.—The author continues his studies on insight by dealing with the application of insightful or intuitive thought to religion. Topical headings are: mysticism, prayer, conversion, belief, and intellectualism and emotionalism—a synthesis. (PA)

**951.** Hyslop, J. H. *Psychical research and the resurrection*. Boston: Small, Maynard, 1908.

**952.** Hyslop, H. *Psychical research and survival*. London: G. Bell, 1913.

**953.** Jacobi, Jolande. Les démons du rêve. *Satan. Études carmélitaines*. Paris: Desclée de Brouwer, 1948. Pp. 452-463.—The history of the explanation of the appearance of "night-mare-demons" in dreams is sketched. Conclusion: "Thus it is that the solutions and therapeutics of each age conform to the spirit of that age. It remains to be seen if we today, in spite of all our efforts, have succeeded in discovering all the secrets of this mysterious form of dream."

**954.** Jacobi, Jolande. Dream demons. *Satan*, NY: Sheed and Ward 1951. Pp. 268-279.—Translation of a paper which appeared in *Satan. Études carmélitaines*, 1948.

**955.** Jung, C. G. À propos de l'article de P. Bovet: Le sentiment filial et la religion. *Rev. de Théol. Phil.* 1921, 8, 318

**956.** Katz, R. L. The role of the father: some psychological and religious views. *Ment. Hyg., N.Y.*, 1957, 41, 517-524.—A clinically oriented clergyman discusses the father role.

**957.** Kemp, C. F. *Physicians of the soul*. NY: Macmillan, 1947.

**958.** Kilpatrick, W. H. The nature of human na-

- ture. *Relig. Educ.*, 1940, 35, 3-12.—The author discusses the old (i.e. Greek and Scholastic) views of human nature and the present view. The present conceptions of human nature and their meaning for the "good life" and religion are dealt with from the point of view of the teaching of religion (PA).
959. Laforgue, René. On the necessity of evil: the psychology of saving grace. *Complex*, 1950, 2, 12-18.—This article is concerned with showing "the psychological foundations of the notion of merit and grace, and the reality to which it corresponds." Failure, and suffering and looking for a scapegoat—all these may be defense mechanisms against unconscious guilt. These symptoms, which are pathological from one point of view, may be valuable in terms of social values. The lives of Rousseau and Baudelaire are cited as pertinent examples. Tries to show that "evil" plays an important part in the world and actually has a place in it. He is concerned with understanding the functional economy of this phenomenon from a psychological point of view for individuals and nations. (PA)
960. Landis, C. Psychotherapy and religion. *Rev. Relig.* 1946, 10, 413-424.—Functionally as well as traditionally, psychotherapy is appropriately a central aspect of religious ministrations. It belonged to religion before Kraepelin gave it scientific standing in medicine. The failure of organized religion to utilize psychotherapy is due mainly to other aspects of religion which have produced an impasse in contrast to the physicians's fluid objectivity of approach. These include absolutism, dogmatism, preoccupation with morals, and literalistic insistence on its rationale of reality. (PA)
961. Lehmann, Andrée. Un cas de psychothérapie d'enfant. *Suppl. Vie Spir.*, 1958, 11 (44), 31-42.—A case of parental rejection in a 13-year old boy is described. The case history indicates the manner in which disturbing personality factors, which can be managed in psychotherapy, effect the moral and religious life.
962. Le Moal, P. Constitutional temperaments and religious feeling. *Lumen Vitae*, 1950, 5, 281-286.—The influence of various temperaments on religious attitudes is discussed. Emotive, psychasthenic and schizoid temperaments are selected for discussion.
- 962A. Maier, Leo. Das Wunder und die moderne Psychologie. *Theol.-prakt. Quartalschr.*, 1960, 108, 13-21.—A discussion of whether all miracles are explainable in terms of psychological cures of psychopathological states. A list of criteria are suggested by which parapsychological phenomena can be distinguished from authentic miraculous occurrences.
963. Marshall, H. R. Psychotherapy and religion. *Hibbert J.*, 1909, 7, 295-313.—The author attacks the intimate association set up between religion and therapy by such movements as the Emmanuel Movement and Christian Science. The function of auto-suggestion is discussed.
964. Martin, A. R. Recent trends in psychiatry of particular significance for religion. *Relig. Educ.*, 1943, 38, 131-142.
965. Matthews, W. R., et al. *Psychology and the church*. NY: Macmillan, 1925.
966. Matthews, W. R. Psychological research and theology. *Proc. Soc. psych. Res., Lond.*, 1940, 46, 1-15.—The author reviews the bearing of the evidence for psychical phenomena upon the status of philosophical materialism. He suggests several respects in which psychological research and theology are, or may come to be, related. (PA)
967. Mellone, S. H. *The bearings of psychology on religion*. Oxford: Basil Blackwell, 1939.
968. Menninger, Karl A. Religious applications of psychiatry. *Pastoral Psychol.*, 1950, 1 (3), 13-22.—If religious ministers are to be most helpful to people in trouble, they must acquaint themselves with what is known scientifically about human personality; and also know the ways in which religion, or what passes for religion, is grasped in an irrational and compulsive manner by persons whose maladjustment may not be apparent, as a flight from reality into symbols and mystical values. The gains of religious practices may be even more effective when ministers and psychiatrists cooperate to show that one cannot live to oneself, but must love one's neighbor. (PA)
969. Miles, W. R. Psychology and the professions, medicine, law, and theology. In *Psychology at work*. NY: Whittlesey House, McGraw-Hill, 1932.—Medicine and law have sprung from religion. Each now struggles against the other for prestige. All have used psychological applications in their practice. Psychology seems to operate as an ancillary, a coordinator, in integrating them in the service of mankind. Psychology is the antithesis of the systematization and institutionalization characteristic especially of law and theology. It draws attention once more to individual happiness. It proffers to the lawyer specialized knowledge concerning personality abnormalities, mental defect, the detection of deliberate deception, the motivation of crimes. To the physician it proffers mental hygiene and the understanding through case studies of the patient's cultural and temperamental background. It has been able to demonstrate that religious conversions are not always abnormal, but that often they represent the adjustive reintegration of personalities formerly lost in emotional chaos. It shows the value of religion as a compensatory influence of value to the individual whose social and material environment forces on him an awareness of his own inferiority. There is no war between real science and real religion. (PA)
970. Monakow, C. V. Religion und Nervensystem. Biologische Betrachtungen. *Arch. suisses Neurol.*

*Psychiat.*, 1930, 26, 63-83.—Up to the present time religion has been studied from the psychological, sociological, ethnographical, and psychiatric points of view, and not from the general, biological point of view. However, religion is closely integrated with the world of instinct and affectivity, and the feeling connected with it depends on the reaction of living matter as is the case with the other instincts. Therefore it must have a morphological basis. The religious instinct enters into combinations and often into conflicts with other deep tendencies present in the organism, and these conflicts are one of the most important sources of neuroses and psychoses. (PA)

**971.** Naugarten, H. Psychotherapeutic re-orientation and religious re-birth. *J. ment. Sci.*, 1938, 84, 1084-1086.

**972.** Neumann, J. Psychotherapie, Theologie, Kirche. *Z. Religionspsychol.*, 1929, 2 (1), 41-75; 2(2), 45-68.

**973.** Oates, Wayne E. *What psychology says about religion*. NY: Association Press, 1958.—Whereas psychology is a young and many-sided science, it cannot be said that psychology says thus-and-so about religion. Some types of psychology, by their very nature, are speechless about religion. However, other types of psychology do speak clearly about religion; e.g. the psychologies of James, Freud, Jung, Fromm, and Allport. Psychologists have viewed religion in many ways: as a sickness and as a way to health, as an illusion and as a way to reality. If psychology is to contribute significantly to the understanding of religion it must go beyond its traditional subject matter and methodology. It must be a psychology "that tackles big problems and seeks methods whereby they may be solved rather than tackling small problems because they happen to fit the methods of study the psychologist already knows about." (PA)

**973A.** Ostow, M. The nature of religious controls. *Amer. Psychologist*, 1958, 13, 571-574.—"Religion is certainly one of our most important institutions for influencing human behavior." The devices employed by religion for the control of behavior are: imitation, communication of affect, intervention in the pursuit of instinctual gratification, obedience, disarming by vulnerability, and controlled regression. On the assumption "that we are able to learn and to use effective techniques of behavior regulation, are we sure that we can use them more wisely than religion has?" (PA)

**974.** Ott, E. Der Zusammenstoß der Psychotherapie mit Weltanschauung und Religion. *Z. Theol. Kirche*, 1931, 12, 217-238.

**975.** Ott, Emil. Psychologisches zu Zeitfragen. *Theol. Rundschau*, 1937, 9, 329-371.—This is a review of a number of current works which are concerned with psychological or related aspects of religion. The areas covered are race and religion, religion and Germany, religion and ethics, religion and outlook on life, and religion and illness.

**976.** Perez Argos (SJ), P. B. Los ejercicios de San Ignacio y la psicoterapia. *Rev. Espir.* 1957, 16, 399-406.—Parallels between modern psychological techniques and those built into the structure of the *Spiritual Exercises* of St. Ignatius Loyola are discussed. Some of the parallels discussed are cathartic method, autogenous training and liberation of the feeling of culpability.

**977.** Perry, M. C. Parapsychology in apologetics. *Church Quart. Rev.*, 1959, 160, 77-84.—The author tries to show that interpretation in the light of parapsychological findings can illuminate and make credible biblical prophecy and other miraculous incidents. He also discusses The Pauline expression "In Christ" in telopathic terms.

**978.** Philpott, S. J. F. Unconscious mechanisms in religion. *Brit. J. med. Psychol.*, 1942, 19, 292-312.—A comparison is made between an independently developed point of view and that expressed by Freud in *Moses and monotheism*. After a discussion of the role of symbols in thought, patterns of thought under Moses and the prophets are reviewed, followed by the early Christian patterns. It is suggested that we shall probably continue to carry over many of the old archetypes, in ever more symbolic forms. (PA)

**978A.** Powel, T. R. The church and psychic science. *Hibbert J.*, 1960, 58, 121-126.—The church's attitudes toward psychic science are discussed. Psychic science is the church's sharpest weapon against materialism and today it is being allowed to rust in its sheath.

**979.** Pratt, J. B. The subconscious and religion. *Harvard Theol. Rev.*, 1913, 6, 209-228.—The conception of the subconscious as elaborated by James, Myers and Prince is described. The function of the subconscious in relation to religious behavior is discussed.

**980.** Price, M. T. *Christian missions and oriental civilizations; a study in culture contact*. Chicago: Christian Century Press, 1924.—The missionary enterprise is discussed from the point of view of social psychology. Extracts from accounts of missionaries and converts are profusely given. (PA)

**981.** Pronko, N. H., & Snyder, F. W. Christianity in the light of psychopathology. *Relig. Educ.*, 1953, 48, 108-112.—Insights from modern psychopathology tend to validate the second commandment that we should love our neighbors as we love ourselves. When man loses contact with his fellows and cannot give or receive love, he is a sick person. And "the recovery of these patients back to useful, cooperative life again proves the efficacy of the human touch, of shared love." (PA)

**982.** Rabeau, Gaston. Psychologie religieuse et théologie. *Rev. Sci. Relig.*, 1924, 4, 545-554.—This is a discussion of the nature and methods of the psychology of religion and an attempt to relate this branch of psychology to the understanding of the history of religions, comparative religion, pastoral, ascetical, and mystical theology.

- 983.** Rubins, Jack L. Neurotic attitudes toward religion. *Amer. J. Psychoanal.*, 1955, 15, 71-81.—Subjective religion refers to the personal meaning given to objective religious tenets. Neurotic attitudes in respect to religion would include impulsiveness, need to avoid anxiety, and an unconscious idealized self with an irrational felt authority. Religious concepts change during analysis. (PA)
- 984.** Schneider, Louise & Dornbusch, Sanford M. Inspirational religious literature: from latent to manifest functions of religion. *Amer. J. Sociol.*, 1957, 62, 476-481.—A study of inspirational religious literature sampled for the last 75 years reveals the emergence of a kind of spiritual technology with goals similar to those of applied human relations experts. The authors suggest that this drive to make religion useful is possibly self-defeating. (PA)
- 985.** Sprott, J. T. Religious implications of personalistic psychology. Unpubl. Doct. Dissert., 1949, Boston U.
- 986.** Stratton, G. M. Where has psychology left religion? *J. Relig.*, 1923, 3, 51-63.—The question of the status of mind as a function of physiological processes or as mechanism are discussed. Psychology can determine the scope and function of religion, and thus "leaves religion living, with new means for its great work, and with fresh confidence in the naturalness and the need of the religious life."
- 987.** Teilhard de Chardin (SJ), P. Les conditions psychologiques de l'unification humaine. *Psyché*, 1948, 3, 1325-1332.—The idea of human unity goes back to early biblical times and today another common example of this is marriage and the family. The objective conditions of human unity are 2: willingness and freedom, and a central force of unity. The aims of human unity are shown in striving for this immortal goal, for which there are subjective conditions, as also confusion. The preparation for this utopia is faith and Christianity, and perfection may be obtained only through divine guidance. (PA)
- 988.** Truc, Gonzague. *La grâce: essai de psychologie religieuse* Paris: Alean, 1918.
- 989.** Tyrrell, G. N. M. Religion and psychical research. *Church Quart. Rev.*, 1946-47, 143, 45-56.—The question of how psychical research affects religion is discussed. The author feels that parapsychological phenomena offer possible support to Christian conceptions of human spirituality.
- 990.** Urban, H. J. Mission et psychiatrie. *Psyché*, 1951, 6, 589-594.—There is a great need for Catholic psychiatry in missions, especially in China where superstition is flowering. (PA)
- 991.** Vallejo Nagera, A. El "Libro de los Ejercicios" visto por un psicoterapeuta. *Rev. Espir.*, 1956, 15, 15-28.—A psychiatrist discusses the psychotherapeutic aspects of the *Book of the Exercises*, the famous manual for retreats and Christian perfection of St. Ignatius Loyola. The author feels that the *Exercises* contain deep psychological insight and that in his general and particular examinations of conscience the Saint had anticipated more modern analytic techniques. The Ignatian technique is compared with Frankl's logotherapy.
- 991A.** Van Dusen, W. The psychodynamics of religion. *J. past. Care*, 1959, 13, 92-99.—On the basis of Jung's concern with man's personal relation with the ultimate, there is a possibility of a substantial union between psychology and religion in a psychodynamics of religion. The structure of this union is outlined and some clinical examples discussed.
- 992.** Van Ormer, E. B. Behavioristic psychology: its meaning and its influence on morals and religion. *Lutheran Church Quart.*, 1931, 4, 261-283.
- 993.** Vorbrodt, G. Stellung der Religionspsychologie zur Theologie. *Z. Theol. Kirche*, 1923, 20.
- 994.** Weidel, K. Zur Psychologie des Dogmas. *Z. Religionspsychol.*, 1929, 2.
- 995.** Weiser-Aall, L. Der seelische Aufbau religiöser Symbole. *Z. Volksk.*, 1934, 15-46.—Whereas in the actual construction of symbols the more or less conscious mental preparation appears stronger, the released set is marked in the apprehension of symbols. In the first case the stress lies upon the denial of the conceptual identity of the two halves of the symbol, though the emphasis of the fictional consciousness brings a rationalistic factor with it in the definition; while in the second case the formed idea is the starting-point, and the inseparable unity of the two halves of the symbol is therefore emphasized. Both phenomena are complicated events, constituting at once the highest accomplishment of the mind and an experience of belief. (PA)
- 996.** White, Ernest. *Christian life and the unconscious*. NY: Harper, 1955.—Religion does not affect people only superficially in their conscious life but reaches into the unconscious because the mind is a unity. A new birth takes place. Conversion is distinguished from rebirth. There are also chapters on baptism, Christ in the heart, sanctification, God's guidance into truth and in daily life prayer, sin, evil and guilt, spiritual conflict, and the concept of God. (PA)
- 997.** Widart, H. Reflections on the nature of free activity. In Van Steenberghe, F. (ed.) *Psychology, morality and education*. London: Burns & Oates, 1958. Pp. 27-49.—General treatment of free will showing how the data of experimental and clinical psychology can modify our conception of and attitudes toward the problem of free acts in man. Translated from *Psychologie et pastorale* (1953).
- 998.** Wilde, R. W. *Religion in the light of psychology*. London: Lindsey, 1940.
- 999.** Wise, C. A. The role of emotion in the solution of personal problems. *Relig. Educ.*, 1947, 42,

257-261.—Emotion is primary in the solution of personal problems. Few people can endure deep psychic pain, and tend to repress distressing problems. There are two approaches to the solution of such distresses. One is to deal with them structurally by external change, but this is often superficial. The second approach is to change the underlying feelings. When these are recognized and released insight is possible and positive steps leading to growth can be taken. Personal counseling and group dynamics may be used more effectively by religious workers when approach is made through the emotions. (PA)

**1000.** Wormer, E. *Psychologie en religie. Psychol. Archtegr.*, 1952, 17-18, 212-218.—The psychological study of religion is justified because of the fact that every religion is something that is experienced by people. It cannot become detrimental to religion as long as the investigator restricts himself to the analysis of religious phenomena, without passing judgment on a possible objective reality behind them. Topics of interest are the effects of religion, the psychological meaning of religious wishes. (PA)

**1001.** Wulf (SJ), F. *Psychotherapeutische und christliche Meditation. Geist und Leben*, 1959, 32,

301-304.—A brief discussion of some recent attempts to approach the study of meditation from a psychological perspective. The author concludes that the Christian and the psychotherapist have much to learn from each other.

**1002.** Yellowlees, D. *Psychology's defense of the faith*. NY: Harper, 1930. Also London: SCM Press, 1936.

**1003.** Yinger, J. M. Some consequences of the scientific study of religion. *Relig. Educ.*, 1957, 52, 350-354.—Scientific study of religion reveals the need people have of religion and that a changing religion is more adequate for changing times than a dogmatic unchanging one. Our "society needs a highly flexible, undogmatic religion, and one dedicated to the free study of society, if it is to contribute to the solution of our major moral problems." (PA)

**1004.** Zilboorg, Gregory. Scientific psychopathology and religious issues. *J. ment. Sci.*, 1954, 100, 402-410.—The issue in the apparent conflict between religion and science is man's attitude toward his own mind, which is charged with the utmost narcissistic catexes. The true religious attitude and the true scientific attitude are free of the narcissism which is typical of scientism. (PA)

## RELIGION AND PSYCHOTHERAPY

**1005.** Arango, C. M. La religión, factor utilizable en psicoterapia. In *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 264-268.—The use of religious factors in therapy is discussed on the basis of 1300 cases. Conflicts underlying mental abnormality can have a religious basis and must be treated by proper utilization of religious values. Thus, religion can play an important auxiliary role in therapy.

**1005A.** Arbuckle, D. S. Five philosophical issues in counseling. *J. counsel. Psychol.*, 1958, 5, 211-215.—The self-concept, religion, the nature of man, counselor responsibility, and counselor education are considered. (PA)

**1006.** Baumbaek, Villy. Psychotherapy and Lebensanschauung. *J. Past. Care*, 1951, 5 (Fall), 1-9.—By *Lebensanschauung*, the author refers to the individual's subjective picture of life, his personal total view through which life receives meaning and purpose. As such it is a decisive factor in illness and health. Undoubtedly the *Lebensanschauung* of the psychotherapist is communicated to the patient and is essential in successful treatment. We may, therefore, recognize that psychotherapy aims to develop a healthy view of life's meaning and purpose. Moral and religious needs always focus in psychic conflicts, and the deepest solutions to such conflicts will utilize the resources of religion.

**1007.** Beirnaert (SJ), L. L'attitude chrétienne en

psychothérapie. *Études*, 1953, 277, 356-364.—Fr. Beirnaert comments briefly on the address of Pius XII to Catholic psychotherapists (April, 1953).

**1008.** Beirnaert (SJ), L. L'usage psychothérapeutique de la vie religieuse. *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 175-179.—The author poses the question whether religion can be used to cure or improve neurotic syndromes. Psychoanalysis is quite removed from religious influence, but the usage of religion in connection with therapy depends on the suppositions of that therapy about religion.

**1009.** Boffill, P. Agresividad, amor al prójimo y psicoanálisis. In *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y de Psicología Clínica, 1959. Pp. 250-255.—Discusses mechanisms of aggression, normal and abnormal, and the relations of aggressivity and passivity from a psychoanalytic point of view. Aggression is both a psychological and a moral problem. Relations of these levels are discussed. Psychoanalysis can provide the grounds for the realization of responsible and free moral conduct.

**1010.** Bordreuil, P. *Religion et psychothérapie. Étude sur le rôle de la foi religieuse dans la guérison des maladies*. Toulouse: Thèse de Médecine, 1911.



- 1011.** Bruder, E. E. Psychotherapy and some of its religious implications. *J. Past. Care*, 1952, 6 (Summer), 28.—The curative factor in therapy is relationship. Theologically, sin is separation from God, our neighbor and ourselves. Psychologically, mental illness is also separation, and therapy is an integrative relationship in which one may confront himself and learn "to accept that we are accepted." (PA)
- 1011A.** Cartwright, D. S., & Cartwright, Rosalind D. Faith and improvement in psychotherapy. *J. counsel. Psychol.*, 1958, 5, 174-177.—Faith in psychotherapy is considered. Studies should be done "concerning actual functional relations between different kinds of belief and improvement in psychotherapy." (PA)
- 1012.** Caruso, I. A. *Religion und Psychotherapie*. Tyrolia: Innsbruck, 1946.
- 1013.** Caruso, Igor A. Psicoterapia y religion: psicoanálisis, síntesis existencial y valores religiosos. (Psychotherapy and religion: psychoanalysis, the existential synthesis and religious values.) *Rev. Psicol. gen. apl., Madrid*, 1949, 4, 623-627.—Neurosis results from false values. Psychoanalysis in the broader sense explores infantile experiences which give rise to this erroneous evaluation of the meaning of existence. An integral psychotherapy cannot ignore the moral well-being of man and the question of his salvation. (PA)
- 1014.** Curran, C. A. *Counseling in catholic life and education*. NY: Macmillan, 1952.—Following an introduction on why counseling is necessary, this book's 5 parts consider the virtue of counsel and counseling skill, the process of personal integration through counseling, the skill of the counselor, the approach to counseling and conclusion: counseling and virtue. The author coordinates the results of his investigation with the Thomistic synthesis. (PA)
- 1015.** Curran, C. A. Religious factors and values in counseling. *Cath. Counselor*, 1958, 3, 3-5; 24.—Fr. Curran establishes 3 dimensions in the counseling process: somatic, psychological and religious. The third dimension complements the other two by adding religious values. This implies "an 'I Thou' relationship with God."
- 1016.** Daim, W., & Beirnaert (SJ), L. Psychothérapie et problème de Dieu. *Études*, 1957, 204, 84-94.—Daim replies to Beirnaert's criticisms of his book *Umwertung der Psychoanalyse* (1951). Then Fr. Beirnaert replies to the reply. The point at issue is the role of grace in the therapeutic process.
- 1017.** De Forest, Izette. Religious consciousness: an outgrowth of the interrelation of psychotherapy and the religion of Christ. *J. past. Care*, 1948, 2, 27-35.—Every neurotic person is unhappy in his interpersonal relations. To cure a neurosis the higher integrity of the sufferer must be restored, so that his impulse toward happiness with his companions may function freely. The technique of psychotherapy has 3 basic principles: 1) that the therapist should cherish his patient; 2) that the patient should be assisted to recognize, respect, and love himself; 3) that the patient in the transference relationship should have opportunity to discard his character distortions and use his potentialities productively in the human community. Psychotherapy is the essence of Christ's work in healing and teaching. (PA)
- 1018.** Dempsey, (OFM Cap.), P. J. R. Values and therapy. *Bull. Guild Cath. Psychiatrists*, 1958, 6 (1), 13-14.—Values or a scale of values is intimately connected with human activity and deliberate choice. Since Therapy is a human activity leading the patient to a capacity for deliberation and choice, values play an important role in therapy. (PA)
- 1019.** Dodd, Aleck. Relationship therapy as religious. *J. Psychother. relig. Proc.*, 1954, 1, 41-51.—There are two conceptions of the relationship between psychotherapist and patient, of which the author chooses the subjective and spontaneous rather than the objective and scientific, i.e. for the therapist to keep himself in rather than out of the emotional experience. The therapist's aim is to help the person regain faith in himself, and thereby to release his capacity for growth. In religious perspective this growth is the activity of God, and in the search for truth one is approaching God. Learning to give up one's defenses is to surrender his self-sufficiency and to sense his oneness with another person. As he experiences this oneness in the forgiving-trusting relationship he comes to himself in a larger wholeness which is akin to a religious experience. (PA)
- 1020.** Durnall, E. J., Jr., Moynihan, J. F., & Wrenn, C. G. Symposium: the counselor and his religion. *Personnel Guid. J.*, 1958, 36, 326-334.—Durnall's contribution points out that while religion and counseling have traditionally been kept separate, client-centered counselors will often be faced with the reality that that which they believe to be good and true may be at odds with the solution arrived at through counseling. Moynihan points out that the primary function of the pastoral counselor is the "care of the souls entrusted . . . to his jurisdiction," and that the focal concern of his methods and procedures is the spiritual welfare of the client. Wrenn's paper discusses the theme that psychology and religion complement each other. (PA)
- 1021.** Frank, J. Faith and therapy. *Bull. Guild Cath. Psychiatrists*, 1954, 2 (2), 16-19.—The descriptive characteristics of faith as a psychological event are sketched and predisposing conditions are discussed. Faith functions psychodynamically as an agent of change in attitudes and behavior. Faith in the therapist is essential to the patient's cure. The distinction must be kept clear, however, between the psychological phenomenon of faith and the reality of the object of faith.
- 1022.** Goodenough, Erwin R. The place of religion



in the treatment of the mentally deficient. *Crozer Quart.*, 1951, 28, 120-126.—Practical suggestions are offered for the enlistment of religion to contribute to the care of the mentally defective. Sincere believers and practitioners of religion are required to bring the element of conviction to the therapy.

**1023.** Gregory, M. *Psychotherapy: scientific and religious*. London: Macmillan, 1939.—Psychotherapy is approached from a rationalistic standpoint. It is held that throughout the ages certain persons have been able to effect mental and physical cures on their fellows. The creed or theory of the healer is considered unimportant. Christ, Mesmer, Mrs. Eddy, Coué, and Freud all possessed a *charisma* of healing given only to a few. The power is not referred to a supernatural invasion of nature, but is believed to be comparable to the *charisma* of music, poetry and painting, and to consist of "mysterious heightenings of talents and capacities." In the art of healing the first essential is the *charisma*. The second essential is faith, on the part of both the healer and his patient. (PA)

**1024.** Gross, G. A., & Fritze, H. P. The function of a chaplain in psychotherapy. *Bull. Menninger Clin.*, 1952, 16, 136-141.—The chaplain is a "counselor in theological and religious questions. He offers a source of support during certain anxiety-arousing situations in psychotherapy, because of his relationship to the church and religion. He can help the patient fit into the background of his religious faith those discoveries in psychotherapy that seem to the patient to clash with his religious teaching. He performs religious rituals which enable a patient to atone for guilt feelings."—A case history is presented to illustrate these functions. (PA)

**1025.** Guntrip, Henry. *Psychotherapy and religion*. NY: Harper, 1957.—The purpose of psychotherapy is not to help people avoid anxiety but to confront it to enlarge their freedom. People resist this kind of help and may use physical pain to hide their anxiety that arises from the threat to good-object relations. The development of psychoanalysis is traced and multi-personal structure described. Primary defenses against anxiety, defensive techniques, ways of relieving tension, all present difficulties for therapy. The cure of anxiety, psychotherapy and values, and psychotherapy and religion are discussed. (PA)

**1026.** Hajos, L. Die Religion als Behelf der Psychotherapie. *Psychiat.-Neurol. Wschr.*, 1927, 29, 49.—"Medical principles claim a serious consideration in religious life; the psychotherapeutic powers of religion deserve a more lively interest on the part of physicians." Especially in this time of crisis as a consequence of the World War the physician and the clergyman should cooperate closely. (PA)

**1026A.** Harms, E. Religions, not religion: psychotherapies, not psychotherapy. *J. past. Care*, 1959, 13, 88-91.—The varieties of religion and the plurality of theories of psychology create a situation in

which the theoretical psychologies are brought face to face with the different psychological types of religious people. In this relationship, 2 aspects should be seriously considered: (1) the need for actual knowledge in the pastoral counselor, and (2) counseling with the object of converting a person to a particular belief.

**1027.** Havens, J. *A comparative study of self-power and other-power in religious experience and in client-centered therapy*. Ph. D. Dissertation, Univ. of Chicago, 1956. (microfilm.)

**1028.** Higgins, H. R. Client-centered psychotherapy and Christian doctrine. *J. past. Care*, 1949, 3, 1-11.—Every therapy has philosophical presuppositions; and client-centered therapy is well adapted for pastoral counseling because it is congenial to a Christian philosophy. The client is a unique personality, capable of growth and responsible self-determination, interdependent in social relations, worthy of respect, with the right and capacity for self-understanding, self-evaluation, and self-development. Christianity is a religion of Personality; and finds client-centered psychotherapy harmonious with its doctrines of providence, faith, grace, free will, salvation, conversion, regeneration, repentance, and love. (PA)

**1029.** Hulme, W. E. *Counseling and theology*. Philadelphia: Muhlenburg, 1956.—Christian theology, with its emphasis on man's fall through Adam (original sin) and his redemption through Christ (grace), is relevant to pastoral non-directive counseling. Excerpts from counseling interviews illustrate the client's need for forgiveness; for understanding, exploration of relationship, and insight; and for growth, respect, acceptance of responsibility, and maturity. Christian doctrines concerning man, the universal priesthood, and freedom have "undergirded the pastoral counseling process for centuries." The doctrines of justification, sanctification, and the means of grace provide acceptance and growth. (PA)

**1030.** Hutter, A. Vertiefte klinische und psychologische Betrachtung der endogenen Melancholie. *Schweiz. Arch. Neurol. Psychiat.*, 1942, 49, 105-127.—The deeper viewpoints in melancholia are the instinctive-psychological, existential, and religious-psychological. The disease is a regression in instinct organization, with oral and aggressive tendencies prominent, and the symptoms are expressions of depersonalization. Hutter brings out the interdependence of these aspects and discusses especially the characteristic religious experience which indicates the nature of the disease. Depersonalization involves the idea of time: being shut into the past (sin, paralysis of action), living in the anxiety-filled vacuum of the present, without hope (eternal punishment of the dead). The focus of the religious experience is repudiation by God, combined with feelings of emptiness, rebellion against God, and certain sadistic and masochistic elements. This is not an ethical judgment, but an instinctive, dynamic conviction, explicable only by

instinctive regression and loss of feeling, as well as the category of the holy, common to all religions. (PA)

**1030A.** Jansma, T. J. Christian psychotherapy. *Christianity Today*, 1960, 4 (19), 777-778.—Psychotherapy can be called "Christian" in a real sense in so far as religious values cannot be excluded from the actual practice of psychotherapy. (PA)

**1031.** Jung, C. G. Psychotherapie und Weltanschauung. *Schweiz. Z. Psychol. Anwend.*, 1943, 1, 157-164.—Psychotherapists should be philosophers or philosophical physicians. The Christian doctrine of original sin and of the meaning and value of suffering are of great therapeutic significance. (PA)

**1031A.** Kreutzer, K. Some observations on approaches to the theology of psychotherapeutic experience. *J. past. Care*, 1959, 13, 197-208.—How can the language of psychotherapy and the language of theology be brought together? The language of psychotherapy is immediate and the more abstract language of theology is "ultimate." The method of analogy is preferred to direct translation.

**1032.** Kronfeld, A. Religion und Psychotherapie. *Zentbl. Psychother.*, 1930, 3.

**1033.** Laburu (SJ), J. A. de. En que sentido puede hablarse científicamente de "psicoterapia religiosa." In *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 207-213.—Discussion of the sense in which scientific psychotherapy can incorporate religious dimensions of the human personality. Religion can supply the transcendental values which act as motives for behavior in terms of which the patient can integrate his whole life and personality.

**1034.** Lefevre, Perry; Kaplan, Harry; Berdie, Ralph, & Hiltner, Seward. The place of religion in the counseling process. *Relig. Educ.*, 1956, 51, 411-419.—The goals of non-religious counseling are defined as helping people reduce their level of anxiety, reduce defense mechanisms, and to improve problem solving skills. The Catholic point of view is explained as being concerned about motives which "arise from supernatural sources, from the sacraments, from grace and prayer," resources ignored in a moral counseling. The Jewish point of view is represented by the statement in the Talmud, "Would that they would forsake me but keep my commandments," "Because if they keep my commandments they will eventually find me." According to another point of view, counseling, like education, moves through 3 steps: (1) stage of excitement, (2) stage of precision, and (3) stage of generalization. (PA)

**1035.** Levy-Suhl, M. Die Rolle des Ethischen und Religiösen in der psychoanalytischen Theorie und Therapie. *Psychiat. Neurol. Bl., Amst.*, 1940, 44, 1-20.—The author believes that Freud attempted, through his hypothesis of a death instinct to subject to a scientific explanation the higher princi-

ples, especially ethical and religious trends. While this hypothesis is debatable, it has offered a scientific approach to those problems. Ethical and religious factors are of primary importance in dealing with superego and narcissistic resistances during psychoanalytic therapy. (PA)

**1036.** Levy-Suhl, Max. The role of ethics and religion in psychoanalytic theory and therapy. *Int. J. Psycho-Anal.* 1946, 27, 110-119.—For the conquest of a resistance of the superego, resort must be made to the rigor of the conscience. That is, forces upon the pleasure principle must be employed, namely, those of the death impulse. In opposition to this, the motive force of the pleasure principle, in its highest form the reality principle, may be applied against the barriers of narcissism. Thus, appeal is made to the life impulse, to God, to Eros, to permit the prospect of healing and happiness of a higher kind. In the psychoanalytic sense there can be built up a higher narcissistic ego-ideal. Psychoanalysis is in agreement with religion in which the motives of human love and human loving for happiness are of the greatest significance. Since an unconscious need for punishment plays a part in every neurotic illness, resistance in therapy must be taken into account wherever narcissistic barriers seem insurmountable. (PA)

**1037.** Lewin, H. S. The use of religious elements in modern psychotherapy. *J. past. Care*, 1950, 4, 9-16.—The case study of a 25-year old schizoid bank clerk whose social isolation was reversed when he aggressively took the role of a soap-box Messiah. In the course of therapy, religious concepts of God, the Bible and Yom Kippur prayers were used as the focal center of treatment. After 2 months of therapy the patient was re-employed at the bank, later had successive promotions, and made a satisfactory adjustment in the 4 years following. (PA)

**1038.** Lifton, W. M. Counseling and the religious view of man. *Personnel Guid. J.*, 1953, 31, 366-367.—3 criteria are suggested for the evaluation of the counseling situation: (1) the client's feelings of achieving a satisfactory solution to his problem; (2) the counselor's feeling that the client is doing what the counselor believes is most appropriate; and (3) the degree to which the client's solution coincides with the approved answer in terms of the morals of the society. Each of the religions may feel that one criterion deserves emphasis over the others. Until agreement is reached in religious orientation, counselors will have to select their own framework. (PA)

**1039.** Lortsch, —. *La psychothérapie religieuse, ses résultats, sa nature*. Paris: Thèse de Médecine, 1925.

**1040.** McClintock, J. A. Religious counseling. *J. higher Educ.*, 1938, 9, 145-152.—From inclusive statements of college personnel service and several clear and concise definitions of religion the author proceeds to the arguments for the religious ap-

proach to student counseling. Attacking the "let alone" policy, the author argues against the tendency of individuals to "haze" religion and the atrophied forms of chapel services. The present form of college life is not conducive to integration, and lacks the opportunity for "solitariness" and the essential presentation of "a divine object." Hocking's basic theory of "alternation" is accepted as fundamental to the solution of individual problems of adjustment. The work of religious counseling is not the work of chaplains, ministers or teachers of religion alone, but the responsibility of all who counsel students." Religious attitudes are basic to many individual problems, to the point that "stereotyped" approaches must be eliminated and individual religious counseling accepted as a college responsibility. (PA)

**1041.** Maeder, Alphonse. A new concept of the psychotherapist's role. *J. Psychother. relig. Proc.*, 1955, 2, 38-46.—Despite significant progress modern medicine has failed to develop an adequate relationship between therapist and patient. Psychotherapy is bursting narrow confines of the merely biological for a comprehensive view of man. The religious component is to link both partners of the relationship to a superpersonal transcendental court of appeal. The doctor as scientist must continue his education, and as practitioner or human being he must learn to seek and make use of God's strength, mercy and wisdom. (PA)

**1042.** Martínez Arango, C. La religion, factor utilizable en psicoterapia. *Rev. Espir.* 1957, 16, 394-398.—Religion is an instrument put into the hands of man to help him attain his ultimate end. Ways in which religion is effective in helping the mentally ill in conjunction with psychotherapy are pointed out.

**1043.** Mira y López, E. Bases científicas de la psicoterapia. (Scientific bases of psychotherapy.) *Rev. Psiquiat. Crim., B. Aires*, 1941, 6, 271-282.—Psychotherapy is raised to science by the psychosocial concept of man. The author discusses the relation of psychotherapy to medical psychology, psychiatry, mental hygiene, and particularly to holotherapy, i.e., therapy through invocation of divine aid. All psychotherapy is religious in the etymological sense. Cooperation of Protestant ministers and psychotherapists, as seen in North America, is excellent. In the Catholic Church the only possibility is greater mutual comprehension between clergy and psychotherapists. Holotherapy is applicable to believers who are inimical to psychotherapy but amenable to suggestion; to the elderly; and to the multitude who are sufficiently devout to hope for divine help in trouble. Jung's individuation therapy is suitable for patients who have lost their formal faith but retain a personal religion through which they can be readapted. It has the qualities of holotherapy without requiring submission to dogma. (PA)

**1044.** Mode, Doris. The meaning of religious

psychotherapy. *J. Psychother. Relig. Proc.*, 1954, 1, 52-63.—By "religious" the author does not mean a cramping system of "do's" and "don'ts," but contact with an ever present source of love and strength that releases creative expression of the whole personality. Psychology as well as social work and education are misled in the dogma that knowing is the answer to all problems, while in reality the decisive factor is the relationship to oneself, to others and to basic values. The central healing force in therapy is caring rather than knowing, the dynamic relationship of love and acceptance reduces the neurotic structure and re-integrates the self to grow from within outward. (PA)

**1045.** Mollegen, A. T. Utilization of religious attitudes in clinical psychiatry. *Bull. Isaac Ray med. Libr.*, 1954, 2, 116-135.—Maturity goals set for the patient are determined by the psychiatrist's philosophical and moral outlook. The analyst who believes God is a delusion cannot adequately differentiate between delusions and non-delusions. Since the religious and moral attitudes of patient and psychiatrist inevitably interact, psychoanalysis is driven to explore and integrate the philosophical and religious implications of man's essence, purpose, and final end. (PA)

**1046.** Morgan, N. C. Religion in psychotherapy. *Pastoral Psychol.*, 1957, 8 (77), 17-22.—This psychiatrist presents, to skeptical patients seeking spiritual direction, such "eternal religious concepts" as God, the infinite, immortality, salvation, souls, and prayer, in interpretation acceptable to them. (PA)

**1047.** Murray, J. A. C. *An introduction to a Christian psychotherapy*. NY: Scribner, 1938.

**1048.** Nodet, C., & Durnad, C. Influence de la psychologie normale et anormale dans la vie religieuse: méthodes d'analyse et valorations. *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y de Psicología Clínica, 1959, Pp. 217-233.—The exclusion of analytic therapy from the moral sphere is without sufficient foundation either in theory or in observations. Exclusion of moral factors from therapy is neither necessary nor convenient nor even possible. In general, ethical interventions in therapy, in the correct form, do not disturb the process of dissolution of pathological repressions and can sometimes be indispensable for obtaining the best therapeutic conditions.

**1049.** Orr, F. C. The psychology of religion: I. A review of the literature. II. A study of client religious sentiments as related to first interview counseling behavior. *Dissertation Abstr.*, 1955, 15, 2290.

**1050.** Otaola, J. R. de. Psicoterapia analítica y formación moral. *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 153-156.—The moral dimension of man's existence is

essential to any consideration of man on the scientific level. "No depth therapy, without excepting psychoanalysis, can ignore it without paying the price of obscuring fundamental aspects of its action and of diminishing its possibilities of effective therapeutic action."

**1051.** Pelaz, Emilio. *Acción terapéutica de la caridad. Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1950. Pp. 166-169.—The place of charity in nurturing psychic health is discussed, and its contrary lack in neurotics and psychotics is suggested.

**1052.** Pfürtnner (OP), S. Neue Wege für eine christliche Psychotherapie? *Die Neue Ordnung*, 1955, 9, 239-245.—A discussion of some recent modifications of psychoanalytic theory in the works of Daim and Caruso. The recognition of man's fundamental orientation towards the supernatural opens the way for a better understanding on the psychological level of man's religious dimension.

**1053.** Rickel, W. Psychotherapy as moral growth. *J. Psychother. relig. Proc.*, 1954, 1, 67-84.—Psychotherapy involves moral and evaluational experiences, and is at heart a religious rebirth. This occurs through expressing his feelings to the therapist. Though blocked by neuroses, expression is a means of growth. And it develops in the reality setting of psychotherapy which dramatically portrays the person to himself. Here he seeks to re-establish relationships broken in childhood because parents permitted him to express only his positive feelings, resulting in separation and false hypocrisy. As he learns to express his feelings honestly in the reality situation and take full responsibility for his behavior he enters upon moral growth. (PA)

**1054.** Roberts, D. C. *Psychotherapy and religion*. NY: Scribners, 1950.—Psychology and religion can cooperate and neither need surrender its basic tenets to make such cooperation possible. A theology which offers ethical precepts without taking man's basic nature into consideration is ineffectual. Actually Christianity has influenced the course of events only in a limited degree, because it has addressed itself to man's reasonableness... without relating it to his emotional life. Psychology is unable to solve the problem either since it furnishes us with an understanding of man's emotional life but cannot evolve moral ideals or norms. Only the biblical concept of man as the image of God can show us the direction in which we must move.

**1055.** Roberts, David E., *Psychotherapy and a Christian view of man*. NY: Scribner's, 1950.—Christian theology sees man's need of inner healing and welcomes the cooperation of psychotherapy to lay aside self-deceptions and gain self-understanding. Static views of salvation measure man against an external, pre-established standard of perfection that keeps him perpetually ashamed of himself,

leading to hypocrisy, self-righteousness, despair and self repudiation. A dynamic view of religious salvation on the other hand offers a power to resolve conflict by removing the causes of guilt and releasing a capacity to accept oneself on growing terms. Neither moralism nor humanism can do this, for what is needed is to experience divine forgiveness and come to reconciliation with God, with himself and with other persons. Instead of fighting ourselves and fearing others, psychotherapy and Christianity seek to find a way of inner growth that can accept the self and love others wholeheartedly. (PA)

**1056.** Roberts, D. E. When is counseling of psychotherapy religious? *J. past. Care*, 1952, 5 (Winter), 15-22.—A religious approach is not the manipulative one which seeks to coerce or exploit. It is rather an orientation of communion which implies a sensitivity to every person and aspect of being. Religion and morality in current practice are often manipulative, and psychotherapy at its best is oriented to communion. In our time it is difficult to integrate at a higher level, for socio-cultural pressures may not support the person who does not possess the lonely strength of the prophet. Neither psychotherapy nor religion can meet the deepest levels of need by a rootless autonomy or an individualistic faith. (PA)

**1057.** Robinson, W. Faith and its effects. *Bull. Guild Cath. Psychiatrists*, 1954, 2 (2), 20-22.—A brief series of reflections on the nature of faith and its relation to the psyche and psychotherapy. As a psychoanalytic agent, faith is not an instrument of cure, but it does lead to resignation to God's will and acceptance of painful situations.

**1058.** Scott, E. M. 'Will' and religion as useful adjuncts in psychotherapy. *Amer. J. Psychother.*, 1955, 9, 379-381.—After psychology became scientific it shunned the notions of volition and religion. There now appears a growing interest in these concepts. Two cases have been presented to show that they are timely adjuncts to psychotherapy. Although one should not generalize from these cases, one cannot gainsay the validity of these notions in the cases of some clients, regardless of one's penchant for eristic. (PA)

**1059.** Smet (SJ), Walter. Religious experience in client-centered therapy. In Arnold, Magda B., & Gasson (SJ), J. A. (eds.) *The human person*. NY: Ronald Press, 1954. Pp. 539-547.—The non-directive counseling process is examined and an attempt is made to determine the place of religious values in such therapy. "Under the influence of the warmth and communion of understanding, of mutual trust and faith, the client comes to experience the unique quality of human relationships that are based on respect for personal freedom..." This human relationship can be preparatory for a right relation to God.

**1060.** Spoerl, H. D. Spiritual values in psychological guidance. *New Christianity*, 1943, 9, 73-76.—The psychological guidance situation may be a

co-operative experience for both counselor and patient. As such, it imposes regulation of the attitudes of the counselor who thus ceases to be an impersonal giver of advice. This co-operative situation thus promotes values susceptible of spiritual interpretation, e.g., by religious workers performing functions analogous to that of the counselor. The technique might enliven many institutional procedures, the present results of which are psychologically inadequate. (PA)

**1061.** Stern, Karl. Some spiritual aspects of psychotherapy. In Braceland, F. J. (ed.) *Faith, reason and modern psychiatry*. New York. P. J. Kenedy, 1955. Pp. 125-140.—The heart of therapy is transference. The Christian physician manages this as well as any other therapist for his inability to condemn a patient for any behavior depends on charity rather than neutrality. Sometimes patients bring spiritual difficulties to therapy as a cloak for difficulties in the natural order, so the therapist must not be maneuvered into theological controversy. On the other hand he must not reduce the patient's religious content to primary psychological substrata. (PA)

**1062.** Thurn (SJ), Hubert. Psychodiagnostik und Therapie. *Stimmen der Zeit*, 1952-53, 151, 25-35.—A discussion of general techniques in psychodiagnostics and psychotherapy. The relation of man's religious destiny is indicated especially in connection with the views of Jung and Frankl.

**1063.** Tournier, Paul. The frontier between psychotherapy and soul-healing. *J. Psychother. relig., Proc.*, 1954, 1, 12-21.—The first function of the psychotherapist is catharsis, moving from shame and resentment to remorse and repentance, crossing the frontier to soul-healing as soon as a feeling of responsibility arises. The second function of transference is most effective in going beyond sentimental to spiritual communion in which both rely upon God in larger trust. The third function, the bringing into consciousness, is a staggering shock to learn the hidden motives of one's behavior until one can also discover his authentic value by the grace of God. The fourth need in psychotherapy is the philosophic function: as we seek the meaning of disease and evil, life and death, we step over the line from psychology to philosophy, religion and soul-healing. (PA)

**1063A.** Walters, O. S. Metaphysics, religion, and psychotherapy. *J. counsel. Psychol.*, 1958, 5, 243-252.—The relationship of metaphysics and psychotherapy is summarized. The therapist's value system and the role of religion are also considered. (PA)

**1063B.** Watson, Goodwin. Moral issues in psychotherapy. *Amer. Psychologist*, 1958, 13, 574-576.—4 typical examples of moral issues which arise

frequently in the practice of psychotherapy are specified. "One of the falsehoods with which some therapists console themselves is that their form of treatment is purely technical, so they need take no stand on moral issues. . . . The illusion that our art transcends morality has kept us from forthright study of ethical and religious disciplines." (PA)

**1064.** Weiss, F. A. Psychoanalysis and moral values. *Amer. J. Psychoanal.*, 1952, 12, 39-49.—In analysis the problem of moral values becomes approachable to the degree to which the patient's anxiety, compulsiveness, and self-alienation decrease and his real self becomes stronger. The goal of analysis is the strengthening of the patient's inner autonomy, his healthy moral judgment and responsibility, and the development of the patient's own morality of self-realization. (PA)

**1065.** White (OP), V. Psychotherapy and ethics. *Blackfriars*, 1945, 26, 287-300.—The paper is written in tribute to C. G. Jung. It is an attempt to indicate that therapy at least on Jung's terms is aimed at *metanoia* (conversion) of the patient and as such is in conformity with the demand of Christian ethics. The author appeals for better articulation between psychology and theology in the matter of the dynamics of the Christian soul.

**1066.** White (OP), V. Psychotherapy and ethics: a postscript. *Blackfriars*, 1945, 26, 381-387.—Some second thoughts which take the form of a criticism of Freud's *Man, Morals and Society* and an apology for Jungian views of religious matters.

**1067.** Wise, C. A. When is counseling "Religious." *J. clin. Pastoral Wk.*, 1949, 2, 83-90.—The situation in which two people seek the truth together, in understanding the motivations of human behavior, is religious whether God is mentioned or not. This is shown by the levels of insight discovered in counseling: (1) recognizing that something is wrong; (2) locating the problems in terms of personality structure or of interpersonal relations; (3) awareness of ways the person has handled the conflict within himself; and (4) coming to solutions in positive actions and mature attitudes. "Insight is the apprehension of reality, both internal and external, with sufficient emotional and intellectual clarity an intensity that a person becomes free to grow and thus make changes within himself and his interpersonal relationships." This is illustrated by an excerpt of an interview. (PA)

**1068.** Zilboorg, G. The psychiatrist and the problem of religious issues. *Bull. Guild Cath. Psychiatrists*, 1954, 2 (2), 5-7.—An appeal is made for the employment of an intuitional approach in psychiatry, together with a unitary conception of human nature, as a basis for the integration of psychiatric findings with more traditional views of man in religion and morality. This intuitional approach is exemplified in Freud. (PA)

## RELIGIOUS INFLUENCES ON PSYCHOLOGY

**1069.** Allers, Rudolf. Psychiatry and the role of personal belief. In Braceland, F. J. (ed.) *Faith, reason and modern psychiatry*. New York: P. J. Kenedy, 1955. Pp. 31-62.—Despite the lack of statistics on the matter there is probably an important relation between philosophical outlook or world view and incidence of mental illness. Certainly metaphysical and religious matters are more than mere symptoms and pose very real problems in psychotherapy. If neutrality is only tolerance for superstition in the therapist's mind it may be enough to make the patient uncertain and thus raise new conflicts. Adjustment and conformity are too shallow to be real therapeutic goals; Self-expression, giving are terms which are more relevant to such goals. (PA)

**1070.** Arnold, Magda B. Psychology and the image of man. *Relig. Educ.*, 1959, 44, 30-36.—Theories about the nature of man by Freud, Adler, Jung, the neo-behaviorists, Goldstein and Maslow are reviewed and found to be based on the assumption that man can be understood on a mechanistic deterministic basis. But man can organize his powers, actions and habits in pursuit of his self-ideal, his index of maturity. The self-ideal reflects the best that it is possible for the individual to achieve. Such a view of man is not based on unproven postulates, but examines the processes of perception, appraisal and decision to action.

**1071.** Ashbrook, J. B. The functional meaning of the soul in the Christian tradition. *J. past. Care*, 1958, 12, 1-16.—Tracing the concept of the soul from biblical to modern times, it is asserted that "if religious thinkers once again infuse the concept with its traditional functional meaning, and if psychotherapists are willing to acknowledge intellectually that with which they work experimentally, then a new era in the rapprochement of the two disciplines is at hand." (PA)

**1072.** Baudouin, Ch. & Eck, Dr. *Psychologie profonde et sens de Dieu*. Liège: CCIB, 1956.

**1073.** Beaven, R. H. Christian faith and the psychological study of man. *J. past. Care*, 1951, 5 (Spring), 53-60.—The external situations which man confronts are not problems in themselves, but because of something man brings to them, a basic anxiety for self. Christian faith says that this anxiety can be dealt with only as man becomes related to something beyond himself, as the center of his concern. If religious persons have peace of mind, it is because they have given themselves away to God. The problem of guilt is not solved by getting rid of the sense of guilt itself, but by a forgiveness that does not undermine but actually reinforces moral responsibility. (PA)

**1073 A.** Becker, Russell J. Links between psychology and religion. *Amer. Psychologist*, 1958, 13, 566-568.—Psychology has been related to religion in 2 important ways: first in taking the data of

religious life as relevant material for empirical study, and second in terms of psychotherapeutic interest. "What this paper is suggesting is that psychotherapy, by virtue of the obvious ethical implications involved in its 'caring' for or 'treating' persons and because of its unavoidable espousal of some view of man and some value orientation as to his true well-being, has brought psychology and religion into a contiguity and interlacing of work where it is no longer possible to distinguish neatly the psychologist from his religious colleague." (PA)

**1074.** Beirnaert (SJ), L. Psychanalyse et foi chrétienne. A propos d'un article du Dr. Nodet. *Études*, 1956, 288, 219-230.—The conception of a "neutral" psychoanalysis such as proposed by Dalbier is difficult since it implies that it has no relation to subjectivity and the world of values. The author comments on Nodet's article, "Psychiatrie et vie religieuse" in the *Encyclopédie Médico-chirurgicale*. Analytic therapy depends for its success on a set of values, which imply a moral and religious standard.

**1075.** Beirnaert (SJ), L. Psychothérapie d'agression et question religieuse. *Études*, 1957, 292, 67-72.—Fr. Beirnaert attacks what he feels to be the basic thesis in the book by Wilfried Daim, *Transvaluation de la psychanalyse*, namely, that psychoanalysis can be utilized in conformity with faith to bring about a profound transformation in the patient by the explicit introduction of the conflict with God into the heart of the neurotic conflict. Beirnaert asks whether this is not really the "conversion" of the Christian tradition, which requires grace.

**1076.** Beth, K. Jüngste Stimmen zum deutsch-religiösen Ringen. *Z. Religionspsychol.*, 1932, 5, 172-180.—The new religious strength is no longer sought aside from the beaten paths. Moreover, intermediate states may be found that are in exact opposition to the form from which they are derived. That is to say, for example, that each positive formulation of sensation or characteristic states can be dispensed with. One may adhere to ideas of belief and hope only in a total undifferentiated contemplation, without allowing them to enter clearly into consciousness or to form symbols to which they might be mentally adapted. One recognizes clearly that a religion so composed has nothing to do with definite emotions, such as fear, anxiety, pleasure and displeasure, love, or hope, but on the contrary all emotion which serves to make up the pattern is pre-existent. (PA)

**1077.** Bitter, Wilhelm. *Meditation in Religion und Psychotherapie*. Stuttgart: Ernst Klett, 1958.—Contemplation and reflection were an inner need for medieval man. They are still practiced in the Far East, but modern man ceased to experience them. From one-sided extrovert and



intellectual attitudes dangers arise for the individual and for the community. At a convention in Stuttgart theologians, psychotherapists, and psychologists were discussing the way of meditation, and in this book 16 reports of this congress have been made public. (PA)

**1078.** Blanton, S., & Peale, N. V. *Faith is the answer*. Nashville, Tenn.: Abingdon-Cokesbury, 1940.—In this book a psychiatrist and a pastor have collaborated to offer solutions to the common personal problems of normal individuals. In the first half of each chapter Blanton discusses some problem from the psychiatrist's point of view, illustrating his points with numerous case histories. In the last half of the chapter, Peale describes how the practice of religious faith helps to solve the problems under discussion, using stories from his own experience as illustrations. (PA)

**1079.** Boisen, A. T. The service of worship in a mental hospital: its therapeutic significance. *J. clin. Pastoral Wk.*, 1948, 1, 19-25.—For 24 years this hospital chaplain has been experimenting with worship services as a therapy in mental hospitals. He considers the value of hymns as a medium for deep emotional response and re-education in group therapy. He would exclude hymns referring to enemies, voices, magical beliefs, helplessness, fear and isolation as well as those out of keeping with the situation and mood of mental patients. To reinforce therapeutic suggestions he would include hymns expressing sin and need, aspiration for a better life, love and forgiveness of God, etc., and hymns dealing with special occasions and problems. Hymn tunes should be familiar, singable, and expressive of the appropriate religious experience. Hospital patients are deprived of family relationships but they can in group worship have re-orientation, re-affirmation, and re-creation of religious faith with therapeutic results. (PA)

**1080.** Boisen, A. T. The therapeutic influence of anxiety. *J. past. Care*, 1951, 5 (Summer), 1-11.—Anxiety is here shown as the awareness of a threat to the integrity of the personality; even acute anxiety is not an evil but a condition of growth. A case study is presented of an anxiety reaction carried to the point of severe psychosis, during which the man was able to rebuild his personality, on a more adequate basis than before. There is confusion over the role of conscience in the development of the individual and the group. Current psychoanalytic thinking has something to learn from Mead, Dewey and Hocking as to the social basis of personality in which conscience is a growing edge. In religion God is the symbol of that fellowship without which we cannot live. (PA)

**1081.** Booth, G. Basic concepts of psychosomatic medicine. *Pastoral Psychol.*, 1951, 1 (10), 11-18.—Disease befalls the leading function at the point where it is frustrated by a life situation, and the organ carrying it becomes affected, first functionally and finally structurally. To remove the

frustrating situation is only temporary; a more constructive treatment is a new orientation of the personality. Such reorientation is similar to a religious conversion, and the sacrifice of pride in an overevaluated function. The services and sacraments of the church are especially useful in recovering the person isolated by his oneness and anxiety to a healthy experience of relatedness. (PA)

**1082.** Bruehl, Charles. The therapeutic value of religion. *Homil. Past. Rev.*, 1926, 26, 671-678.—Religion exercises a therapeutic effect through the encouragement and the atmosphere of placid trust and confidence it gives men.

**1083.** Butler, J. Donald. Theology and psychology: some points of convergence. *Encounter*, 1958, 19 (4), 391-406.—The convergences discussed are: 1) between theological inquiry into the nature of man and the psychological study of personality, individuality, growth and development; 2) between theological understanding of revelation and psychological understanding of perception, conceptual processes and their development, symbols and communication, and learning; 3) between theological growth and psychological growth.

**1084.** Cabot, R. *Christianity and sex*. NY: Macmillan, 1938.—Discusses the Christian approach to social morality, the consecration of affections in Christian life, the reinforcement of affections in Christian religion, and the influence of Christianity on psychological growth. The relation of basic human affections to religious values of chastity and religious ideals is developed.

**1085.** Caruso, Igor. Le problème de la mauvaise conscience. *Psyché*, 1951, 6, 539-551.—"Neurosis is often a disease of a bad conscience. It is the tension between the ideal ego and the internal reality. The disease of bad conscience is typically the disease of modern culture where man has made himself divine."

**1086.** Cedarleaf, J. L. The clinical use of the initial religious interview. *J. past. Care*, 1957, 11, 156-161.—A description of the initial religious interview is given in the form of an actual case history. Diagnostic aspects of the procedure are noted. (PA)

**1087.** Colvin, S. S. The psychological necessity for religion. *Amer. J. Psychol.*, 1902, 12, 80-87.

**1088.** Combes, Andres. Wilfried Daim et sa "Transvaluation de la psychanalyse." *Pensée Cath.*, 1957, 48, 7-25.—This is a discussion and defense of Daim's *Umwertung der Psychoanalyse*. Combes concludes that—"inspired by the Christian faith, Daim's transvalued psychoanalysis seems to me to be entirely compatible with the most authentic and the purest spirituality." The question is whether Freudians can recognize Freud in Daim. The author reports in an appendix on this discussion.

**1089.** Cossa, P. Guilty conscience and mental troubles. In *Conflict and light*. London and NY:

- Sheed and Ward, 1952. Pp. 83-94.—The question of the relation of a guilty conscience to mental disturbance is discussed in the light of recent works by Baruk and Odier. Conclusions: (1) conflict between unconscious desires and the censure of the superego is enough to cause neurosis; (2) in some neurosis this conflict is reflected in a conflict between behavior and conscience, and for these cases cure requires resolution of the unconscious and the conscious conflict (setting in order of conscience); (3) the conscious conflict underlying remorse favors development of mental illness and serves to perpetuate it.
- 1090.** Cronin, H. J. Psychoanalytic sources of religious conflicts. *Med. Rec.*, 1934, 139, 32-34.—Are religious conflicts a factor in the development of nervous conditions? This question of a Harvard theological student prompted Cronin to review the histories of his neurotic patients. The cases were chiefly college students and business executives, of widely different cultural backgrounds and representatives of the principal religious beliefs in America. The findings are that religious conflicts play only a minor role in the neuroses, and that when present they are always secondary elaborations of primary conflicts, particularly in regard to the father, or clashes between the instinctual urges and the ethical self. (PA)
- 1091.** Daim, Wilfried. *Umwertung der Psychoanalyse*. Vienna: Herold, 1951.—This book attempts a synthesis between psychoanalysis and religion, between Heidegger's existentialist philosophy and Freud. The "details" of psychoanalysis remain unchanged, but the "foundations" are altered. Example: the essential conflict is not in the sexual sphere, but is a conflict with God. Freud's concepts thus become imbedded in existentialist thinking throughout the work. (PA)
- 1092.** Daim, Wilfried. Tiefenpsychologie und Gnade. *Jhb. Psychol. Psychother.*, 1953, 1, 226-232.—The love of God is the basic principle of growth. Neurosis represents devotion to fixations which have become "false idols". Devotion to such "idols" diverts energy from the realization of self and God. When grace is stirred up in "the heart", then it struggles to become free from its "idols". The psychoanalysis process weakens the idols, while the grace of God enables the divine love within to overpower the "false gods" of the neurosis. (PA)
- 1093.** Daim, Wilfried. Depth-psychology and grace. *J. Psychother. relig. Proc.*, 1954, 1, 31-40.—This is a translation of the author's Tiefenpsychologie und Gnade, *Jhb. Psychol. Psychother.*, 1953, 1, 226-232.
- 1094.** Daim, Wilfried. On depth-psychology and salvation. *J. Psychother. relig. Proc.*, 1955, 2, 24-37.—To Freud the root of neuroses is in the fixation upon an object of childhood. Every object of fixation has an absolute character we may call idolization (*Verabsolutierung*). To absolutize one aspect and repress opposite elements leads to inadequate psychic behavior. In fixation upon a false and finite absolute the relation to God as the true absolute is denied. The fixation becomes "god" and the world of reality is rearranged in some illusive way to fit into this false system. The longing for salvation moves outward and upward as a spiral from the restricting element of fixation to a larger orientation where lost dignity may be rehabilitated and the imprisoned restraints of inner conflict be healed in a spiritual salvation that is related to God as the true absolute. (PA)
- 1095.** Daim, W. *Transvaluation de la psychoanalyse*. Paris: Albin Michel, 1956.—French translation of *Umwertung der Psychoanalyse* (1951).
- 1096.** Daim, W. Réponse au Dr. Nodet. *Pensée Cath.*, 1957, 52, 51-61.—Dr. Daim answers the criticisms which were leveled against his work *Umwertung der Psychoanalyse* by Dr. Nodet (*Suppl. Vie Spir.*, 1957).
- 1097.** Desclaux, P. Aspects du comportement sexuel de l'homme. *Mystique et continence. Études carmélitaines*. Paris: Desclée de Brouwer, 1952, Pp. 193-208.—Psychological aspects of sexual development are discussed and abnormal patterns are described in some types of mental illnesses. The author indicates a fundamental ambivalence in these patterns of sexual behavior which can never be resolved until the activity of sex is directed to a transcendent end.
- 1098.** Doniger, S. (ed.) *Religion and human behavior*. NY: Association Press, 1954.—That psychology and religion can work together effectively to help people is advanced in articles by Karl Menninger, Lloyd E. Foster, Carl Binger, Paul E. Johnson, Frederick C. Grant, Bonaro W. Overstreet, Wayne E. Oates, O. Spurgeon English, John Sutherland Bonnell, and Willard L. Sperry. The latter questions the theory that the goal should be the well-adjusted life. "We must continue to defend the contribution which the ill-adjusted individual makes to the progress of society." However, we do not know enough to differentiate between the self-deceived cranks and authentic, creative prophets. Research should be carried out to make clear which are cranks and which are creative individuals. (PA)
- 1099.** Ellerbeck, R. P. P. Les images psychologique et le concept chrétien de l'homme. *Psyché*, 1951, 6, 467-484.—A discussion of the relationship between psychological "ideas of man," which vary with each school of psychology, and the Christian concept of man which is stable and universal. The need for Christian psychologists who can understand this relation is emphasized. (PA)
- 1100.** Farr, C. B. & Howe, R. L. The influence of religious ideas on the etiology, symptomatology, and prognosis of the psychoses. With special reference to social factors. *Amer. J. Psychiat.*, 1932, 11, 845-865.—All kinds of religious ideas manifested in 500 consecutive cases (342 men, 158 women admitted to a mental hospital were studied. From the point of view of religious content the



cases grouped into (1) those in which religious factors seemed to be the predisposing causes; (2) those with conflicts over moral or social aspects of religion, as prejudice, persecution, ostracism, divorce, education of children; (3) those in whom the manifestations were plainly symptomatic, i.e., ideas of sin, euphoria or hyperactivity delusions, hallucinations, or paranoid trends, postural and catatonic expressions. Illustrative case histories are abstracted. Although admitting more important etiological factors than religious stress, the writers "are convinced that in at least 7% of unselected mental cases, as represented by our material religion is an important factor in the initiation of the psychosis." Comment is offered on some observed differences in manifestations among Protestants, Catholics and Jews. (PA)

**1101.** Fink, H. K., and Fink, Georgia E. When trouble runs deep. *J. past. Care*, 1957, 11, 91-97.—"The role of religious faith in the treatment of emotional illness depends...on the previous experience of the patient, on the religious beliefs of the therapist, and on the attitudes of religious leaders."

**1102.** Froboese-Thiele, Felicia. *Träume; eine Quelle religiöser Erfahrung*. Göttingen: Vandenhoeck & Ruprecht, 1957.—This is an attempt to explore religious aspects of the unconscious, a report of psychotherapy with intensely religious Protestant patients. A good deal of emphasis has been placed on the interpretation of dream series, with numerous illustrations from considerable case material. The book also includes a theological introduction by O. Haendler, preface by C. G. Jung, foreword by G. Frei, and an introduction by the author to R. Otto's treatise on rational and irrational moments in religion. (PA)

**1103.** Ginsburg, Sol W. *Concerning religious values: a psychiatrist's viewpoint*. Cincinnati, Ohio: Hebrew Union College, 1949.—In a world of such tensions, the individual needs the highest degree of personal integration possible for him. In this integration religious faith is one of the greatest resources available to him; for without faith man becomes sterile, hopeless and afraid. Religious values are important in the human quest for satisfactions, and in the management of life's crises. Religion is also one of the best sources of shared experience, providing group activities with loyalty, responsibility and group cohesion to heal the fracturing of spiritual community. (PA)

**1104.** Gluckman, R. M. The chaplain as a member of the diagnostic clinical team. *Ment. Hyg.*, N.Y., 1953, 37, 278-282.—The chaplain can, if properly selected, given appropriate training, and provided with the opportunity, be a very valuable member of the diagnostic team. This is supported by specific instances from the author's own institutional program. Such a combination of clinical and religious responsibilities are not conflictive but enhance the work of the chaplain and the other staff members as well. (PA)

**1105.** Godin (SJ), A. "Le primat de la charité"; psychological and educational considerations on a book by Rev. Fr. G. Gillemann, S. J. *Lumen Vitae*, 1954, 9, 568-581.—Fr. Godin discusses Fr. Gillemann's work with regard to its psychological implications and its relevance to Christian religious education. He comments that the book should be complemented by a work of psychologists attempting to recognize the "charitative temperament" and finding psychologically sound ways of achieving it.

**1106.** Goldbrunner, J. *Heiligkeit und Gesundheit*. Freiburg: Herder, 1946. 2nd edit., 1949.

**1107.** Goldbrunner, J. *Sainteté et santé*. Bruges: Desclée de Brouwer, 1954.—French translation of *Heiligkeit und Gesundheit*.

**1108.** Graber, G. H. Die Erlösung vom Leiden. *Zentbl. Psychother.*, 1939, 11, 142-167.—The psychology of salvation illustrated by the ways of Christ and Buddha. Salvation (external freedom from suffering) is the highest happiness and deepest unconscious wish of everyone. All great religious leaders have freed themselves from suffering and fixations and through their harmonious lives have realized adult fulfillment, adaptation to reality, and infinite relationship. Real unity with reality occurs only when the earliest causes of alienation, and hence of suffering, are found and removed. Christ unconsciously sought them in the father-son relationship, and found salvation in the Father-God, but always with ambivalence between obedient love and omnipotence-guilt. The early ego's unconscious became conscious, leading to a higher conscious level. He almost succeeded in mastering the super-ego, restoring the self's original freedom and harmony, and attaining almost complete adaptation to reality. Buddha, however, found the primeval causes of suffering, and the complete solution in the Nirvana experience (regression to the prenatal self). His regression gives greater domination than Christ's because it extinguishes all tendency to regression. Only when striving ceases are man's thought, desires, and actions completely adult. Practically, Nirvana is the removal of all hindrances and tensions, free outpouring of energy, and rest—the normal state. (PA)

**1109.** Greeff, E. *Aan de bronnen van ons bestaan*. (At the sources of our existence.) Helmond, Netherlands: "Helmond", 1949.—The Freudian conception of instincts is liberated from the sphere of pure materialism and is placed in the scope of a Christian worldview. The Prometheus myth is made the pivot on which the life of man and community turns. In the last chapter a plea is made for a new humanism, based upon the knowledge of the deepest trends of man and upon a Christian respect for life. (PA)

**1110.** Hall, C., Jr. The function of the psychiatric chaplain. *J. past. Care*, 1955, 9, 145-152.—A consideration of the role of the psychiatric chaplain indicates that the following functions represent the chaplain's place in the treatment program:

The chaplain "works with certain individual patients in some kind of pastoral counseling relationship... uses certain religious resources to help strengthen whatever line of defense or defense-mechanism the person is best able to use... works with groups, often using the medium of religious material for a therapeutic purpose... and is available at all times to give pastoral care... and conducts worship services on Sundays." (PA)

1111. Hiltner, Seward. Psychiatry and thoughts on God. *Bull. Menninger Clin.*, 1955, 19, 217-226.—If the psychiatrist takes his own work seriously, he will eventually be genuinely concerned about the nature of God. He is involved in the relationship between the actual existence of his patients and their positive potentialities. Because he is concerned with certain aspects of the depth in experience, he has access to data that are vital for theology. (PA)

1112. Ikin, A. G. *The background of spiritual healing*. London: Allen and Unwin, 1937.

1113. Ikin, A. Graham. Sin, psychology and God. *Hibbert J.*, 1949-50, 48, 368-374.—The relation of evil to human nature is discussed. Man is not by nature evil since his greatest maturity is the integration (Jung) of all the elements in the self.

1114. Ikin, A. G. *Life, faith and prayer*. Oxford: Oxford University Press, 1954.

1115. Jesus-Marie (OCD), B. de (ed.) *Conflict and light: studies in psychological disturbances and readjustment*. NY: Sheed and Ward, 1952.—English translation of *Trouble et lumière. Études carmélitaines* (1949).

1116. Johnson, P. E. *Christian love*. Nashville, Tenn.: Abingdon-Cokesbury, 1950.—A psychological analysis is made of the Christian concept of love, its dynamic, how it develops, its meaning for family life, sex, marriage and society. To attain love in social and international relations, Christians must learn how to differ without hate "When a church coerces its members to believe one way and no other, freedom is denied and democracy fails." To be tolerant yet enthusiastic for the application of love in all social relations requires maturity. (PA)

1117. Keenan, A. *Neuroses and sacraments*. NY: Sheed and Ward, 1950.—The neurotic is out of tune with reality and has extra sensitivity and extra drive and emotional resources. These can be utilized to bring him closer to God and therefore better adjusted to his own personality, for normality in personality means conforming to the norm established by Christ. The spiritual resources for therapy are indicated. (PA)

1118. Keyser, L. S. *A handbook of Christian psychology*. Burlington, Iowa: Lutheran Literary Board,

1119. Kimber, W. J. T. Illusion or illumination: a study of the religious process. *J. ment. Sci.*, 1950, 96, 663-680.—Spiritual orientation may be a sig-

nificant factor in guiding lives of patients and should be regarded as reality and endorsed as such. The conscious and the unconscious are accepted by psychiatrists as scientific fact; the ultraconscious, defined as that part of the mind comprising the feelings, intuitions and apprehensions which receive spiritual influences from without, should also be accepted. (PA)

1120. King, Irving. The question of an ultimate religious element in human nature. *Psychol. Bull.*, 1911, 8.

1121. Klages, L. Die "religiöse Kurve" in der Handschrift. *Z. Menschenk.*, 1927, 2, 1-8.—Through internal inclinations man feels himself drawn toward something immeasurably higher. The upward extension of the concluding strokes in the writing may show this in spatial symbolism. There are numerous fine differences. (PA)

1122. Klink, T. W. The chaplain and the acutely disturbed patient. *J. past. Care*, 1958, 12, 137-148.—The author cites 3 incidents in a psychiatric hospital ministry involving severe psychiatric distress. A discussion is given of these reports, indicating the significance of various factors in each case to the pastor.

1123. Krumbhaar, G. D. The relevance of religion to the sick. *J. past. Care*, 1947, 1 (2), 21-26.—The soul as well as the body must be treated if the patient is to be well, says this physician. Religion offers (1) a sense of value to God; (2) faith in doctor, self and future; (3) a challenge essential to health; and (4) growth through adversity. (PA)

1124. Lain Entralgo, Pedro. An approach to a theology of illness. In Braceland, F. J. (ed.) *Faith, reason, and modern Psychiatry*. New York: P. J. Kenedy, 1955. Pp. 207-243.—The history of the attitude toward illness is reviewed from Greek and early Christian times, including consideration of sickness as punishment, as trial and vocation. The care of the sick also reveals personality and philanthropy can be spiritualized. Effects of the sacrament of Extreme Unction, especially the tranquility of soul, are discussed. (PA)

1125. Lantero, Erminie H. The problem of suffering. *Pastoral Psychol.*, 1953, 4, 32-38.

1126. Link, H. C. *The return to religion*. NY: Macmillan, 1936.—The return to religion was suggested by the author's experience and is recommended as a practical means of making psychological adjustments. After much clinical work he discovered that his advice was loosely analogous to established religious teachings. Many examples of such advice in various circumstances are given; the advantages of extrovert behavior are greatly extolled. There is no critique of religion. Sample chapters are entitled "Fools of Reason" and "The Vice of Education." (PA)

1127. Lopez Ibor, J. J. La verdadera psicología profunda. *Rev. Espir.*, 1957, 16, 328-336.—Recent developments in conceptualizations of depth psychology are discussed, especially in the direction

of recognizing values and dimensions of psychic structure which are conformable to Christian religious perspectives.

**1128.** Luke. A case of functional paralysis—a problem for the theologian. *Amer. Ecol. Rev.* 1924, 70, 30-47; 141-158.—Several cases of hysterical conversion are presented and the Freudian explanation by repression of painful events is rejected. The author concludes that not all cases in which hysterical symptoms are present can be adequately explained by the psychoanalytic approach. The author suggests the ways in which religious ideas may play an etiological role in such behavior.

**1129.** McKerrow, J. C. *An introduction to pneumatology*. London: Longmans, Green, 1932.—By "pneumatology" the author understands the scientific study of man as a spiritual being. Hence his book would more commonly be called an essay in the psychology of religion. It is maintained that spiritual man has "emerged" largely as a result of a growing suspicion of the futility of reason, and an attempt is made to discuss the processes involved in this "emergence." The book then considers, rather in a general sense than by concrete studies, the phenomena of the pathology of religion, of revelation, of contrition, and of intention. The last term is used in a theological sense, as a name to indicate a spring of action which has no non-spiritual character. (PA)

**1130.** Mailloux (OP), Noel. Foi et psychopathologie. *Supp. Vie Spir.*, 1948, 7, 284-292.—This is a translation of a paper delivered before a meeting of American psychoanalysts in Washington, D. C.

**1131.** Mailloux (OP), Noel. Foi et psychopathologie. *Rev. Psychol.*, 1952, 1, 502-512.—This is a partially religious explanation of the causes and cures of various mental disorders. Freedom of will and conscience are turned toward a supernatural power.

**1132.** Marti, F. Philosophical obligations of the psychology of religion. *Amer. Psychologists*, 1946, 1, 443-444. Abstract.

**1133.** Meseguer (SJ), P. La sublimación freudiana y nosotros. In *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 112-126.—The Freudian notion of sublimation is outlined and evaluated. Besides the relation of conscious and unconscious in human activity, however, we must consider the relations of the sensitive and spiritual levels and the relations of thematic and energetic aspects. A broader concept of sublimation is based on the energetic character of emotional activity and its separability from thematic content.

**1134.** Morris, W. W. The place of religion in the training of a medical psychologist. *Relig. Educ.*, 1955, 50, 374-378.—Psychotherapists must have a thorough understanding of personality dynamics, including religious motivation. Instances are given of failure to understand the meaning of ink blot

responses because the therapists did not understand the reference to Job, salt, etc. Training of medical psychologists should include courses in the Bible, philosophy and literature. (PA)

**1135.** Mower, O. Hobart. Some philosophical problems in mental disorder and its treatment. *Harvard educ. Rev.*, 1953, 23, 117-127.—Contemporary clinical research demonstrates that psychoanalysis has its fair share of unrealistic and illusory thinking. Such evidence indicates that in neurotic conflict not desire, but rather conscience is repressed, and the symptoms represent an expression of a denied sense of shame and self-criticism. This alternative conception of neurosis as evasion and deception presumes individual rather than social responsibility, and the main objective of therapy is to deepen the patient's sense of responsibility for his actions. Ethical responsibility is not inconsistent with the scientific view of human nature and the great ethical principles of religion are man's psychological and social salvation. (PA)

**1136.** Murphy, E. F. *New psychology and old religion*. NY: Benziger, 1933.—A discussion of the role of religion in dealing with the problems of psychic life. The author feels that modern psychology has little to contribute to the understanding and control of psychic processes that has not been dealt with more effectively by religion.

**1137.** Nodet, Ch.-H. Further thoughts on guilt and mental trouble. In *Conflict and light*. London and NY: Sheed and Ward, 1952. Pp. 95-106.—Reflections are offered based on the discussion which followed a paper by Dr. Cossa on the relation of guilt and mental illness.

**1138.** Nodet, Ch.-H. À propos du livre du Dr. Daim *Transvaluation de la psychanalyse*. *Suppl. Vie Spir.*, 1957, 10 (40), 94-107.—Nodet criticizes Wilfred Daim's book, *Transvaluation de la psychanalyse, l'homme et l'absolu*, in which an attempt is made to "correct" and complement Freud by a phenomenological approach. Nodet charges that the correction is made at the cost of distorting Freud and that the whole must remain suspect of not really avoiding Freud's errors... particularly in regard to religion.

**1139.** Oates, Wayne E. The diagnostic use of the Bible. *Pastoral Psychol.*, 1950, 1 (9), 43-46.—The use of the bible as an instrument of diagnosis needs extended study. Symbols and ethical situations of the bible have dynamic connections with forces at work in the less accessible areas of personality. 3 cases are summarized to show how biblical material in the stream of speech of disturbed persons points clearly to causes of such a person's distress. Less disturbed persons may not react so obviously but the sense of what biblical symbolism means to them is important for diagnostic and therapeutic work with religiously oriented persons. (PA)

**1140.** Paulsen, A. E. Religious healing. *Ment. Hyg.*, 1926, 10, 541-595.—The prevalence of re-

ligious healing bears witness to the fact that individual health has become associated with religious ideas. Varieties of healing cults and the reactions of the medical profession are described. Since religious healing has been for the most part without subsequent check of the patient's condition, judgment of its merits is difficult. Under medical control, spiritual therapy seems to benefit neurotics, alcoholics, drug addicts. (PA)

**1141.** Robertson, A. Can man save himself? *Rationalist Annu.*, 1947, 87-93.—The root argument between humanism and religion is whether or not man is basically selfish and intrinsically evil. The anti-humanist argument begs the question in attributing all evil to man, all truth, beauty and goodness to God, and then assuming that man cannot improve himself and his world. Man is not congenitally sadistic or selfish as the churches and psychoanalysts assume; these are reactions to insecurity, ignorance, and bad world-organization. Evidence for creativeness and unselfishness is adduced. Man can save himself through knowledge, especially through an improved sociology and psychology. (PA)

**1142.** Rosenheim, F. Religion and psychiatry. *Cath. Mind.*, 1947, 45, 462-464.—"The materialistic psychiatrist is wrong in his conclusion because he has not grasped the totality of the situation. That situation includes a God..."

**1143.** Rusk, G. Y. The spiritual nature of man: a study of Catholic psychology. *J. soc. Psychol.*, 1948, 27, 151-158.—Using materials on sensation, perception, memory, conception and synthesis from T. V. Moore's *Cognitive Psychology*, the author supports the argument that Moore has advanced the "mensural method of dealing with psychology in its deepest issues, that is, in its relationship to philosophy and religion." The empiricism of the Catholic Church "makes possible an incorporation within it" to a greater extent than has been the case of the "validated findings of science while defending the preconditions of religion among the necessities of a progressive modern culture." (PA)

**1144.** Salzman, Leon. Observations on Dr. Tillich's views on guilt, sin, and reconciliation. *J. past. Care*, 1957, 11, 14-19.—A re-examination of the similarities and differences in the theological and psychological view of guilt and sin is offered in light of Dr. Tillich's writings. "Dr. Tillich has made a lasting contribution to psychoanalysis by emphasizing the participation element in the healing process, and the necessity of accepting oneself in spite of being unacceptable." (PA)

**1145.** Schairer, J. B. *Die Nacht des Unbewussten und die Macht des Christentums*. Stuttgart: Steinkopf, 1927.—This pamphlet aims at a modern replenishment of unconsciousness through Christian behavior. (PA)

**1146.** Schall, James V. Some philosophical aspects of culture and religion. *New Scholast.*, 1957,

31, 209-236.—It is felt that the most discussed problem common to modern historical, anthropological, and political thinking is that of culture. Basic to the idea of culture in the intimately related idea of religion. This paper attempts a thorough analysis of the psychological point of contact between religion and culture. It is concluded that the social sciences have "truncated themselves" by a neglect of the science of philosophy and theology. (PA)

**1147.** Schaller, J. P. *Secours de la grâce et secours de la médecine*. Paris: Desclée de Brouwer, 1955.—Discusses the therapeutic effects of grace as they are manifested in the sacraments and the life of prayer. The relations between medicinal aspects of grace and the concerns of the physician, particularly the psychiatrist, are examined.

**1148.** Sherman, M. H. Values, religion, and the psychoanalyst. *J. soc. Psychol.*, 1957, 45, 261-269.—"The concepts of libido and the neutral analyst... appeal to analysts who wish to treat patients in an objectively helpful but personally uninvolved way. The nonfreudian analyst, however, insists that it is essential for the therapist to involve himself with his patient and primarily to offer him a sympathetic (nonsexual) love relationship. This... emphasis upon love is felt... to be related to defensive attitudes toward unconscious hatred, and... akin to religious doctrines;... orthodox analysts often make psychoanalysis into a total way of life in a manner that... resembles religious behavior, and the orthodox... neutrality is in part derived from unconscious needs to express sadistic with-holding of love and from the analyst's own defenses against love feelings." The concept of sublimation in professional work common to orthodox analysis, cultural therapy, and religion "may be a defense against unconscious feelings of love and hate." (PA)

**1149.** Shevenell, R. H. The teaching of psychology in Roman Catholic institutions in Canada. *Can. J. Psychol.*, 1948, 2, 112-113.—This statement is a supplement to the article by Liddy on the teaching of psychology in Canadian universities other than Roman Catholic. A summary of the teaching of psychology in the 3 major Catholic institutions, Laval, Montreal, and Ottawa, and 7 smaller schools is presented. Thomistic psychology is very prominent in most of these institutions. (PA)

**1150.** Stalker, J. *Christian psychology*. NY: Hodder and Stoughton, 1914.

**1151.** Stern, K. Religion and psychiatry. *Com-muneeal*, 1948, 49, 30-33.—A discussion of the philosophic presuppositions involved in Freudian methodology and the influence of these presuppositions on the conflict of religion and psychiatry. "To disentangle that philosophical superstructure from the factual material of psychological observation is by no means as easy as might be supposed. And once we shall have achieved that task we shall have to integrate this present day knowledge of man with the Christian idea of man."

**1152.** Stern, K. Religion, philosophy and psychiatry. *Bull. Guild Cath. Psychiatrists*, 1952, 1 (2).

**1153.** Stern, K. Faith as a psychodynamic agent. *Bull. Guild Cath. Psychiatrists*, 1954, 2 (2), 9-15.—We must be careful to avoid the psychological fallacy of reducing faith to its psychological substratum. The opposite mistake must also be avoided of regarding faith as psychically curative. A "religious" approach in psychotherapy is out of place. Religious values function more indirectly in therapy through the inner moral attitude of the therapist.

**1154.** Tillich, Paul. Psychotherapy and a Christian interpretation of human nature. *Rev. Relig.*, 1948-49, 13, 264-268.—Man is considered under three aspects: his created goodness or original innocence, the distorted existential situation under which he actually finds himself, and his rehabilitation through healing or saving powers which he experiences in life or history. The healing message of Christianity is compared to recent development in medical psychology.

**1155.** Tillich, Paul. Psychotherapie und eine christliche Deutung der menschlichen Natur. *Psyche, Heidel.*, 1951, 5, 473-477.—Any discussion on psychotherapy leads to theological problems. According to modern Protestant theology man is to be judged: (1) from the point of view of his innate goodness (2) from the point of view of the existential situation in which he lives (3) from the point of view of his redemption by redeeming forces. Christianity comes closer to the newest developments of medical psychology than any previous attitude in the history of human self-interpretation. (PA)

**1156.** Waterink, J. Man as religious being and modern psychology. *Free Univ. Quart.*, 1959, 6, 1-30.—Modern psychology has failed to understand man as a religious being. Van der Hoop and Binswanger tried unsuccessfully to avoid proceed-

ing from a definite view of man, while the views of Freud and Jung together with those of Roman Catholic theology are unacceptable. The meaning of man as religious for the construction of a psychology is discussed from a Calvinist perspective, insisting that to understand the true being of man as *imago Dei*, a standpoint outside of man must be found which must be given through revelation.

**1157.** Weir (OFM), E. Rehabilitation of prisoners by means of religious training. *Amer. Ecc. Rev.*, 1940, 103, 445-467.—A Catholic prison chaplain with 14 years experience in the Illinois State Penitentiary at Joliet describes the types of criminally disturbed subjects who compose the 5,693 cases of his sample. He discusses efforts at rehabilitation and concludes that training in religion and Christian morality is an essential part of any successful program.

**1158.** Wiedeman, G. H. The importance of religious sectarianism in psychiatric case study. *Amer. J. Psychother.*, 1949, 3, 392-398.—Religious sects not only attempt to ban earthly pleasures but impose restrictions beyond those ordinarily entertained within a society or culture. The sectarianism, per se, does not induce emotional difficulties, but the second generation, being faced with additional stress, especially in adolescence, may develop psychiatric disorders. (PA)

**1159.** Wobbermin, G. *Theologie und Metaphysik; das Verhältnis der Theologie zur modernen Erkenntnistheorie und Psychologie*. Berlin: A. Duncker, 1901.

**1160.** Zilboorg, G. A response. *Psychoanal. Quart.*, 1944, 13, 93-100.—Specific refutations are offered for the points of criticism by Day and emphasis is placed upon emotional understanding as the *sine qua non* of human adjustment, rather than upon purely intellectual understanding and reasoning. (PA)

## PSYCHOANALYSIS AND RELIGION

**1161.** Abraham, K. Der Versöhnungstag. Bemerkungen zu Reik's *Probleme der Religionspsychologie*. *Imago*, 1920, 6 (1), 80-90.

**1162.** Arlow, Jacob A. Applied psychoanalysis. III. Religion. *Annu. Surv. Psychoanal.*, 1951, 2, 539-553.—Themes dominating the psychoanalytic literature on religion for 1951 are: (1) "the symbolic, anxiety-discharging function of ritual, especially the initiation rites at puberty;" (2) "psychodynamic considerations of the role of myths concerning religious heroes." Oedipal problems are at the center of most of the current psychoanalytic studies of religion. (PA)

**1163.** Bachler, Karl. Psychoanalyse und Religion. *Psychologie*, 1953, 5, 47-54.—Early criticism of psychoanalysis had a basis which the author considers more sound than the present religious attack

which is described as hateful and slanderous. The psychoanalytic method is defended and the prediction is made that the Catholic Church will fail to stem the inevitable expansion of depth psychology. (PA)

**1164.** Bakan, D. *Sigmund Freud and the tradition of Jewish mysticism*. Princeton: Van Nostrand, 1958.—The author attempts to show that Freud's systematic elaboration was influenced to a considerable extent by his Jewish heritage. The relation of Freudian conceptualizations to elements in medieval Kabbalistic movements, to the Zohar, and to Chassidism are investigated in detail.

**1165.** Baudouin, C. Signification des fêtes. *Psyché*, 1947, 2, 1291-1308.—Religion has become highly social and communion has achieved a place of

highest social significance. The various ceremonies are explained as to their psychological importance and meanings. The contagious feeling and spirit of Christmas is cited as an influence which is social and also affects the mental attitudes. Easter is also mentioned similarly. Many examples are included from biblical literature, as means of explaining faith and worship. Rich associations, imagination in ritualistic ceremony, and words such as "in spirit and in truth" are explained, in which religious experiences are identifying one's self with God, in the strength of unity of belief with others, and in the feelings of security in a future life. (PA)

**1166.** Beirnaert (SJ), Louis. *Psychanalyse et symbolisme religieux. Cah. Laënnec*, 1948, 8, 42-50.—The psychoanalytic approach to symbolism is discussed in relation specifically to religious symbols. Psychoanalysis does not consider faith at all, but "it considers only *affectivity* in so far as affectivity provides an unconscious content for religious symbolism." Theological and psychological concerns meet in the field of religious symbolism. The author stresses the need for cooperation in this endeavor between clergy and psychiatrists.

**1167.** Beirnaert (SJ), L. *Psychanalyse et symbolisme religieux. In Psychoanalyse et conscience morale*. Paris: Lethielleux, 1950, Pp. 62-63.

**1168.** Beirnaert (SJ), L. Jung et Freud au regard de la foi chrétienne. *Dieu Vivant*, 1954, 26, 95-100.—Some reflections on the status of Freudian and Jungian views in regard to religion. Jung manifests a cultural and psychological relativism which is at odds with Catholic belief.

**1169.** Beirnaert (SJ), L. Psychoanalysis and religious symbolism. In Flood (OSB), P. *New problems in medical ethics*. Vol. III. Westminster, Md.: Newman Press, 1956. Pp. 122-129.—English translation of an article that appeared in *Cahiers Laënnec*, 1948, 8, 42-50.

**1170.** Berny, Adalbert. Sur la trace du père chef. *Psyché*, 1948, 3, 1093-1101.—Early examples are presented of domineering fathers, and of the rivalry between father and son. These examples include Greek, Arabian, Egyptian, Jewish, and biblical characters and stories. Even some religious practices can be traced back to these events in the English church, in the reformation, and Hebrew ceremonies. Philosophy and legends likewise show influences of the dominant father, as also many religious quotations referring to the power of God. Through the centuries the evidence of influence can be seen in myths, cults, beliefs and ceremonies. (PA)

**1171.** Bonaparte, Marie. La psychanalyse face aux forces sociales, religieuses et naturelles. *Rev. franç. Psychanal.*, 1958, 22, 219-222.—The success of analysis in America is enormous, having transformed parental attitudes, and relaxed female sexual restrictions. However, it is not admitted in totalitarian regimes which cannot tolerate free

examination. In America analysis becomes increasingly subordinate to medicine, particularly in the light of the emphasis on psychosomatic medicine. Has analysis taught men to face death with less terror? Religion offers a shield against the terror of death. One is not afraid of death because one is a believer; one is a believer because one is afraid of death. (PA)

**1172.** Brierley, Marjorie. Notes on psychoanalysis and integrative living. *Int. J. Psychoanal.*, 1947, 28, 218-224.—In a consideration of how far the implications of psychoanalysis are in accord with the recommendations of religion and ethics, it is held that Christianity as an attempt at integral living, while still powerful, has not developed a stable civilization. Revolt against religion, in the form of crude materialism, has proved frustrative, and the popularity of political ideologies as a substitute for orthodox religion is, in fact, proof of the strength and persistence of the religious schema. Psychoanalysis indicates that a practical religion of humanity—a way of living based on realistic knowledge of man's nature and on a humane approach to the problems of social organization for human welfare—would promote both social and personal integration. (PA)

**1173.** Bunker, H. A. Psychoanalysis and the study of religion. In Roheim, G. *Psychoanalysis and the social sciences*. Vol. III. NY: Intern. Univ. Press, 1951. Pp. 7-34.—Religious truths are allegorically or symbolically expressed. Their manifest content signifies "that only if one fulfills certain conditions, only if one first suffers the talion punishment (of symbolic castration) for incestuous wishes for the mother and death wishes against the father, only after one has expiated and is 'purified' of these sins ('man's first disobedience'), only then is it permitted to see the kingdom of God, to be 'saved,' to be received into the father-generation as an equal, to achieve adult sexuality: 'castration' is the price of immortality!" (PA)

**1174.** Casey, R. P. The psychoanalytic study of religion. *J. abn. soc. Psychol.*, 1938, 33, 437-452.—Religion obviously presents a rich field for the application of psychoanalytic principles. The spontaneous growth of much religion, the primitive character of its attitudes and emotions, its frequently successful defiance of reason as a controlling element in life, and its production of explanations and pictorial representations of cosmic sweep, are all symptomatic of an area in human life in which the deeper unconscious forces have free and powerful play. Psychoanalysis has been successful in pointing out many of the ways in which unconscious impulses and patterns are operative in theology, piety, and cult; yet in attacking historical problems it has often been handicapped by obvious ignorance of the factors or by defective perspective. The most obvious projected impulses satisfied through religious expression are protection against danger, protection against bad luck, protection against the sense of

loneliness and indifference in life, and protection against the sense of guilt in all its manifold forms. Future problems for psychoanalysis are guilt, determination of the correlation between psychoses and religious experiences, and religion as the handmaiden of symptoms. (PA)

**1175.** Casey, R. P. Religion and psychoanalysis. *Psychiatry*, 1943, 6, 291-300.—Discussion is offered of the importance of religion in psychoanalysis, as yet appreciated more clinically than theoretically despite the fact that religion has supplied psychoanalysis with some of its most instructive material and significant formulae, which have proved of great use in the understanding of religious phenomena. (PA)

**1176.** Choisy, M. *Psychanalyse et catholicisme. Vlaam. Opvoedk. Tijdschr.*, 1949, 30, 86-110.—Statement of the points of contact between the theories of Freud and Catholic doctrine; consideration of psychoanalysis for the study of religious sentiment. (PA)

**1177.** Choisy, M. *Psychanalyse et catholicisme*. Paris: L'Arche, 1950.—Subjects treated include Freud's atheism, psychological determinism and liberty, sin and culpability, moral responsibility and psychoanalytic therapy, and the relations of the psychic and the spiritual. Contributions of psychoanalysis to Catholicism are developed.

**1178.** Cole, W. G. *Sex in Christianity and psychoanalysis*. NY: Oxford University Press, 1955.

**1179.** Cronbach, A. Psychoanalysis and religion. *J. Relig.*, 1922, 2, 588-599.—In uncovering real motives of behavior, psychoanalysis may contribute to religious self-searching. Religious controversy could be clarified by disclosure of motive behind religious attitudes. Subconscious interests in religious belief and action can also be evaluated.

**1180.** Cronbach, A. Religion and psychoanalysis. *Psychol. Bull.*, 1926, 23, 701-713.—Review of the literature.

**1181.** Day, F. The future of psychoanalysis and religion. *Psychoanal. Quart.*, 1944, 13, 84-92.—Commenting critically upon Zilboorg's views as expressed in the last chapter of his book, *Mind, medicine and man*, the author feels that Zilboorg accuses Freud wrongly of a lack of objectivity and a substitution of value-judgments in studying religion. Zilboorg fails to appreciate the complete dissimilarity of religion and psychoanalysis, since the latter centers entirely on the individual as such; and he proposes an eventual reconciliation between psychoanalysis and the theology of the Roman Catholic Church. The author concludes that the real future of psychoanalysis and religion lies in the eventual gradual progressive development of human maturity and the dominance of reason. (PA)

**1182.** Dempsey, (OFM) Peter J. R. *Freud, psychoanalysis, Catholicism*. Chicago: Henry Regnery, 1956.

**1183.** Desmonde, W. H. The bull-fight as a religious ritual. *Amer. Imago*, 1952, 9, 173-195.—The Spanish bull-fight is regarded as in part a Mithraic survival. The rigidly prescribed ceremony certainly suggests an origin in religious rites. Ultimately, the bull-fight is traced to the totem-feast in which primitive man commemorated the primal crime by killing and eating the totem animal. (PA)

**1184.** Elrington (OP), Aidan. Psychoanalysis and Catholicism. *Blackfriars*, 1933, 14, 673-678.—A curious comparison of the Catholic Church and Catholic teaching with psychoanalysis.

**1185.** Farrell, B. A. Psychological theory and the belief in God. *Int. J. Psychoanal.*, 1955, 36, 187-204.—Argues that a belief in God is as much fantasy as a belief in fairies. The science of psychoanalysis, according to this writer, cannot be reconciled with such outmoded superstitions as beliefs in God. (PA)

**1186.** Feldman, A. B. Freudian theology. Part I. *Psychoanalysis*, 1952, 1 (3), 31-52.—Religious practices and passions interested Freud more than any other aspects of religion. Freud believed that the organization of human society coincided with the prohibition of incest which was for him both a religious and a moral act. The first social order, totemism, with its reverence for animals and things in which primitive peoples discern members of their own lineage, yielded to clans. The germs of both religion and morality grew out of the frustration of the desire to take the father's place at the head of the horde. Totemism Freud regarded as the earliest appearance of religion. (PA)

**1187.** Feldman, A. B. Freudian theology. Part II. *Psychoanalysis*, 1953, 1 (4), 37-53.—Devotion to monotheism is diagnosed as a rarefaction of anal eroticism, since it occurs in persons who seek to combat unconscious cloacal tendencies. Parsimony becomes a theological passion in the monotheist in that he saves time and expense in worshipping only one god, and anal erotic sublimation shows itself in the obstinacy of the monotheist. Laws, rituals, and symbols all display a passion of symmetry in monotheism. Accepting Freud's notion that there is a latency period in the growth of nations, Feldman discards the theory expressed in *Moses and Monotheism*, Freud's last work, that the religion of Moses lived on in the unconscious of Israel. (PA)

**1188.** Freud, S. Le Moïse de Michelange. *Rev. franç. Psychanal.*, 1927, 1, 120-148.—French translation of Freud's interpretation of the statue of Moses by Michelangelo. The original paper was published anonymously in *Imago* (1914). (PA)

**1189.** Freud, S. *The future of an illusion*. London: Hogarth, 1928. Also London: Liveright, 1953; NY: Doubleday, 1957.—Civilization depends for its existence on a large degree of instinctual renunciation by individuals; the psychological problem of furnishing adequate compensation for the toleration of such renunciation has been left largely to



religion. This is an illusion, in the sense of a fantasied wish-fulfillment. Observances connected with it are of the nature of the obsessional neurosis of childhood, through which the individual progresses to the relative acceptance of reality characteristic of adulthood. The race can now tolerate the frustrations of life without the support of such a system. (PA)

**1190.** Fromm, E. *Psychoanalysis and religion*. New Haven: Yale, 1950.—Attempts to show that to set up alternatives of either irreconcilable opposition or identity of interest of psychoanalysis and religion is fallacious and to demonstrate that the relation between them is too complex to be forced into either of these attitudes. The author's thesis is that "it is not true that we have to give up the concern for the soul if we do not accept the tenets of religion. The psychoanalyst is in a position to study the human reality behind religion as well as behind non-religious symbol systems. He finds that the question is not whether man returns to religion and believes in God but whether he lives love and thinks truth." (PA)

**1191.** Guirdham, A. *Christ and Freud*. London: Allen and Unwin, 1959.

**1192.** Hiltner, Seward. Religion and psychoanalysis. *J. past. Care*, 1950, 4 (Spring-Summer), 32-42.—Both psychoanalysis and religion are going through modifications in the past 25 years; religious workers are becoming clinically oriented, and psychoanalysts are more discriminating and less naive than the earlier reductionist criticism of religion. Both groups are defensive toward their own saints and insist "you must experience it to know." Both stand against the world in finding perspectives from which to view the impinging pressures of life and maintain one's soul. Both are concerned with and operate from a fairly specific order of values. Yet there is need for each group to cultivate a clearer understanding of their differences in order to find a common basis for action in freeing man from inner bondage to enjoy growing success in relations with other persons. (PA)

**1193.** Hiltner, Seward. Religion and psychoanalysis. *Psychoanal. Rev.*, 1950, 37, 128-139.—Clergymen criticize psychoanalysis and analysts criticize religion. There have been modifications of Freudianism by all later analysts and "very considerable modifications of religious ministration" by clergymen during the past 25 years, but both clergymen and analysts tend to minimize any differences with their founders or saints. Religion and psychoanalysis agree that in order to know one must experience. Both are defensive against various aspects of the culture. There is need for a psychoanalytical ecumenical movement for common discussion and common action where convictions and practices coincide and where real differences based on ultrascientific factors can be explored. (PA)

**1194.** Hiltner, Seward. Some contributions of psychoanalysis to religious understanding. *Complex*,

1952, No. 8, 28-40.—Psychoanalysis is said to have made some fundamental contributions to religious understanding, in support of which a number of examples are cited. The work of Anton T. Boisen, a minister who studied the similarities between religious mysticism and disturbances in certain forms of schizophrenia, has not sufficiently been recognized. Hiltner also believes that religion will in time be credited by psychoanalysis as a great contributing force. (PA)

**1195.** Hinsie, L. E. Psychoanalysis and heaven. *Psychoanal. Rev.*, 1926, 13, 145-172; 323-338; 444-460.—Largely composed of three histories of analytic patients, this study illustrates the thesis that for the religiously colored neurosis in which the patient yearns for paradise, the heavenly state has the value of return to intrauterine life. A number of poetic citations are given showing the same trend. (PA)

**1196.** Jones, E. The psychology of religion. *Brit. J. med. Psychol.*, 1927, 6, 264-269.—The problem of definition of the concept of religion is discussed and the utility of Freud's notions in this regard is advanced. The infantile mind, in later life the unconscious, is the key to the solution of the problem of religion; for example, the fear of the awful wrath of God is the adult version of the child's fear of his father. (PA)

**1197.** Jones, Ernest. *Essays in applied psychoanalysis*. Vol. II. *Essays in folklore, anthropology and religion*. London: Hogarth Press, 1951.—Collects 14 of Jones' essays on the themes of folklore, anthropology and religion. The author has investigated some of the contributions that the human mind has made to the various beliefs in doctrinal theology by treating them from a psychological point of view. The chapters on "Psychoanalysis and the Christian Religion" and "The Significance of Christmas" have not been previously printed. (PA)

**1198.** Kaufmann, F. Die Teufelsfigur als sozial-psychologisches Symbol. *Schweiz. Z. Psychol. Anwend.*, 1951, 10, 148-162.—The symbol of the devil is probably present in every kind of mass hatred. It can be detected in the grotesque notions which the antisemites have of "the" Jew and the analogous ideas which the Germanophobes have formed of "the" German. By means of psychoanalytic techniques the instinctive roots of mass hatred are uncovered and ways of counteraction are suggested. (PA)

**1199.** Krauskopf, A. A. *Die Religionstheorie Sigmund Freuds*. Jena: Neuenhahn, 1933.

**1200.** Kubie, L. S. Psychoanalysis and healing by faith. *Pastoral Psychol.*, 1950, 1 (2), 13-18.—What psychoanalysis demands of the patient is diametrically opposed to what faith-healing demands. The faith healer appeals to supernatural forces and utilizes exhortation to gain submissive suggestibility. The psychoanalyst invites a frank and open skepticism to analyze credulity away, to get at the underlying neurotic process rather than merely al-



leviate symptoms. The psychoanalyst and the religious leader can learn from each other and may well investigate a rapprochement of science and religion. (PA)

**1201.** Laforgue, René. *Réflexions d'un psychanalyste*. *Psyché*, 1948, 3, 752-754.—In reflecting on the relationships, antagonisms and the spheres of science and religion, the author briefly touches on such topics as reasoning, will power, truth, reality, perception and conception, accessibility of accomplishments, morals, attitudes toward God, eternity, cults, disease, functional and organic illnesses, conscience, humility, human nature, and life and death, each presented in the form of a saying or quotation. (PA)

**1202.** Laforgue, René. *Au delà du scientisme*. I. Freud et le monothéisme. *Psyché*, 1949, 4, 2-29.—The author explains Freud's viewpoints on religion and how, in his psychoanalysis, he at times has referred to religious beliefs as illusions. The attempt to liberate both ego and superego, with workings of the subconscious, brings a conflict which is difficult to overcome. The question of psychoanalysis as a science and religion as a science is brought up also. The author feels that Freud has given food for thought and that his work can well be continued. (PA)

**1203.** Laforgue, René. *Au delà du scientisme*, II. Psychologie du mérite et de la grâce. *Psyché*, 1949, 4, 30-49.—Often neurotic persons tend to turn to religion for relief. Defense mechanism of the ego may be pain and suffering, or compensation and sacrifice, all of which may also involve guilt. Various specific examples are given. Freud's views of religion are upheld in this age of science and atomic energy. Freud is stated as being in advance of his times and therefore not accepted, but he is now being better understood as science progresses. It is necessary not only to be human, but also to accept experience and science teachings. (PA)

**1204.** Lee, R. S. *Freud and christianity*. NY: A. A. Wyn, 1949.—The author attempts to reconcile the results of psychoanalysis with Christian truths. Culture and religion are instinctive in origin; sin is the neurosis of culpability; Christ overcame his Oedipus complex by becoming one with the Father.

**1205.** Leeuwe, J. de. Ueber die Entstehung religiöser Vorstellungen. *Int. Z. Psychoanal. Imago*, 1940, 25, 430-443.—Accepting the existence of a deity is evidence that the original infantile egocentricity has become less pronounced. However, its continuance is evident in the fact that a subjective concept is represented as being objectively existent, and that it usually assumes an anthropomorphic form. Monotheism is an attempt to escape the concrete concept and present the deity as an abstraction, but it remains unsuccessful as long as the idea of a god is adhered to. The dependence of monotheism on narcissism is clear in such prominent figures as father and son which occur in many systems. (PA)

**1206.** Lussheimer, Paul. Psychoanalysis and religion. *Amer. J. Psychoanal.*, 1953, 13, 88. Abstract.

**1207.** McClelland, D. C. Religious overtones in psychoanalysis. *Theology Today*, 1959, 16, 40-64.—Basing his observations on Bakan's work (1958), the author concludes that "psychoanalysis was religious in origin, a secular outgrowth of the Jewish mystical tradition in its continual struggle with Mosaic orthodoxy." Religious implications of these origins are discussed. Some comments are made on the relation of psychoanalysis to Tillich's viewpoint.

**1208.** McGucken (SJ), W. J. The cult of psychoanalysis. *Amer. Ecol. Rev.*, 1922, 66, 484-497.—Some basic psychoanalytic notions are discussed. The author feels that psychoanalysis has its value in the realm of psychotherapy and, with due reservation, can be admitted as efficacious. But psychoanalytic extensions to religion and other cultural phenomena are to be rejected.

**1209.** McNabb (OP), V. Freud self-revealed. *Irish Ecol. Rec.*, 1940, 55, 403-413.—Freud's *Moses and Monotheism* is criticized in the letter of its expression and in the implications it involves from a theological point of view. The work is regarded as "an unqualified attack on religion and an unabashed defense of unnatural sexuality."

**1210.** McNeill, Harry. Freudians and Catholics. *Commonweal*, 1947, 46, 350-353.—The author points out that both Freudianism and Catholicism may profit from careful understanding of each other. On the one hand the Church has developed a system of values through centuries which have as empirical a basis as the pseudophilosophy of a Freudian ethic. The Church provides a *Weltanschauung* which psychoanalysis lacks. On the other hand the Catholic Church must recognize the importance of the unconscious, and the psychoanalytic techniques of investigating it; the mechanism of projection is evident in the Church's attitudes; Catholics must avoid overdoing "the sense of guilt and the feeling of sinfulness"; and it should meet the problems of sex more realistically and with less negativism. Further, the psychology of the Catholic tradition fails to take into account our present knowledge of developmental and differential psychology. (PA)

**1211.** Masih, Y. Metapsychology of James and Freud. *J. Bihar Univ.*, 1956, 1, 61-69.—"In important respects the metapsychology of religion by Freud is simply a continuation of the theory of William James." James attaches importance to the subconscious, which assumes a two-fold character: a psychological hypothesis and a speculative concept. Freud had gone beyond James in stressing the biological side, in challenging the unity of belief in the existence of God and in imagining that mankind, in the distant future, will be divested of its religious illusion.

**1212.** Mauerhofer, H. *Oxfordbewegung und Psychoanalyse*. Bern, Leipzig: Haupt, 1939.

- 1213.** Menig, C. The priest's attitude toward psycho-analysis. *Amer. Ecl. Rev.*, 1926, 75, 113-124.—The author criticizes Freud's conceptions of the unconscious, repression, sexuality, etc. He concludes that "psychology and the medical profession may in time pick some useful elements out of the foul mire of the psychoanalytic theory and method, but anything appealing chiefly to sensation is of short duration and psychoanalysis as a whole will either ingloriously fade away or find its road back to the solid ground of science and common sense."
- 1214.** Meseguer (SJ), Pedro. Balance de las principales aportaciones de Freud. *Razón y Fe*, 1940, 120, 225-243; 121, 62-88.—Some of the basic Freudian contributions are described and the discussion is terminated with some observations on Freud's view in regard to morality and religion.
- 1215.** Meseguer (SJ), Pedro. Empirismo tradicional y "psicología profunda." *Razón y Fe*, 1946, 133, 42-55.—Fr. Meseguer discusses the possibilities of integrating psychoanalysis and its derivatives into the traditional Christian view of human nature.
- 1216.** Milner, Marion. Der Sinn im Sinnlosen: Freud und der "Hiob" von Blake. *Psyche, Heidel.*, 1957, 10, 688-713.—The psychological tasks of education are illuminated by a psychoanalytic examination of William Blake's illustrations to the Book of Job. Blake appears to say that man must learn to come to terms with his rage at the relinquishing of infantile satisfactions, that man must learn to deal with his primitive self in a non-authoritarian manner, that control by conventional conscience has its own dangers and instability, and that one may gain new strength if he has the courage "to recognize the worst" in himself. Original English version appeared in *New Era*, London, Jan. 1956. (PA)
- 1217.** Moloney, J. C. Mother, God, and superego. *J. Amer. psychoanal. Ass.*, 1954, 2, 120-151.—The author intends to offer an explanation of certain wellknown religious experiences and their counterparts in clinical psychiatry in terms of the sudden capitulation to the demands of the superego. The present paper is limited to a consideration of the type of individual who manifests rebellion against a rather rigidly structured and entrenched superego. (PA)
- 1218.** Moxon, C. *Freudian essays on religion and science*. Boston: R. G. Badger, 1926.
- 1219.** Moxon, C. Freud's denial of religion. *Brit. J. med. Psychol.*, 1931, 11, 150-157.—The author explains Freud's denial of religion on the basis of Rank's position that Freud is thereby denying his own will conflict. The conflict is between the self-will and the social will. The denial of his own conflicting will tendencies results in Freud's failure to distinguish between good and bad in religion. (PA)
- 1220.** Mueller (SJ), A. Sobre a psicanálise de Freud. *Rev. Ecles. Brasil.*, 1941, 1, 511-517.—A point by point refutation is given of Freud's views of religion and of spiritual activities as sublimations.
- 1221.** Müller-Braunschweig, C. *Das Verhältnis der Psychoanalyse zu Ethik, Religion und Seelsorge*. Schwerin: Bahn, 1927.—The relation of psychoanalysis to religion is merely that of science to religion. By uncovering the unconscious, psychoanalysis can supply ethics and religion with new life. Religion and psychoanalysis have in common the dualism between destruction and reconstruction, the urge for life and death, the good and the bad. Misunderstandings of sexual symbolism, sublimation, Oedipus complex and the genesis of the superego are discussed. (PA)
- 1222.** Munsterberger, W., & Axelrad, S. (eds.) *Psychoanalysis and the social sciences*. Vol. IV. NY: International Universities Press, 1955.—This annual volume of applied psychoanalysis focuses on these areas: Part I deals with the theory and method of applied psychoanalysis. Part II considers problems of leadership and its failures. Part III deals with a study of some problems in the field of religion. (PA)
- 1223.** Niebuhr, Ursula M. "Sex in Christianity and Psychoanalysis." *Religion in Life*, 1955-56, 25, 613-618.—A discussion of W. G. Cole's *Sex in Christianity and Psychoanalysis* and Ernest White's *Christian Life and the Unconscious*.
- 1223A.** Ostow, M. Religion and psychoanalysis: the area of common concern. *Pastoral Psychol.*, 1959, 10, 33-38.—The basis of non-rational forces described by Freud is in the biological tendencies of the central nervous system. These same tendencies are operative also in religion. The methods in which religion regulates behavior are discussed. Interest in human behavior and its government is an area of common concern in which both psychoanalysis and religion can learn from each other.
- 1223B.** Paddock, F. A philosophical investigation of the relation between psychoanalysis and theology. *J. past. Care*, 1959, 13, 38-41.—Psychology and theology have in common the fact that man has to take himself in absolute seriousness. Psychoanalysis reveals the fundamental dichotomy of a man's soul. Christian theology reveals the origin of this dichotomy in sin.
- 1224.** Philip, H. L. *Freud and religious belief*. NY: Pitman, 1956.
- 1225.** Postle, Beatrice. Religion in the psychologies of Jung and Freud. *Ohio State med. J.*, 1947, 43, 947-950.—Following a brief history of the development of Freud and Jung, the author describes their views of the feeling of guilt, the unconscious, archetypes, individuation, and the interpretation of the universe as related to their explanations of religious experiences and behavior. Freud traces the origin of religion to animism and a feeling of oceanicness (oneness with the universe), the multiplicity of religious views are varied expressions

of this fundamental feeling. A true believer may be protected from certain neurotic afflictions. Somewhat similarly Jung bases religion on a universal substratum of the unconscious inherited as race memory traces. Jung estimated one third of his cases and two thirds of those past middle life suffered from emptiness in their lives. The cure is a religious and philosophical reorientation. (PA)

**1226.** Racker, Heinrich. On Freud's position towards religion. *Amer. Imago*, 1956, 13, 98-121.—In his *The Future of an Illusion*, Freud pointed to that in religion which was foreign to its essence of love. Later in his "Moses," he was enthusiastic about the pure monotheism of Aton and its injunction "to live in truth and justice" with the rejection of all ceremony and magic. The "material truth" of religion deserves the attention of psychoanalysis as set over against the question of "historical truth" with which Freud was first concerned. His attitudes toward religion were determined by his relationship with his father and might be described as a paranoid position and a later post-depressive position. Atheism and hostility to religion as well as religiosity itself are all fit subjects for psychoanalytic study. (PA)

**1226A.** Ramnoux, Clémence. Sur une page de "Moïse et le monothéisme." *Psychoanalyse*, 1957, 3, 165-187.—Freud referred to 3 stages in the formation of Judaism: the ideal, the sacred, and the properly religious. Unlike the Jews, the Greeks did not forbid divine images nor avoid the use of many words for referring to divinity. Thus they left points of adhesion for the ambivalent infantile impulses alongside their rational tradition in which words rather served to disclose reality. During the Hellenistic and later periods of Western history, this Greek position has provided a cover of divinity for the "religious" expression in society of narcissistic aggression and sexuality. (PA)

**1227.** Reik, T. *Probleme der Religionspsychologie*. Leipzig, Wien: Internat. Psychoanal. Verlag, 1919.

**1228.** Reik, T. *Der eigene und der fremde Gott*. Leipzig, Wien, Zurich: Internat. Psychoanal. Verlag, 1923.

**1229.** Reik, Th. Dogma und Zwangsdeed. *Imago*, 1927, 13, 247-382.—Detailed account of the development of the dogma of the Godhead of Christ to show that dogma is the most important expression of the people's obsessional thinking, with the same mechanisms as obsessional neurosis. This dogma is a compromise between the repressing and the repressed, an expression of the ambivalent attitude of revolt and obedience transferred from the father to God. Other obsessional-neurotic mechanisms which come into play in relation to religious dogmas are discussed. (PA)

**1230.** Reik, T. *Ritual: psycho-analytic studies*. London: Hogarth, 1931. NY: Farrar, Straus, 1946.—First published in German in 1919, in English in 1931, this book now appears in its American edition as a translation of the second revised and

enlarged German edition which appeared in 1928. It is a psychoanalytically oriented discussion of religious practices and attitudes and includes the following essays: (1) Couvade and the Psycho-genesis of the Fear of Retaliation; (2) The Puberty Rites of Savages; Some Parallels Between the Mental Life of Savages and of Neurotics; (3) Kol Nidre; and (4) The Shofar.

**1231.** Reik, Theodore. *Dogma and compulsion: psychoanalytic studies of religion and myths*. NY: International Univ. Press, 1951.—With this translation by Bernard Miall, the psychoanalytic work of Reik on religion and myth is now available to English readers. His research extends the hypothesis of Freud that obsessional neurosis is an individual caricature of religion. Dogma is a compulsive effort to overcome religious doubt. The threat of unconscious emotional impulses is opposed by powerful defensive forces, yet in so doing there is a striving toward a compromise to unify the opposites in acceptable form. This principle is applied to the Christian doctrine of the Trinity as well as to the Old Testament narratives and to Oedipus and the Sphinx. Conflicts of desire and guilt are traced in the impulses to revolt against the father and love the mother, modified by inhibitions, penance and reconciliation. (PA)

**1232.** Reik, Th. From spell to prayer. *Psychoanalysis*, 1955, 3 (4), 3-26.—In magic the person feels: My will be done. In the period between magic and religion, man identifies with the god whose superior power he has usurped and which he now claims: My will be done because I am God. In religion, man acknowledges his weakness and prays for the support of the deity: My will be done with God's help. The change from magic to prayer illustrates how difficult it is for man to renounce his belief in the omnipotence of thoughts. The transitional phase between spell and prayer has until now gone undiscovered. (PA)

**1233.** Reik, Th. *Myth and guilt*. NY: Braziller, 1957.

**1234.** Reisman, David. Freud, religion and science. *Amer. Scholar*, 1951, 20, 267-276.—A considerable violence is done Freud by the common cause made with him by intellectual theologians and lay religious devotees. The social pieties are now massed not behind economics (though one must oppose communism) but behind religion; even psychoanalysts now claim religion as an ally. No longer is an irreligious attitude a sign of emancipation. Freud, by robbing religion of mysticism, made it easier for science to manage. There is an increasing preoccupation of both analysts and religious leaders with moral problems. (PA)

**1235.** Riesman, D. Freud: religion as neurosis. *Univ. Chicago Round Table*, 1950, No. 638, 13-20.—For Freud, religion is a shared neurosis, having its origin in the Oedipus complex. In spite of its "functional" aspects, this collective neurosis will not last, for, if the individual can grow up, can overcome his oedipal ties, so can the race. But the part re-

ligion plays in the life of men is seldom simple and monolithic. Thus, Freud stopped too short in describing man's rationality when he labeled him a believer—his religion may be the very sign of his rationality, though a disguised one. We can no longer consider religion as simply a method for controlling libidinal and aggressive drives for the benefit of society. The "return of the repressed" in religious practices is not necessarily found. (PA)

**1236.** Runestam, A. *Psychoanalysis and Christianity*. Rock Island, Ill.: Augustana, 1958.

**1237.** Sanders, B. G. *Christianity after Freud*. London: Geoffrey Bles, 1949.—This is an interpretation of Christian experience in the light of psychoanalysis. The first part tries to show that psychoanalysis functions very well in a hypothesis of belief in God. The second shows the relation of original sin to the emotion of shame, and the third deals with "the universal neurosis and divine psychiatry."

**1238.** Sillman, L. R. Monotheism and the sense of reality. *Int. J. Psychoanal.*, 1949, 30, 124-132.—The monotheism of Judeo-Christian religion has developed a sense of reality which has stimulated the great expansion of science and industry. "To prevent its becoming a veritable Frankenstein monster it is imperative that its use be guided by an ever stricter sense of moral responsibility and an ever keener sense of social realities." Otherwise, the destruction of Western Civilization is in danger. (PA)

**1239.** Southard, S. Nineteenth century religion and early psychoanalysis. *Rev. Expos.*, 1955, 52, 227-235.—The author tries to examine critically some of the sources used by early psychoanalytic writers in their investigations of religious phenomena and to evaluate them from a theological perspective. Examination of 19th century writers in primitive and comparative religion reveals certain presuppositions which were utilized by early psychoanalysts (Freud, Jung, Reik). The danger is that these presuppositions continue to operate in analytic studies of modern religion. Assumptions were: a phenomenological approach to religion, simplest religious elements were also earliest, and the presumption of certain universal and basic "truths" common to all religions.

**1240.** Tarachow, S. Applied psychoanalysis. II. Religion. *Annu. Surv. Psychoanal.*, 1952, 1, 312-317.—"Studies in religion during 1950 included papers dealing both with the patriarchal concept of God as well as anthropological verification of the preoedipal, phallic, Great Mother Goddess. A number of other studies dealt with scattered subjects, children's holidays, and medieval Christian legends. The approach to the latter problems was by means of the usual psychoanalytic theories dealing with the oedipus complex and various magical means of dealing with the fear of the dead.... In this section as in that on 'Anthropology,' additions and amendments to Freud's conceptions of religious problems are made."

**1241.** Tarachow, Sidney. Applied psychoanalysis. II. Religion and mythology. *Annu. Surv. Psychoanal.*, 1952, 3, 494-510.—Papers are summarized dealing with varieties of religious experience, functions of religion, and functions of myths. The emphasis in most studies, as in previous years, continues to be on relating religious and mythological phenomena with the concepts of oedipal complex, castration anxiety, and superego formation. (PA)

**1242.** Taubes, Jacob. Religion and the future of psychoanalysis. *Psychoanalysis*, 1957, 4 (4) & 5 (1), 136-142.—Religion was an illusion because guilt cannot be overcome but only acknowledged. "In the struggle between the priestly-magical and prophetic-personal in eschatological religion, psychoanalysis can help unmask the retrogressive forms of magic manipulation which replace the regenerative and revolutionary act." The success of Freudian psychoanalysis indicates that the West has entered into a post-Christian era. (PA)

**1243.** Thonnard, F.-J. Psychanalyse et présence de Dieu. *Année Théol.*, 1951, 12, 219-232.—Freud's synthesis is discussed and rejected as inadequate as an account of the whole human personality. Freud leaves no room for the complexities of human intelligence, liberty and moral aspiration. The necessity for grace and the presence of God in man is suggested.

**1244.** Tiebout, H. M., Jr. Freud and theology. *Religion in Life*, 1957-58, 27, 266-275.—This discussion of Freud's criticism of religion concludes that "theologians should recognize Freud as a powerful ally in his criticism of post-Christian optimism and in his unwilling demonstration of the inadequacy of the objective, casual approach to the human personality. And they should recognize him as a (not so powerful) rival in his promulgation of the Stoic form of the courage to be."

**1245.** Tiebout, H. M., Jr. Tillich and Freud on sin. *Religion in Life*, 1959, 28, 223-235.—The views of Freud and Tillich regarding sin are compared. The author views Freud as a corrective to Tillich and reinforcement of Tillich's notion of estrangement. On his insight into *hubris*, Freud is more Christian than Tillich, since Tillich fails to describe its psychological and moral manifestations.

**1246.** Trog, H. *Die Religionstheorie der Psychoanalyse*. Hamburg: Fusslein, 1934.

**1247.** Trueblood, D. E. The challenge of Freud. *Pastoral Psychol.*, 1958, 9 (85), 37-44.—Freud's attack upon religion as wish fulfillment, as a projection upon nature of a fatherlike benevolence is based upon a biased selection of data. "Mental infantilism" hardly describes the writings of Niebuhr, Temple, Barth, Maritain, Schweitzer, Buber. Religious conviction is often at variance with wishes. (PA)

**1248.** Want, R. Psychoanalysis and religion. *Aust. J. Psychol. Phil.*, 1939, 17, 241-250.—Since the successful prosecution of psychoanalytic techniques involves the inhibition by the patient of his own

"essential values", and thus the renunciation of his end-gaining tendencies, more attention should be given to the parallels of religious teaching. A broader reinterpretation of many gospel injunctions illustrates this community of objective. Indeed the basic religious conceptions may be interpreted positively in terms of psychoanalytic goals. (PA)

**1249.** White (OP), V. Four challenges to religion: I. Freud. *Blackfriars*, 1952, 33, 170-174.—Fr. White criticizes Freud's views of religion and recognizes the tremendous influence they exercise on the modern mind. And again—a plug for Jung.

**1249A.** Wiegand, Dietmar. Religionsphilosophie bei S. Freud. *Z. Religions- und Geistesgeschichte*, 1960, 12 (2), 167-175.—Freud's philosophy of religion as presented in *The Future of an Illusion* is described and analyzed. Development of the ego in terms of the reality principle demands an adjustment also to the divine reality. Tendencies in modern thought recognizing this demand are discussed.

**1250.** Wittels, Fritz. A contribution to a symposium on religious art and literature. *J. Hillside Hosp.*, 1952, 1, 3-6.—Manuscript prepared from notes left by Dr. Wittels. Prophetic and dogmatic religion can be understood psychoanalytically as the polarity of hysteria and compulsion neurosis. The ecstatic founders of religion are seen as hysterical in type; the institutional organization of churches, however, requires obsessional discipline and ceremonial. Religion channels the constructive tendencies of our instinctual life into art and literature, but it does not chain our instinct of aggression securely enough. (PA)

**1251.** Woollen, C. J. Psychoanalysis and the supernatural. *Downside Rev.*, 1941, 59, 171-178.—Freudian views are rejected because they conflict with a Christian conception of man. The author does not find the same difficulty with Adler's formulations.

**1252.** Zilboorg, G. *Freud and religion*. Woodstock Papers, No. 3. Westminster, Md.: Newman Press, 1958.—Using Jones' biography of Freud, as a basis of evidence, Freud's religious beliefs are examined. Throughout his life Freud manifested a profound fear of death, which was a reaction to the infantile wish for his little brother's death and consequent guilt feelings. The religion which Freud attacked was a tissue of false, popular beliefs which were conveyed to him in his youth by his nurse. Until his death, Freud struggled against his own religious and spiritual impulses.

**1253.** Zilboorg, G. Freud et la religion. *Suppl. Vie Spir.*, 1959, 12 (50), 251-294.—This is a translation of Zilboorg's previously published Woodstock Paper entitled *Freud and religion* (1958).

**1253A.** Zilboorg, G. Psychoanalysis and religion. *Pastoral Psychol.*, 1959, 10, 41-42, 44-48.—Since the first revelation of Freud's views on religion, opinions have been divided concerning their threat to religion. Does psychoanalysis really pose a threat to religious faith or pastoral vocation? Criticisms of psychoanalysis are cited and answers are attempted. The question of whether psychoanalysis interferes with the religious function of confession is emphasized.

## ANALYTICAL PSYCHOLOGY AND RELIGION

**1254.** Angers, W. P. Jung's approach to religion. *Downside Rev.*, 1959, 78, 36-51.—A brief summary of Jung's major systematic concepts and a discussion of his attitudes and teachings regarding religion.

**1255.** Banziger, H. Der Glaube als archetypische Haltung. *Erano's Jhb.*, 1950, 18, 377-412.—An extended consideration of belief as it manifests itself in various religious contexts from the perspective of depth psychology.

**1256.** Bertine, Eleanor, Jung's psychology and religion. *Religion in Life*, 1959, 28, 365-375.—A practicing Jungian analyst describes Jung's religious views. The God-image is a symbolic projection of unconscious forces. "To many religious people who find it difficult to admit the possibility that the reality of the divine figures that have brought comfort and hope in their lives may be symbolic rather than metaphysical, Jung's advice would certainly be to hold on to their faith, for psychology no more attempts to disprove than to prove the existence of a divine being." Jung's psychology

enables us to remold archetypal forms into ideas which are adequate to the challenge of the present.

**1257.** Choisy, M. L'archétype des trois S.: Satan, serpent, scorpion. *Satan. Études carmélitaines*. Paris: Desclée de Brouwer, 1948. Pp. 422-451.—Using a Jungian approach the author determines the archetype which is manifested through these three images. She concludes that "it is not in the psychologist's competence to decide about the ontological reality of the devil. But the devil-myth (and we know that mythical language is the only dynamic key to the unconscious), necessitated by the fundamental ambivalence of human affections, seems to me an interior reality, not merely acceptable, but essential to the dialectic of psychic progress."

**1258.** Conway, W. Analytical psychology and Catholic teaching. *Irish Theol. Quart.*, 1954, 21, 185-188.—"Analytical psychology" refers to psychoanalysis and the author lists 3 reactions of the Catholic theologian to it: (1) he is anxious that established facts be kept distinct from hypotheses about the facts; (2) these hypotheses should take

account of all the evidence, including that for free will and the spirituality of the soul; (3) the practice of psychoanalysis must conform to the moral law.

**1258A.** Cox, D. Jung and St. Paul. *Pastoral Psychol.*, 1959, 10, 35-42.—The relation between Paul's justification by faith and Jung's individuation is considered under several aspects. Jung's approach is not an alternative to justification for the Christian, but it is also true that it is possible that God might use psychoanalysis and psychoanalytic techniques to draw a man to Himself.

**1259.** Crowley, T. Jung and religion. *Irish Theol. Quart.*, 1956, 23, 73-79.—Jungs views on religion are discussed. The author points out that for Jung dogmas of religion are projections of the "self" and that God is a psychic projection. The discussion is based mainly on Hostie's evaluation of Jung. The author concludes that "if a doctrine is true, special psychological motives are not necessarily required to explain why a person professes that truth."

**1260.** Dawson, E. E. The religious implications of Jung's psychology. Unpubl. Doct. Diss., Boston Univ., 1949.—Conclusions: (1) Jung has shown the need for a psychology of religion. (2) He has challenged religious leaders to find better ways into the power of Christianity as far as personality development is concerned. (3) He has challenged Protestantism to cope with man's spiritual dilemma. (4) He has shown the contribution of religion to psychology in that man's psyche is essentially spiritual.

**1261.** Dawson, E. E. The religious implications of Jung's psychology. *Trans. Kans. Acad. Sci.*, 1949, 52, 89-91.—Attention is focused on Jung's concept of religion and its significance in connection with Jung's emphasis on mythology, the collective unconscious, the soul-concept and psychotherapy. (PA)

**1262.** de Lazzio, Violet. The goal in Jungian psychotherapy. *Brit. J. med. Psychol.*, 1953, 26, 3-14.—"... Jung's whole assertion is that a spontaneous religious experience is a normal and meaningful correlate of the process of individuation... As has been shown, what he actually envisages as the goal in psychotherapy can be described as the experience by the patient of an inner transformation... Thus, Jung's specific contribution to the question of the goal in psychotherapy lies in his recognition of religious factors as inherent psychological phenomena, and of individual religious experience as an essential path towards healing."

**1263.** Frankfort, H. The archetype in analytical psychology and the history of religion. *J. Warburg Courtald Insts.*, 1958, 21, 166-178.—The author examines the evidence for Jung's archetypes in several primitive religions and draws up 4 modifying propositions regarding Jung's analysis: (1) The imagery of mythology is concerned with community problems in general and not those of the

individual. (2) Images were often activated at certain points of the year considered crucial for community life, i.e. not in response to intrapsychic needs. (3) The significance of mythological images lies in their manifest content, not in repressed, unconscious contents. (4) Mythological images cannot claim to be either universal or necessary.

**1264.** Gemelli (OFM), Agostino. La psychologie analytique de C. G. Jung. *Suppl. Vie Spir.*, 1956, 9 (36), 44-80.—A general discussion of the basic Jungian concepts and their development. Jung gradually freed himself from religious agnosticism until he recognized the religious experience as a truly authentic experience of the numinous and the crowning point of man's total development. Religious symbolism is also discussed.

**1265.** Händler, Otto. Komplexe Psychologie und theologischer Realismus. *Theol. Literaturzeitung*, 1953, 78 (4), 199-216.—A discussion of Jung's psychology in relation to the problems of religion, particularly the knowledge of God. The discussion is based on a number of current works dealing with Jung's psychology and his study of religion.

**1266.** Hostie (SJ), R. *Du mythe à la religion: la psychologie analytique de C. G. Jung*. Bruges: Desclée de Brouwer, 1955.

**1267.** Hostie (SJ), Raymond. *C. G. Jung und die Religion*. Freiburg and Munich: Karl Abler, 1957.

**1268.** Hostie (SJ), Raymond. *Religion and the psychology of Jung*. NY: Sheed & Ward, 1957.—This historical approach to analytical psychology's relationship to religion expresses an appreciation of Jung's contributions (his profound observations and conceptualizing) as well as a criticism of his writings (compromises rather than syntheses; ontological as well as psychological). Jung's empirical method, his basic concepts (energetic concept of libido, imago and symbol, archetypes, individuation), and his relationship to Freud (denying that libido is solely sexual) are described. Other topics include self, evil, Trinity and quaternity, phenomenology, and the relationship between confession and therapy. (PA)

**1269.** Jung, C. G. *Modern man in search of a soul*. NY: Harcourt Brace, 1933.—A collection of Jung's essays on psychological aspects of modern life. Relevant essays are "The Spiritual Problem of Modern Man" and "Psychotherapists or the Clergy."

**1270.** Jung, C. G. *Psychology and religion*. New Haven; Yale Univ. Press, 1938.—This book is a characteristic combination of psychological observation, theosophy and historical reflection. The author's theory of the unconscious is re-asserted with reference to its metaphysical implications, and several of the "archetypal" notions which the unconscious mind is supposed currently to produce are studied in detail. Jung's notion of religion is that of an integration of conscious and unconscious forces. The latter appear in dissociated form, creat-



ing symptomatic disturbances and calling for a larger synthesis within the conscious personality than a one-sided neurotic development has permitted. The externals of religion are defenses against intrusions from the unconscious. In Catholicism cultus has operated with relative success, but Protestants undertake the more daring and ultimately more rewarding venture of meeting the unconscious face to face. The clinical material, around which the main arguments are constructed, consists of a series of dreams reported by a neurotic of Catholic upbringing and mature scientific training, with interpretation in terms of Jung's theory of symbolism and its therapeutic application. Although dreams are regarded as an index of conflict, their latent content is determined more by a comparative study of mythology and folklore than by the associated experiences of the patient who dreams them. (PA)

**1271.** Jung, C. G. *Psychologie und Religion*. Zurich: Rascher, 1940.

**1272.** Jung, C. G. *Psychologie und Religion*. Zurich: Rascher, 1944.—Jung's aim is the achievement of totality in the personality. His concern in the present book is with the contributions which religious forces and dream analysis can make to such an aim. Contents of over 400 dreams are analyzed.

**1273.** Jung, C. G. *Symbolik des Geistes*. Zurich: Rascher Verlag, 1948.—In attempts at adjustment to society and culture, the human being may resort to various methods of orientation, which may be considered "abnormal." The psychological and symbolic phenomena may be due to different moral standards and religious teachings in which the aims may be an integrated life, but which conditions in themselves are the causes of this maladjustment. Other factors which may also contribute to these conditions are body chemistry, malfunctioning of the endocrine and other glands. In these attempts at adjustments, the soul or "geist" as used by the author is very inclusive and involves the mind, inspiration, nature, emotions, temperament, religious beliefs, and the unconscious. Both astrology and metaphysics are discussed, the latter from the standpoint of teachings of the Old Testament; also the concepts of Satan, the theological ideas of the Trinity as held by the Greeks, Egyptians and Babylonians, and the meditations on Buddhism and other Oriental beliefs. Pleasure-seeking and guilt-feelings due to the individual's departure from prescribed and demanded procedures of society, lead to methods of escape from reality, such as hysteria, amnesia, dual and multiple personality, and the like, all of which vary with the individual, but at the same time, there may be tendencies toward symbolic phenomena which are somewhat common for specific disturbances. (PA)

**1274.** Jung, C. G. *Aion: Untersuchungen zur Symbolgeschichte*. Zürich: Rascher, 1951.—The introductory section ("Contributions to the symbol-

ism of the self") describes the personifications of the male and the female unconscious, animus and anima respectively, and establishes the psychological unit of the self. Jung then shows that the dogmatic figure of Christ corresponds to this concept. Part II, contributed by Dr. Marie-Louise von Franz, deals with a comparative psychological analysis of the *Passio S. Perpetuae* (Passion of the African martyr Perpetua). The dreams and visions of this martyr are said to reflect the struggle between Greek antiquity and primordial Christianity. (PA)

**1275.** Jung, C. G. A psychological approach to the dogma of the Trinity. In *Psychology and religion: west and east*. NY: Pantheon, 1958. Pp. 107-200.—Translation from "Versuch zu einer psychologischen Deutung der Trinitätsdogmas," *Symbolik des Geistes* (1948).

**1276.** Jung, C. G. *Psychologie et religion*. Paris: Editions Buchat-Chastel-Correa, 1958.

**1277.** Jung, C. G. *Psychology and religion*. In *Psychology and religion: west and east*. NY: Pantheon, 1958. Pp. 3-105.—Originally given as the Terry Lectures of 1937 at Yale University, this is a translation from the revised Swiss edition (1940). Originally published by the Yale University Press (1938).

**1278.** Jung, C. G. *Psychology and religion: west and east*. NY: Pantheon Books, 1958.—Jung's shorter works on religion and psychology include, among others, a new version of the 1938 Terry Lectures on Psychology and Religion, A Psychological Approach to the Dogma of the Trinity, Transformation Symbolism in the Mass, Psychotherapists or the Clergy, Psychoanalysis and the Cure of Souls, Answer to Job, Yoga and the West, The Psychology of Eastern Meditation, The Holy Men of India, Foreword to Suzuki's "Introduction to Zen Buddhism" and the Foreword to the "I Ching."

**1279.** Jung, C. G. Transformation symbolism in the Mass. In *Psychology and religion: west and east*. NY: Pantheon, 1958. Pp. 201-296.—Translation from "Das Wandlungssymbol in der Messe," *Von den Wurzeln des Bewusstseins* (Zürich: Rascher, 1954). The author describes the significant steps in the sequence of the transformation rite of the Mass and discusses these psychological and symbolic aspects in relation to parallels presented by the Aztec religion and the vision of Zosimos. The psychological significance of the Mass is linked to the psychology of sacrifice and the role of the liturgical function in the individuation process.

**1280.** Kijm, J. M. De katholieke godsdienst en de complexe psychologie van C. G. Jung. *Gawein*, 1952-53, 1, 39-49.—Jung sees in Christendom a symbol-world which is eminently suited to guide a man to self-realization, because this symbol-world is focused on the archetypal structure of the unconscious. The symbolism of his religion has,

however, for the Catholic a different primary significance which is God-given. Yet since a symbol can have more than one meaning one need not reject Jung's view. Jung's psychology proves that the Catholic symbolism fits the archetypal structure of man, although his psychology owing to its empirical methods cannot be considered as being a psychology of religion, for a psychology of religion must commence with a phenomenological investigation. (PA)

**1281.** Lachat, W. La pensée du psychologue Erich Neumann, de Tel-Aviv. *Rev. de Théol. Phil.*, 1957, 7, 111-126.—A critique of Neumann's work, especially with respect to the religious implications of it. Neumann is one of the most prominent of Jung's disciples.

**1282.** Meseguer (SJ), Pedro. La aceptación de la "sombra" según C. G. Jung y su paralelo cristiano. *Razón y Fe*, 1952, 145, 166-178; 393-402.—Jung's conception of self-knowledge and humility. The first part of the article discusses the role of the shadow in Jung's individuation process, and compares it to the role of humility which is the first step toward spiritual health. The second part underlines the differences obtaining between them.

**1283.** Michaelis, E. Le livre de Job interprété par C.-G. Jung. *Rev. de Théol. Phil.*, 1953, 3, 183-195.—A critique of Jung's work, *Answer to Job*.

**1284.** Neumann, E. *Dieptepsychologie en de ontwikkeling der religie*. Arnhem: Van Loghum Slaterus, 1954.—This book contains three essays in analytical psychology in translation and respectively dealing with: (1) The psychological meaning of ritual; (2) The mystical world and the individual; and (3) Mystical Man. Jungian depth psychology is applied to the development of religion as a cultural problem. The discussion is centered around two fundamental concepts: the unity of human nature and its unfolding in the development of consciousness, and the experience of an undeniable central factor, which influences and dominates all manifestations of psychic life. (PA)

**1285.** Sborowitz, Arie. Eine religiöse Konzeption in der Nachfolge C. G. Jungs; zu Erich Neumanns "Kulturentwicklung und Religion." *Psyche, Heidel.*, 1955, 8 (12), 22-31.—Printing of 3 Eranos Society lectures from 1948-50: "The psychological significance of ritual," "The mythic world and the individual," and "The mystical man." For Neumann ritual and myth represent collective projections of human developments in the direction of increased selfhood. With the contemporary breakdown of religious traditions, persons must rise to an individual experiencing of self-transformation at a new high level of individuation. Out of such experiences of individuation at the level of individuals rather than groups may emerge a new collective life at a still higher level of human meaningfulness than ever before. Religion, so conceived, is at the very heart of cultural change. (PA)

**1286.** Schaer, Hans. *Religion und Seele in der Psychologie C. G. Jungs*. Zurich: Rascher, 1946.—It was felt that Jung's own writings are not intellectually available to the average reader. With this in mind, a careful analysis of his work has been made. Sections of the book deal with: (1) the basic concepts of Jung's psychology, (2) the psychic bases for religion, (3) religion as mental function, (4) man and religion, (5) Jung's importance to contemporary religion. (PA)

**1287.** Shaer, Hans. *Erlösungsvorstellungen und ihre psychologischen Aspekte*. Zurich: Rascher, 1950.—This book contains 13 chapters which deal with the 9 typical ways of salvation and the psychological problems involved. Due recognition is given to the typology of Kretschmer and of Jung. (PA)

**1288.** Shaer, Hans. *Religion and the cure of souls in Jung's psychology*. NY: Pantheon Books, 1950. (Bollingen xxi.)—The unconscious is inexhaustible and goes beyond one's own personality. Psychosis is the result of flooding the conscious with the unconscious. Religion is inner experience and it has elements from the unconscious. Churches have "limited the significance of dreams for religious life, because a too zealous observation of the voice of the unconscious imperils the observance of dogma." Because the church interposes between the individual and the unconscious, the church obstructs real religion. No one form of religion can satisfy everyone. Religious experience is integrative and thus ministers to mental health. "If Freud wants to cure people of religion, Jung wants to cure them through religion." (PA)

**1289.** Strunk, Orlo, Jr. Psychology, religion and C. G. Jung: a review of periodical literature. *J. Bible Relig.*, 1956, 24, 106-113.—Analysis of the periodical literature dealing with Jung's analytic psychology revealed that "from the point of view of that psychology (known as) empirical determinism, Jung seems to have very little influence. . . . In religious circles Jung's theories have found an ambivalent reception." (PA)

**1290.** Sumner (OSB), O., & Elkisch, F. B. Modern psychology and introspection. *Downside Rev.*, 1947, 65, 33-44.—The authors indicate their preference for Jung's analytic psychology and point out that it can serve as a great help to the pastor of souls. The dangers of introspection, in so far as it will bring to light unconscious elements which can be dangerous to psychic integration, are discussed.

**1291.** Thiry, A. Jung et la religion. *Nouv. Rev. Théol.*, 1957, 79, 248-276.—The author discusses some of the basic Jungian concepts, and then, basing his appraisal on the work of Hostie (1955), he examines Jung's development in regard to his attitudes toward religion. The relevance of analytic psychology to Catholicism is treated, particularly in regard to spiritual direction, the interplay of psychology and dogma à la Jung, and the points in regard to which Jung's conceptions are in opposition to Catholic belief.



**1292.** Thurn (SJ), H. *Integration der Seele. Geist und Leben*, 1952, 25, 112-120.—A discussion of Jung's concept of the "shadow" and his fourfold division of functions in the light of the implications for the religious life of each type.

**1293.** Thurn (SJ), H. *Animus und Anima. Geist und Leben*, 1953, 26, 44-53.—A discussion of Jung's animus-anima theory of psychic structure and some reflections on the significance of this interpretation for the Christian spiritual life.

**1294.** White (OP), V. Modern psychology and the function of symbol. *The Life of the Spirit*, 1949, 3, 551-559.—A reflection on the symbolic function as understood by Jung as it operates in the sacred liturgy.

**1295.** White (OP), Victor. *Réflexions sur le gnosticisme. Suppl. Vie Spir.*, 1950, 4 (14), 324-349.—The "mentality" of Gnosticism is evaluated from a Jungian point of view.

**1296.** White (OP), V. Four challenges to religion. II. Jung. *Blackfriars*, 1952, 33, 203-207.—A brief sketch of Jung's religious beliefs and their genesis. "If Jung's work, directly or indirectly, enables us to understand what is involved when we either affirm, deny or doubt the reality of God, his searching challenge will indeed be well met."

**1297.** White (OP), V. *God and the unconscious*. London: Harvill, 1952. Also Chicago: Regnery, 1953.—Fr. White discusses a number of subjects related to the problems posed for religion by Jung's analytic psychology. A particular point of focus is the influence of the unconscious on our religious experience and on our concept of God. Other subjects include revelation, confession, faith, and possession—all discussed from a Jungian perspective.

**1298.** White (OP), Victor. Jung on Job. *Blackfriars*, 1955, 36, 52-60.—A resumé and critique of Jung's *Answer to Job*. Jung speaks of endopsychic

images considered as psychological phenomena and not as signs for what they merely represent. With this basic insight, an evaluation is made of Jung's interpretation of the biblical text.

**1299.** White (OP), V. Two theologians on Jung's psychology. *Blackfriars*, 1955, 36, 382-388.—A criticism of two books dealing with Jung's psychology: Fr. Hostie's *Du mythe à la religion: la psychologie analytique de C. G. Jung*, and Zacharias' *Psyche und Mysticism: die Bedeutung der Psychologie C. G. Jung für die christliche Theologie und Liturgie*.

**1300.** White (OP), Victor. Jung et son livre sur Job. *Suppl. Vie Spir.*, 1956, 9 (37), 199-209.—French translation of the article "Jung on Job" which appeared in *Blackfriars*, 1955.

**1301.** White (OP), V. The all sufficient sacrifice: sidelights from psychology and anthropology. *The Life of the Spirit*, 1957, 11, 537-548.—An examination of the essence of the sacrifice of the Mass in the light of comparative religion, anthropology and depth psychology à la Jung.

**1302.** White (OP), V. Some recent studies in archetypology. *Blackfriars*, 1959, 40, 216-219.—This is a brief review of some recent works which deal with applied aspects of Jungian Archetypes.

**1303.** Winckel, Erma van der. *De l'inconscient à Dieu*. Paris: Editions Montaigne, 1959.—The first part of the book provides an exposé of Jung's analytical psychology. In the second part, the author attempts to apply Jung's conceptualizations to Christian asceticism.

**1304.** Witcutt, W. P. *Catholic thought and modern psychology*. London: Burns, Oates & Washbourne, 1944.—Fr. Witcutt presents an attempt to bring Jungian Analytical Psychology into harmony with Catholic thought. Some applications are made to the field of biblical exegesis.

## PSYCHOLOGY AND SPIRITUAL DEVELOPMENT

**1305.** Assagioli, Roberto. Spiritual development and nervous disease. *J. Psychother.*, 1956, 3, 30-46.—Spiritual development is a transmutation of normal personality, raising consciousness to an altogether new realm. The change begins with a dissatisfaction or sense of the unreality or vanity of ordinary life which formerly absorbed attention and interest. What may appear as delusion is rather a spiritual awakening, a sense of unity with God, the True Self and center of a new life. There may be anguish in which the lower impulses reassert themselves and the person suffers guilt and doubt, yet the struggle does not come at once to peace. Ordinary nervous symptoms have generally a regressive character, while the stress and strife of spiritual development have a specific progressive character. Proper treatment for the two groups should be quite different. (PA)

**1306.** Aumann (OP), Jordan. Can neurotics be saints? *Cross and Crown*, 1953, 5, 455-469.—Types of psychopathology are discussed and their possible relation to mystical experience considered. "...the true mystic is conscious of God present within the soul and as much as possible is unconscious of self; the mentally sick is excessively conscious of his own self and unconscious of God, neighbor, and environment."

**1307.** Aumann (OP), Jordan. Sanctity and neurosis. In Braceland, F. J. (ed.) *Faith, reason and modern psychiatry*. New York: P. J. Kenedy, 1955. Pp. 267-294.—A thing may be perfect in being, in function or in attainment of end. Man is not perfect and his recognition of this gives rise to a yearning for virtue which is attainable but not achieved. The relation of sanctity to mental health is reviewed. (PA)

1308. Aumann (OP), Jordan. *Maladie mentale et perfection chrétienne. Suppl. Vie Spir.*, 1956, 9 (39), 440-448.—The harmonious achievement of virtue implied in Christian perfection is opposed to the psychic disintegration found in mental illness.
1309. Balthasar, H. U. von. *Psicologia de los santos? Dialogo*, 1954, 1, 33-42.
1310. Barbe, R. H. Aspects médico-psychologiques de la chasteté masculine dans le célibat et le mariage. In *Médecine et sexualité*. Paris: Spes, 1951.
1311. Beirnaert (SJ), Louis. La sanctification, dépend-elle du psychisme? In *L'Humanisme et la grâce*. (Semaines des intellectuels catholiques.) Paris: Editions de Flores, 1950.
1312. Beirnaert (SJ), L. Enfance spirituelle et infantilisme. *Vie Spir.*, 1951, 85, 295-303.—Underlying much of the pseudo-religion of modern times there is a basis of psychic infantilism. The psychological workings of infantilism and its effects on the spiritual life are discussed.
1313. Beirnaert (SJ), L. Discernement et psychisme. *Christus*, 1954, 4, 50-61.—This article takes up the problem of the relation between unconscious motivations and the discernment of spirits as proposed in the First and Second Weeks of the *Spiritual Exercises* of St. Ignatius Loyola.
1314. Beirnaert (SJ), L. Illusion et vérité dans le renouement. *Christus*, 1956, 9, 39-51.—Fr. Beirnaert discusses the role of masochistic tendencies in religious abnegation and mortification. The true ascetic must constantly pose himself the question: Are my mortifications coming from myself alone or from the Holy Spirit?
1315. Combes, André. *Psychanalyse et spiritualité. Pensée Cath.*, 1955, 35, 30-48.—A discussion of a number of recent books which open the possibility of bridging the gap between psychoanalytic thought and the Christian requirements for human personality.
1316. Connell (CSSR), F. J. True Christian sanctity. *Bull. Guild Cath. Psychiatrists*, 1958, 6 (1), 19-22.—The notion of sanctity is developed from a theological point of view and some applications are suggested regarding the proper attitude of the psychiatrist toward patients striving for holiness. "True Christian holiness and psychic stability go hand in hand."
1317. Duffey (CSC), Felix D. *Psychiatry and asceticism*. St. Louis: Herder, 1950.—Psychological approaches to religious phenomena are severely criticized from a Catholic standpoint. The psychology of asceticism, mental prayer, self-knowledge and mortification are considered. Particularly selected for criticism of its scientific validity is psychoanalysis—especially in its conclusions regarding religion and other cultural phenomena.
1318. Ellard (SJ), G. A. Sanity and sanctity. *Rev. Religious*, 1944, 3, 307-325.—Mental abnormality constitutes an obstacle in the pursuit of perfection.
- Defense mechanisms which interfere with personality integration are discussed in terms of poor intellectual and emotional habits. These mechanisms interfere with the soul's harmony which is related to sanctity. Extreme cases need psychiatric help to get rid of them. "...insight into one's unbalanced emotional propensities and control of them will give one sanity; a high degree of such insight and self-control will add sagacity; and, if supernaturalized by grace, it will bring sanctity..."
1319. Goldbrunner, J. *Holiness is wholeness*. London: Burns & Oates, 1955.—Also NY: Pantheon, 1955.—The problem of the relation of health to asceticism is considered. The author tries to show how an imitation of conventional asceticism, without any consideration for individual character and temperament, can lead to serious disturbance—psychological and physical. Suggestions are made for the use of depth psychology in the development of spiritual health and religious life.
1320. Greeff, E. de. Affectivity and spirituality. In *Conflict and light*. London and NY: Sheed and Ward, 1952.—Discusses some aspects of emotionality and especially emotionality deriving from the sexual instinct and its relations to religious or mystical experience.
1321. Hermand, P. *Psychanalyse et spiritualité. Rev. Thom.*, 1956, 56, 139-149.—A discussion of the relation of psychoanalysis to the Christian conception of man as an autonomous spiritual being, based on André Combes' *Psychanalyse et spiritualité* and other recent approaches to the same subject.
1322. Jones, R. M. Psychology and the spiritual life. *J. Relig.*, 1921, 1, 449-461.—The author discusses behavioristic and multiple-states approaches in psychology in regard to the spiritual life of man. He feels an adequate account is impossible until the human person is studied as a living, undivided whole.
1323. Kamiat, A. H. A psychology of asceticism. *J. abn. soc. Psychol.*, 1928, 23, 223-231.—An ascetic becomes such through a feeling of inadequacy to the demands of life, or a world-phobia, manifested by a tendency toward a flight from the world and from life or an immersion of the self in a fantastic world. These processes in accentuated form are psychopathic. Can the ascetic's scrupulosity and renunciation of pleasure be regarded as symptoms of compulsion neurosis? The tortuous thinking and predilection for expending enormous amounts of energy on frivolous theological questions are both suggestive of the obsessive thinking of the compulsion neurosis. (PA)
1324. Kimper, F. W. A psychological analysis of the spiritual direction given by Francis of Sales. *Dissertation Abstr.*, 1956, 16, 1496.
1325. Leonard (OP), A. Psychology and mature spiritual life. *Cross and Crown*, 1957, 9, 189-194.—The author suggests 3 indications for the practice of genuine virtue: (1) the presence of a variety

of ideals and values which transcend biological urges, (2) the capacity for self-criticism, and (3) a certain interior unification. Where these indications are verified there can be no active neurotic drive, especially in reference to the third.

**1326.** Lindworsky, J. *Psychologie der Aszese. Winke für eine psychologische-richtige Aszese.* Freiburg. Herder, 1935.—Applied psychology for priests and other members of Catholic orders. Lindworsky discusses the circumstances and legitimate aims of these groups, the avoidance of failures, and attainment of the highest efficiency. The viewpoint is that of totality and the psychology of the will. The exposition is based on the author's own experience and the records of his pupils. (PA)

**1327.** Lindworsky (SJ), J. *The psychology of asceticism.* London: Edwards, 1936.

**1328.** Lindworsky (SJ), J. *Psychologie der Aszese.* Tilburg: R. K. Boys' Orphanage, 1948.—Hints for a psychologically right asceticism, in which the following questions are answered: what is an ascetic, what is real asceticism, which is the task of psychology of asceticism. Finally some exercises of asceticism, the attitude of will psychology towards the practice of the special inquiry of conscience and aids and appliances for the ascetic striving. (PA)

**1329.** MacAvoy, J. Crises affectives et vie spirituelle. *Dictionnaire de Spiritualité*, II (2). Paris: Beauchesne, 1953. Col. 2537-2556.—A general survey of the affective life is given from a developmental perspective. The psychological and characterological effects of certain decisive stages in the evolution of the personality are discussed in relation to their import for the Christian spiritual life.

**1330.** Mailloux (OP), N. Character and asceticism. *Cross and Crown*, 1953, 5, 299-309.—The influences of character, personality structure and neurotic maladjustment on human freedom is described. The acceptance of integral freedom is a crucial step from simple self-training to authentic asceticism. The author points out some differences between neurotic and Christian anxiety.

**1331.** Mailloux (OP), N. Sanctity and the problem of neurosis. *Pastoral Psychol.*, 1959, 10, 37-43.—An investigation of the question whether great saintliness is ever thwarted by neurosis, or even psychosis, under the duress of life's temptations and experiences. It must be recognized that we are still struggling with the basic problem of determining what is abnormal and normal. Neurosis is the common lot of humanity and mental health is just a matter of relative equilibrium. Under the pressure of a more assertive Christian charity, a vigorous integrative process will result in the building up of a new inner synthesis, within which the sensual apparatus will become accessible to the pervasive influence of reason and grace without being deprived of its buoyant vitality; and it must be remembered that perfection cannot be totally achieved on earth and a holy life will

always be a struggle which is constantly threatened by the vicissitudes of life.

**1332.** Mecklin, J. M. *The passing of the saint; a study of a cultural type.* Chicago: University of Chicago Press, 1941.—The author presents a discussion of the psychological and sociological factors of the feudal ages which produced the saint, as well as an account of more recent forces which have discredited the saintly virtues. Biographies of St. Augustine, Bernard of Clairvaux, and St. Francis reveal the interaction of these forces in the "citizen of two worlds." (PA)

**1333.** Meseguer (SJ), P. Autenticidad y 'examen de inconsciencia.' *Manresa*, 1959, 31, 139-146.—In addition to the usual examination of conscience employed in assessing spiritual growth, the author suggests the use of an "examination of the unconscious." It would not be concerned with detection of culpable failings, but its purpose would be to expose tendencies to sin of which the examinee is not conscious and to scrutinize the authenticity of virtuous behavior.

**1334.** Moerchen, F. *Die Psychologie der Heiligkeit. Eine religionswissenschaftliche Studie.* Halle an der Saale: Marhold, 1908.—An early study of the psychology of gifted religious persons. The author observes: "The champion of religion in particular is readily subjected to the adverse judgment of the crowd which feels the abnormal and striking element in his thought and action as something foreign and unintelligible to it. . . . But critical judgment of the contemporary background, of the intellectual milieu from which the saints and other religious heroes come, must admonish us to apply to them with caution the measure of modern psychological and psychiatric methods of observation."

**1335.** Moore (OSB), T. V. *The life of man with God.* NY: Harcourt, Brace, 1956.—A discussion of the Christian concept of the spiritual life based on the results of a questionnaire administered to 200 persons who are considered to be ordinary members of the faithful of the Catholic Church. The results of the questionnaire indicating the effects in the lives of the subjects of their religious practices is discussed in relation to the Church's traditional teaching in regard to the spiritual life.

**1335A.** Moore, T. V. *Heroic sanctity and insanity.* NY: Grune & Stratton, 1959.—The notion of sanctity as developed in Catholic thought is discussed and the role of heroic virtue (without the stain of vice) in the life of the saint is presented. Great sanctity may strengthen the personality and it is most important in the prevention of mental breakdown. Reform of the moral and spiritual life can sometimes be an important factor in therapy. Extensive use is made of the life of St. Theresa to exemplify the influence of great holiness on the psychic life. "The ultimate reason for the mental hygiene value of sanctity is that it develops a strong and stable personality."

1336. Noble, H. D. Le problème psychologique de la grâce. *Rev. Jeunes*, 1919, 22, 365-379.
1337. Noble, H. D. Psychologie de l'état de grâce. *Rev. Jeunes*, 1920, 23, 5-18.
1338. Nodet, Ch.-H. Genèse et prise de conscience de nos besoins ascétiques. *L'ascèse chrétienne et l'homme contemporain. Cahiers de la vie spirituelle*. Paris: Editions du Cerf, 1951, Pp. 291-312.—Dr. Nodet takes the position that there exist unconscious ascetic needs in man. The author relates these unconscious needs to unconscious masochistic and aggressive impulses.
1339. Nodet, Ch.-H. Renoncement à soi-même ou masochisme affectif? *Limites de l'humain. Études carmélitaines*. Paris: Desclée de Brouwer, 1953, Pp. 296-327.—An analysis of the character of the whisky priest in Graham Greene's *The Power and the Glory*. Material is drawn from Greene's own reflection and from the novel.
1340. Nodet, Ch.-H. L'amour du prochain et la psychanalyse. *L'amour du prochain. Cahiers de la vie spirituelle*. Paris: Editions du Cerf, 1954, Pp. 273-292.—Psychoanalysis does not speak of "love of the neighbor" but it does strive for the adjustment of the patient's relations with other persons. Love of the neighbor is discussed in connection with mature adjustment and opposed to infantilism and narcissistic egoism.
1341. Plé (OP), A. La vertu de chasteté: sa nature, ses composantes, ses étapes. *Suppl. Vie Spir.*, 1956, 9 (36), 5-43.—A detailed analysis is presented of the Thomistic conception of the virtue of chastity. Occasionally points of reference are indicated to Freud and psychoanalytic concepts of the unconscious.
- 1341A. Radloff (SJ), T. Psychology and the spiritual life. *Amer. Ecol. Rev.*, 1960, 142, 304-310.—Growth in spiritual perfection is discussed in terms of an ideal image of "vocational-image" (Lindworsky) which can be identified with the person of Christ.
1342. Roldán (SJ), A. Fundamento de una ascética diferencial: tres componentes hagiótípicos. *Rev. Espir.*, 1957, 16, 483-516; 1958, 17, 56-76.—One of the primary psychological difficulties in asceticism is individual differences. The author approaches this problem in an attempt to establish "hagiotypes" as a characterological foundation for a "differential asceticism." The hagiotypical components are agapetonia, prasotonia, and deontotonia. A complete catalogue of virtues and defects which characterize these components is elaborated.
1343. Simarrio Puig (TOCD), A. Una técnica para el perfeccionamiento espiritual (Estudio elemental sanjuanista de la subconsciencia). *Rev. Espir.*, 1957, 16, 69-83.—A consideration of the unconscious and its symbolism in relation to St. John of the Cross. The author feels that his "normo-analysis" is a technique for dealing with unconscious dynamisms which is essentially in conformity with the spirit of St. John.
1344. Thibon, G. Caractère. *Dictionnaire de Spiritualité*, II. Paris: Beauchesne, 1953. Col. 121-132.—The nature of "character" is discussed and some attempts at classifying character on physiological, psychological, etc. grounds. The implications of the scientific study of character for the spiritual life are discussed.
1345. Thurn (SJ), H. Psychologie der Ascese. *Geist und Leben*, 1949, 22, 9-15.—A comment on recent contributions to the psychology of asceticism. The work of Schmidt, Lindworsky, Jung and others is discussed in relation to Christian ascetics.
1346. Thurn (SJ), H. Seelengrund und Frommigkeit. *Geist und Leben*, 1950, 23, 346-361.—An evaluation of the psychology of emotion from the point of view of Klages' characterology is presented together with an examination of implications for the spiritual life. The author concludes that Klages' analysis is deficient in one important respect: an insight into the religious dynamics of the Christian soul.
1347. Tillyard, A. C. *Spiritual exercises and their results*. NY: Macmillan, 1927.
1348. Tonquédec (SJ), J. de. Anormaux. *Dictionnaire de Spiritualité*, I. Paris: Beauchesne, 1937. Col. 678-689.—Types of psychic abnormality are discussed and the problem of the relation between psychic abnormality and sanctity is investigated. The author is concerned with enunciating principles which must be decided in the decision. He concludes that psychic abnormality can be the occasion of great resignation, humility and love of God which can constitute a source of great sanctity.
1349. Willwoll (SJ), A. Psychologie de l'ascèse. *Dictionnaire de Spiritualité*, I. Paris: Beauchesne, 1937. Col. 1001-1010.—The formal object and methods of the psychology of asceticism are outlined. The author divides the subject into the following parts: general, differential, social, genetic, and abnormal ascetical psychology. Subject matter and implications for the ascetical life under each division are discussed.
1350. Willwoll (SJ), Alexandre. L'inconscient et la formation spirituelle. *Rev. Ascét. Myst.*, 1949, 25, 515-523.—The early course of psychoanalytic concepts of the unconscious are described, as well as the later developments under the inspiration of Jung. The relevance of these later developments to the understanding of religious life are indicated.
1351. Willwoll (SJ), A. Psychologie de la chasteté. *Dictionnaire de Spiritualité*, II (1). Paris: Beauchesne, 1953, Col. 797-809.—Psychological aspects of chastity both within and out of the married state are described. In marriage the individual must sacrifice himself to the higher ends of the marriage society; in the state of religious celibacy, the individual chooses to sacrifice himself to God. The relation of psychological defect to defects in chastity is discussed.
1352. Zilboorg, G. Considérations psychiatriques sur l'idéal ascétique. *L'ascèse chrétienne et*

*l'homme contemporain. Cahiers de la vie spirituelle.* Paris: Editions du Cerf, 1951. Pp. 313-332.—The influence of basically psychological motives on the ascetical life as well as the differences which obtain between pathological phenomena and truly

ascetical practices are discussed. What the obscure psychological processes are which protect psychological genitality and permit the ascetic to live a life of healthy serenity, cannot be decided by modern psychology.

## RELIGION AND PERSONALITY

**1353.** Allen, M. K. Personality and cultural factors related to religious authoritarianism. *Dissertation Abstr.*, 1955, 15, 2324.

**1354.** Appleby, L. The relationship between rigidity and religious participation. *J. past. Care*, 1957, 11 73-83.—200 Jewish college students were administered a Religious Participation Scale leading to "High," "Middle," "Low," and "Non-," religious participation groupings. A Rigidity Test was then given to the same groups. Statistical treatment of results indicate that: (a) no differences in rigidity were found between 'High' and 'Non-participant' religious groups; and (b) that 'Middle-low' religious groups were less rigid than the combined extremes. Theoretically, the data indirectly supported the concept of a generalized mental rigidity and indicated that the extremes in any ideology are equally dogmatic." (PA)

**1354A.** Arnold, Magda B. Psychology and the image of man. *Relig. Educ.*, 1959, 54, 30-36.—The image of man as presented by Freud, Adler, Jung, neobehaviorism, Goldstein, Maslow, and Gasson are reviewed briefly. "A man's self-ideal is the index of his maturity," and religion helps to correct one's values because genuine fulfillment is in God. (PA)

**1355.** Axtell, S. B. The relationship between some aspects of personality and certain dimensions and patterns of religious beliefs. Unpubl. Doct. Dissert., 1953, U. California.

**1356.** Baker, O. H. *Human nature under God*. NY: Association Press, 1958.—This study of man's internal life shows the parallel between individual development, from a biosocial self to an autonomous person, and Israel's biblical history (Part I). Part II explores man the person, the influences of biology and culture, and the relationship of religion and therapy. Its "thesis is that religion is integral with the adventure of personality," as reflected in the Old and New Testaments, and as confirmed by insights from modern behavioral sciences. (PA)

**1356A.** Bateman, Mildred M., & Jensen, J. S. The effect of religious background on modes of handling anger. *J. soc. Psychol.*, 1958, 47, 133-141.—Results of a religious questionnaire and projective tests given to 84 Protestant college students indicate that persons of extensive religious training tend to express less anger towards the environment and to turn his anger on himself. Present religious beliefs have a much less definite correlation with modes of handling anger. (PA)

**1357.** Baudouin, C. Aspects concrets et théoriques de la sublimation. *Mystique et continence. Études carmélitaines*. Paris: Desclée de Brouwer, 1952. Pp. 220-236.—An analysis of an order priest is described to bring out the concrete dynamics behind repression and sublimation. The sublimation is a transformation of psychic energy. The way in which the transformation is effected is traced in a series of drawings from the analysis.

**1358.** Beth, K. Drei Gesetze der ontischen und phyletischen Wandlung der Religiosität. *Z. Religionspsychol.*, 1938, 11, 1-13.—"First Law. At a given moment, only a definite quantity of psychic energy is at the disposal of an individual, for all his efforts. This definite and limited quantity has to be divided among the various psychical departments pursuant to their needs and demands. Second Law. That state of tension which is caused by the temporary stress of non-religious energies tends to re-establish a state of equipoise under the control of the religious energy. Whenever another mental disposition gains a prevailing influence, a tension is caused again by the disturbing of the psychical equilibrium. Third Law. It is through psychic leaps that the various shapes and intensities of the religious attitude come into existence, and so the eventual fate of mankind's religion in general, a single function (or department of interests) being dominant." (PA)

**1359.** Biot, R. Concupiscence: aspect médical du problème. *Dictionnaire de Spiritualité*, II (1). Paris: Beauchesne, 1953. Col. 1334-1343.—This discussion of the medico-psychological aspects of concupiscence centers the discussion around the unity of the human composite and the nature and function of innate and acquired reflexes. Concupiscence is regarded as a disorder of appetites. The nature and conditions of disorder in human mechanisms is touched on and some discussion is given of medical and psychological therapeutic approaches to them.

**1360.** Blake, J. A. The fourth category of personality needs; a critical analysis of a psycho-theological problem. *Ment. Hyg.*, N. Y., 1953, 37, 377-383.—Blake has proposed a fourth category of personality needs which is the spiritual. This refers rather specifically to an acquired need for seeking aid from a superhuman source whenever life becomes seriously complicated by stresses and strains which overwhelm the individual. A rapprochement between the biological, psychological and social needs, and the spiritual needs is indicated. As clinical psychology takes on its role in

this area, Blake suggests that even experimental psychology may be found to have a part to play. (PA)

**1361.** Bonthius, R. H. *Christian paths to self-acceptance*. Toronto: King's Crown Press, 1948.—The thesis presented is that Christianity affects the individual's attitude to himself for good or evil. The effects of conservative Protestantism, liberal Protestantism, and Catholicism on self-acceptance are examined. The author's aim is to provide increased insight into the psychological significance of these religious traditions and to enrich the ministry of each.

**1362.** Bovet, P. L'instinct combatif dans l'expérience Chrétienne. *Rev. Théol. Phil.*, 1917, 4, 81.—

**1363.** Brown, W. *Personality and religion*. London: University of London Press, 1946.—The author discusses the approaches made to the problem of the relation of religion to the development of the personality by (1) the discoveries of clinical psychologists through 'deep therapy,' (2) psychologists, such as McDougall in his theory as to the nature of the volition and its relation to the self-regarding sentiment, (3) the ethical theories of the Greek philosophers and the evolutionary theory of Bergson, and (4) the study of religious belief and of mystical experience. The development of the personality through the creation of a hierarchy of values is discussed, and the transcendence of the latter by a religion based on love. (PA)

**1364.** Bruder, E. E. Some considerations on the loss of faith. *J. clin. Pastoral Wk.*, 1947, 1, 1-10.—By cases studied from a mental hospital, the author shows how loss of religious faith reflects a personal sense of rejection by parents and others. Loss of faith in oneself and others is projected to a loss of faith in God. The pastor need not use argument to restore faith; it is an emotional loss that needs to be restored by understanding and acceptance in a supportive relationship. (PA)

**1365.** Buckham, J. W. *Personality and the Christian ideal*. Boston: Pilgrim Press, 1909.

**1366.** Clippinger, John A. Recent value research and its significance for religious psychology. *Relig. Educ.*, 1954, 49, 204-210.—Interest in scientific study of values is traced from Hegel. Some recent findings are summarized with their implications for the psychology of personality and religion. (PA)

**1367.** Day, A. E. *Jesus and human personality*. NY: Abingdon, 1934.

**1368.** Dolto, F. Contenance et développement de la personnalité. *Mystique et continence. Études carmélitaines*. Paris: Desclée de Brouwer, 1952. Pp. 209-219.—Psychoanalysis studies unconscious motives which operate against the will of the patient. The phenomenon of chastity is never even taken into account. The author discusses sexual continence, which of itself is liable to psychological difficulties, but raised to a spiritual level the

continence of chastity can be a powerful positive force in the development of personality.

**1369.** Dorsey, J. M. Some considerations of the psychoanalytic principle and religious living. *Samiksa*, 1954, 8, 47-57.—The only way to raise the level of the mental health of the people is by the individual's treating himself with more insight into the meaning and scope of his individuality. Thru self-observation we can go the way that works and thus identify ourselves with creator and creation. Self-interest is what is properly meant by spiritual devotion. (PA)

**1370.** Dorsey, John M. Some considerations of the psychoanalytic principle and religious living. *Samiksa*, 1954, 8, 93-124.—The healthy psychoanalyst has the insight that all of his psychoanalyses are in terms of his own self. Selfness is the sole meaning of human life. To have the highest moral worth an action must be motivated by fully acknowledged self-interest. Treating your neighbor well is treating yourself well. The strongest church is the temple of our human being. (PA)

**1371.** Fallaw, Wesner. *Toward spiritual maturity*. Philadelphia: Westminster Press, 1953.

**1372.** Frei, Gebhard. D'une série de rêves d'un théologien. *Psyché*, Paris, 1954, 9, 455-461.—The author analyzes, from a Jungian point of view, a sequence of dreams of a student priest, concluding that certain persons can be guided in the direction of their religious life by the unconscious material revealed clearly in their dreams. He stresses that, in these cases, the analyst must be more careful than ever of not intervening directly in the development of the analysis. (PA)

**1373.** Gasson (SJ), J. A. Religion and personality integration. In Arnold, Magda B., & Gasson (SJ), J. A. (eds.) *The human person*. NY: Ronald Press, 1954, Pp. 548-574.—This paper discusses the reciprocal influence of religious ideals and practice upon personality integration. The *Spiritual Exercises* of St. Ignatius Loyola from a psychological point of view, as a process of gradual liberation of the self-ideal. This is regarded as a significant instance of the integrative function of religion in man's psychic life.

**1374.** Godin (SJ), A. The historical function. *Lumen Vitae*, 1959, 14, 245-265.—The historical function is "a capacity for active liaison between a present operation and its past or future connections." Its development in children is described and its relevance is discussed in regard to the injection of the historical perspective, which is indispensable for human and Christian maturity into the process of Christian education.

**1375.** Hahn, G. Aperçus sur l'infantilisme. *Suppl. Vie Spir.*, 1958, 11 (46), 336-354.—The notion and characteristics of infantilism are discussed. The role of infantilism of the social and religious life of man are described.

**1376.** Hayen, A. Psychanalyse et conception spiritualiste de l'homme. *Nouv. Rev. Théol.*, 1952, 74,

753-756.—This is a review of Josef Nuttin's *Psychanalyse et conception spiritualiste de l'homme* (1950).

**1377.** Hiltner, Seward. *Self-understanding through psychology and religion*. NY: Scribner, 1951.—Self-understanding may once have been a luxury, but it is now a necessity of psychological survival in our complex world. The turmoil of the world is reflected in the individual, and self-knowledge is also a step toward solving the problems of society. The insights of psychology and religion need to collaborate in such understanding. Hiltner draws on these resources in writing on growth, emotions, perceptions, tensions, conscience, sex, freedom, taking issue and coping with failures. (PA)

**1378.** Hoult, T. F., & Peckham, C. W. Religion as a cultural factor in one aspect of the personality of selected college students. *J. educ. Sociol.*, 1957, 31, 75-81.—Using the data from the period 1945 to 1950, during which 50% of all members of the student body were members of the Evangelical United Brethren Church (the denomination controlling the college) and the other half were non-E.U.B. students. The author analyzes: the procedure used, the findings of the study, and a discussion of the implications. (PA)

**1379.** Jelliffe, S. E. The Christian formulation and medicine. *Psychiat. Quart.*, 1939, 13, 705-710.—The age period 28 to 40 is considered as a period of libinal maturation and freedom from narcissism, as exemplified by an analysis of the significance of Jesus' period of "going into the wilderness" and the final emergence of a pattern of social sublimation. (PA)

**1380.** Johnson, P. E. Emotional factors in motivation. *Relig. Educ.*, 1947, 42, 262-266.—Motivation is viewed as the crucial problem of our time. To be effective religious persons and groups will need to empower ideals with moving energies. Dynamic causes of religious emotions follow a progression of wanting, seeking, finding and growing in values. Research studies of religious sentiments of Harvard students, conscientious objectors, and followers of Father Divine are presented to illustrate emotional factors motivating people in their beliefs and actions. There is need to experiment more adequately with the dynamics of interpersonal and group relationships. Religious growth depends on evoking emotional responses to value-goals. (PA)

**1381.** Johnson, P. E. *Personality and religion*. NY: Abingdon Press, 1957.—Personality is defined and illustrated by a case. Freud's theory of infancy, childhood according to Lewin, youth according to Sullivan and Allport's views of maturity are presented with a story of a girl's life illustrating the principles of development. The lonely person, conditions of religious growth and an example in the life of an Egyptian, adventure of a religious person, personality under stress, Anton Boisen, psychotherapy and religion, dimensions of person-

ality, and search for an ultimate being are discussed. (PA)

**1382.** Khanna, Jaawant Lal. A study of relationship between some aspects of personality and certain aspects of religious beliefs. *Dissertation Abstr.*, 1957, 17, 2696-2697.

**1383.** Kunkel, F. *In search of maturity; an inquiry into psychology, religion and self-education*. NY: Scribner, 1943.—The author considers the fusion of religion and psychology for psychotherapeutic situations. The book is divided into three parts: (1) the necessity for collaboration between religion and psychology; (2) an outline of a religious psychology; and (3) a presentation of the author's psychology with an attempt to educate the reader toward the acquisition of an integrated personality. Recommended reading material is appended. (PA)

**1384.** La Rivière, A. *Psychanalyse et valeurs spirituelles*. *Rev. Domin.*, 1952, 58 (2), 224-234.—Discusses the points at which psychoanalysis seems open to complementation by the spiritual nature of man. Psychoanalysis, when it is true to its own principles, finds no contradiction in the spiritual values of human existence.

**1385.** La Rivière, A. *Psychanalyse et évolution individuelle*. *Rev. Domin.*, 1957, 63 (1), 25-32.—Psychoanalysis recognizes the fundamental intention of the human psyche to discover and attain a unique reality which is neither provisory nor relative. For the Christian this reality is God. The full development of personality cannot be had without this direction to the divine.

**1386.** Latil, Jeanne. *Thérapeutique analytique et personne chrétienne*. *Suppl. Vie Spir.*, 1953, 27, 428-445.—The attitude which a Christian ought to take towards psychoanalytic therapy is discussed in the light of Pius XII's address on the subject to the Fifth International Catholic Congress of Psychotherapy and Clinical Psychology (April 13, 1953). When analytic therapy is conducted properly and successfully, "it does not free the instincts of man, but frees man from his instincts."

**1387.** Lichtenberg, Philip. Authoritarian personality and religious ideology: an analysis of standardized personal documents of high and low scores on the religious conventionalism scale. Unpubl. M. A. thesis, 1950, Western Reserve.

**1388.** Ligon, E. M. *Developing the Christian personality*. Albany: Westminster Presbyterian Church, 1935.—The author has prepared a developmental chart, outlining a program of personality development in terms of the Christian religion. The psychological characteristics of the 5 principal stages of child development, from infancy to early adolescence, are briefly described. The Christian personality is described as consisting of 8 traits, as described in the author's book *The Psychology of Christian Personality*. Suggestions are made for the development of each of these traits in each



of the 5 developmental stages, using in each case the psychological characteristics of the age. (PA)

**1389.** Ligon, E. M. *The psychology of christian personality*. NY: Macmillan, 1935.—The teachings of Jesus contained in the Sermon on the Mount are examined for their psychological validity. In terms of mental hygiene, they encourage successful attitudes in living. Their effect is to remove fear, hatred, and inferiority, and interpreted in modern language, to promote an integrated "Christian personality." (PA)

**1390.** Ligon, E. M. An outline of the conceptual history of the Union College Character Research Project 1935-1953. *Union Coll. Stud. Char. Res.*, 1953, HI-1 to HI-27.—The Project developed in 4 stages: (1) the philosophy of Jesus was framed in modern psychological concepts; (2) the attempt to discover the primary principles of the nature of character development; (3) a curriculum was developed to teach character traits to Sunday school children; (4) the present stage of measuring progress in teaching and exploring new research areas. The Project has grown on the assumptions that (1) each finding is an insight for further research, (2) the Christian hypothesis draws out man's highest potential, (3) significant achievement goes beyond mere need satisfaction, (4) character traits are meaningful only as integrated in personality, (5) the learner, not the teacher, has the determining role in character education, (6) the home is the central institution in character research, and (7) character can be developed by use of the scientific method using laymen as co-scientists. (PA)

**1391.** Lopes (SJ), F. L. Teologia da personalidade. *Rev. Ecles. Brasil.*, 1955, 15, 607-627.—The notion of personality is examined for its philosophical, scientific psychological, and theological aspects. The author indicates ways in which the modern conceptions of personality are realized in Catholic dogmatic, moral, pastoral, ascetical, and mystical theology.

**1392.** Mailloux (OP), Noel. Déterminisme psychique, liberté et développement de la personnalité. *Suppl. Vie Spir.*, 1952, 22, 257-276.—Psychic determinism as developed in psychoanalysis seems to leave no room for liberty. The author contends that if one means by liberty an autodetermination as conceived by St. Thomas, then it is possible to reconcile liberty with the determinism of psychoanalysis. Such an autodetermination would even seem to be the end of the therapeutic process in Freud's view.

**1393.** May, Rollo. Religion, psychotherapy, and the achievement of selfhood. *Pastoral Psychol.*, 1951, 2 (17), 29-33; (18) 15-20.—Religion needs to take account of the Freudian revolution, and seek with psychoanalysis to understand more accurately the nature of our anxieties and of the society that produces them. The basic problem in our day is the failure to experience oneself as a self who accepts the responsibility to make his own decisions,

choose his values, and express that which is truest to his integrated personality. The aim of religion and psychotherapy is to re-affirm the centrality of the soul, the capacity for responsible self-direction and growth. (PA)

**1394.** May, Rollo. Religion, psychotherapy, and the achievement of selfhood. *Pastoral Psychol.*, 1952, 2 (Jan.), 26-33.—In his conclusion May views the achievement of selfhood as ability to release repressions and have a dynamic unity of unconscious and conscious desires. This will mean to experience satisfying relationships of selfhood with the body, with authority, and with autonomous responsibility. Therapy is often needed to achieve a mature selfhood, and should result in a new decisiveness to choose goals in the light of an expanding self-awareness. (PA)

**1395.** Meseguer (SJ), Pedro. El analisis existencial y la logoterapia de Victor Frankl. *Razón y Fe*, 1952, 145, 582-587.—A brief resumé is given of Frankl's views and the conclusion is drawn that Frankl has provided a point of view which might provide the basis for synthesis of other partial views of man with the conception of man which has been developed in the Christian tradition—a moral and spiritual being destined to a supernatural end.

**1396.** Montpellier, G. de. Psychanalyse et conception spiritualiste de l'homme. *Rev. phil. de Louvain*, 1951, 49, 130-135.

**1397.** Mora, G. Considérations sur l'importance de la vie théologique pour le développement psychologique de la personne humaine. *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 76-87.—Man is defined in the light of modern psychology and philosophy. An acceptable formulation must include man's relation to the Absolute. The achievement of Christian perfection, to which the religious is dedicated, depends on the complete realization of the three psychoanalytic stages of development. The mystical confrontation of the soul with God is compared to the confrontation of patient with therapist.

**1398.** Morris, C. *The open self*. NY: Prentice-Hall, 1948.—A synthesis of psychological, philosophical and religious viewpoints of the self in a fresh perspective. By excuses of irrationalism, determinism and sin we evade the responsibility of man-making and culture-making. A survey of 1,000 college students given 13 possible ways of life, indicates that 40% choose "dynamic integration of diversity." Relating Sheldon's constitutional typology of endomorph, mesomorph and ectomorph with Horney's neurotic types of submission, aggression, and withdrawal, he shows that we must recognize diverse needs and characters of individuals and permit each to develop his own style of life. This he calls an open society of open selves, in which democracy will encourage a diversity of interests to unite in mutual respect, freedom and cooperation. Our most dangerous



threat today is a closed society hounded by anxieties to be possessive, repressive and inflexible. He summons us to create an open society. (PA)

**1399.** Moynihan (SJ), J. F. Catholics and neurosis. *Spir. Life*, 1957, 3, 247-256.—The nature of neurosis and the healthy influence of Christian virtues are discussed. Charity and humility are not only theological virtues, but they are also psychological virtues. Sound theology has overtones which contribute to sound psychology.

**1400.** Nodet, Ch.-H. Note sur l'aspect psychologique de l'angoisse. *Suppl. Vie Spir.*, 1954, 7 (28), 53-63.—Anxiety is explained from a psychoanalytic standpoint as the reliving of an infantile anxiety by an adult. Two errors are possible: to ignore the anxiety, or to elevate this condition into a general rule and see every psychic disturbance as an infantile residue.

**1401.** Nowlan (SJ), E. Le "portrait de catholique" à partir des tests d'attitudes. *Lumen Vitae*, 1957, 12, 284-295.—The author bemoans stereotypes in sociological and psychological testing. He affirms that there is no standard Catholic attitude toward different aspects of social life. Attributes of Catholics which have shown up in a number of attitude studies are examined.

**1402.** Nuttin, J. *Psychoanalyse et conception spiritualiste de l'homme*. Louvain: Publications Universitaires de Louvain, 1950. Paris: Vrin, 1950.—An attempt by a Catholic priest and psychologist to re-evaluate psychoanalysis in the light of Christian values and a Christian conception of man which admits spiritual dimensions to human personality.

**1403.** Nuttin, J. *Psychoanalysis and personality*. NY: Sheed and Ward, 1954.—An English translation of the author's *Psychoanalyse et conception spiritualiste de l'homme* (1950).

**1404.** Oates, W. E. *Religious dimensions of personality*. NY: Association Press, 1957.—From "the vantage point of the Christian faith," this book interpretes personality in religious terms, "the dimension of ultimate concern," emphasizing "a psychological holism which is really a modern reaffirmation of the vital holism of personality set forth in the Old and New Testaments." Heredity, birth, innate desires, personality development and destruction are discussed. Spiritual goals include meaningfulness, direction, responsible balance between authority and freedom, community, mature love, integration. Continuities and differences between scientific and Christian understanding of personality are discussed. (PA)

**1405.** Oates, Wayne E. The religious understanding of personality. *Pastoral Psychol.*, 1957, 8 (79), 46-50.—Theologians must learn the language of psychologists and psychiatrists, to bring Reformation theology to bear upon contemporary psychology of personality and to participate in defining personality's religious dimensions. (PA)

**1406.** Oraison, M. Orientation de vie et maturité psychologique. *Rev. Nouv.*, 1954, 19, 113-127.

**1407.** Peerbolte, M. Studien over het narcissisme. (Studies on narcissism.) *Ned. Tijdschr. Psychol.*, 1947, 2, 48-70.—After pointing out the different forms of narcissism, the author endeavors to prove that primary narcissism, the "for oneself," signifies also a "for oneself only." He then discusses the complexes which lead to this narcissism. Finally, he shows the influence of the narcissistic "Ego" in the case of individuals who break with religion. (PA)

**1408.** Plé (OP), A. Le développement de la personnalité selon la perspective du théologien. *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 67-75.—"For the theologian, then, the development of the person is a continuous movement of actuation of a complex nature; this movement begins at the biological level, then to the psychological level, then to the "human act," and lastly to the virtues; in the Christian, grace, present from baptism, in a progressive way exercises this power of integration to make man a child of God. Essentially distinct, these stages are one in the existential genesis of the person."

**1409.** Potempa, P. R. *Personlichkeit und Religiosität: Versuch einer psychologischen Schau*. Göttingen: Verlag für Psychologie, 1958.—"Religious experience is unlike any other determined in a personal way by the connection of the human person to the highest divine personality. It is rooted in the deepest nucleus of the soul of man and also in the religious act as the innermost and most total one of the soul," writes Prof. J. Hassenfuss in his preface about the "scientific results" of the author's reasonings, which is based on and "finds its confirmation in a conception of the human person as a manifold, structured wholeness," also designated as "Ganzheits" and "Struktur" Psychology. (PA)

**1410.** Ruyssen, Th. Le problème de la personnalité dans la psychologie religieuse: à propos de quelques travaux récents. *Annal. psychol.*, 1912, 18, 460-477.

**1411.** Sandra (MCSA), Mother M. Elaine. Degree of adherence to the Catholic religion as related to selected personality indices. Unpublished doctoral dissertation. Fordham University, 1957.

**1412.** Spilka, B. Some personality correlates of interiorized and institutionalized religious belief. *Psychol. Newsltr. NYU*, 1958, 9, 103-107.—"Religious ethnocentric and religious nonethnocentric groups were constructed and compared on the various personal characteristics measured. The religious-ethnocentric group scored as possessing significantly more manifest anxiety, rigidity and self-concept instability than the religious nonethnocentric group."

**1413.** Stocker, A. Considérations psychologiques sur les relations humaines: les rapports avec le

prochain: "miroir" ou "cristal." *Pensée Cath.*, 1957, 49, 70-89.—The psychology of interpersonal relations is discussed using Dalm's schema of values as a basis. The "mirror attitude" to another person makes the relative value into an absolute. The truly mature attitude is that of the "crystal attitude" which sees the other in the hierarchy of perfection proper to him. The only real absolute to the mature person then is God.

1414. Stolz, K. R. *The psychology of religious living*. Nashville: Cokesbury Press, 1937.—The dean of the Hartford School of Religious Education explains religion's part in the development of wholesome personality. The nature and origin of religion are discussed and some of the problems involved in the development of a psychology of religion are treated. Religion has an integrating and maturing effect on the development of the human personality.

1415. Straight, Glenn H. Identifiable personality characteristics resulting from membership in a conspicuous religious minority in public high schools. *Dissertation Abstr.*, 1957, 17, 810-811.

1416. Stransky, E. Subordination und Autorität. *Z. Religionspsychol.*, 1935, 8, 65-78.—The subordination-authority relationship is not necessarily pathological or of sexual origin. It is the foundation of all human association and hence is appropriate to modern man. In religion, those who incline to subordination find their God through nature, while the authoritative find him only by transformation, as a protection and magnification of their own ego. (PA)

1417. Stuart, G. *The achievement of personality, in the light of psychology and religion*. NY: Macmillan, 1938.

1418. Szondi, L. Destin et liberté. *Structures et liberté. Études carmélistes*. Paris: Desclée de Brouwer, 1958. Pp. 3-32.—The author discusses factors of hereditary predetermination in relation to the individual's destiny. The conference is summarized in 5 theses: (1) Man is the only creature who carries a personal destiny. (2) To become fully human, a man should take account of all the possibilities of his destiny and consciously construct his personal destiny. (3) The total destiny of man comprises two polarities: constraint and liberty; the individual's destiny is their integration. (4) The final goal is the creation of the self, the transcendent act by which man passes to perpetual participation in the spirit. (5) Only in full possession of the self can man be liberated from the constraint of heredity and environment and open himself to the divine transcendence and participation in the spirit.

1419. Thonnard, F.-J. Personnalité et psychanalyse. *Année Théol. August.*, 1952, 13, 47-54.—An attempt to relate Freud's psychoanalytic conception of man to the spiritual and religious dimensions of human personality.

1420. Thurn (SJ), Hubert. Zur Psychologie des

religiösen Menschen. *Stimmen der Zeit*, 1947-48, 141, 276-283.—A discussion of religious typology. Instead of types in the manner of Spranger, Fr. Thurn prefers to speak of "styles" in which men approach the divine.

1421. Thurn (SJ), H. Schwierige Menschen. *Geist und Leben*, 1947, 20, 258-276.—An essay in graphological character analysis applied to religious development. The author discusses various character types (man of fantasy, ethico-ambitious man, the restrained man, the psychopathic man) as determined by graphological analysis. Writing samples are provided.

1422. Trout, D. M. Character through religious control. (Child Welf. Pamphl. No. 42.) *Bull State Univ. Iowa*, 1934, n.s. No. 765.—Five questions relating religious growth to the development of character are discussed. They are: What is character? How does religion contribute to the development of character? Why devote religion to character development? What kind of religion will produce character of the best type? What methods should we use in applying this religious viewpoint among children? (PA)

1423. Troyer, W. L. The social matrix for the development of religious personality. *Relig. Educ.*, 1943, 38, 250-266.—The development of religious personality is considered from the symbolic interactionist point of view, with discussion of such factors as the nature of development, the community and personality, religious personality, the community and religious personality, and some important conditions necessary for the development of the most satisfying religious personality. Some of these conditions are: the proper variety and range of stimuli, deliberation in dealing with conflict, etc. An aware and self-appraising church would seek to establish those conditions in individuals and the community which are best suited to the highest development of religious persons. (PA)

1424. Vetter, A. Das religiöse Erleben im Aufbau des Charakters—Charakterkunde im Dienst der Seelsorge. *Zeitwende*, 1937, 13, 224-234; 240-246.

1425. Vincent (FSC), D. Personality and religion. *J. relig. Instr.*, 1945, 15, 704-711; 769-775.—The role of religion in fulfilling man's emotional needs, his need for security and sympathy, his need for recognition and equal competition, are discussed. The cathartic function of confession and psychiatric attitudes toward personal guilt are also treated.

1426. Walton, George A. The emotional climate of the exceptional child: the church. *Proc. Conf. Child Res. Clin. Woods Schs.*, 1949 (Spring), 24-28.—This paper deals with the relationship of the spiritual qualities to the emotional life, particularly with that quality which expresses the urge for self-transcendence. The author considers the urge for self-transcendence as the fundamental inheritance of all human beings. (PA)

**1427.** Weatherhead, L. D. *The mastery of sex through psychology and religion*. NY: Macmillan, 1932.—The author emphasizes the mistake of science and ignorance in regard to sex and lays down four pieces of knowledge which should be known by the time adolescence is entered. There follow chapters on flirting, approach to marriage, unhappy marriage, birth control, mishandled sex life (masturbation, inversion, fetishism, exhibitionism), sex and society. (PA)

**1428.** Wells, C. D. Religious personality types. *Sociol. soc. Res.*, 1932, 16, 232-241.—Religious personality types are classified as fundamentalist, modernist, progressive; if inactive, as backslider, heretic, individualist. The characteristics and in-

terrelations of these types are clarified by definition and illustration. (PA)

**1429.** Wheeler, R. F. *A study in the psychology of the spirit*. Boston: Humphries, 1929.

**1430.** Zilboorg, Gregory. *L'amour et Dieu chez Freud. Suppl. Vie Spir.*, 1953, 6 (24), 5-30.—Dr. Zilboorg points out the community of attitudes which obtains between many psychoanalysts and believers in religious truth. The psychoanalytic notion of the passage from egoism to altruism constitutes a noble conception of "love" in its own terms. He adds some notes on Freud's own childhood frustrations of love in explanation of Freud's later religious attitudes.

## RELIGIOUS ATTITUDES AND VALUES

**1431.** Allen, LeRoy, B. Religious attitudes of a selected group of Negro college students. *J. Negro Educ.*, 1947, 16, 142-147.—The Thurstone Scales for *Attitude Toward God*, *Attitude Toward the Church*, *Attitude Toward Sunday Observance*, and *Attitude Toward the Bible* were given to 149 freshmen at Howard University and 51 graduate students enrolled in the School of Religion at the same institution. Strong favorable religious attitudes were manifested by both groups. However, attitudes toward Sunday observance and the Church were less strong than those toward God and the Bible. Sex differences between freshmen men and women were almost negligible. Religious attitudes among the students of theology varied as much as they did among freshmen. (PA)

**1432.** Allport, G. W., Gillespie, J. M., & Young, Jacqueline. The religion of the post-war college student. *J. Psychol.*, 1948, 25, 3-33.—An attitude inventory on aspects of religious belief was given to 414 undergraduates at Harvard College and 86 undergraduates at Radcliffe College in November, 1946. The questionnaire is given in full. Results are analyzed to show the students' expressed need of religion, the influence of religious background, shifts of religious allegiance, comparison of the students' faith and their parents', religious awakening in adolescence, evaluation of the conflict between science and religion, the students' religious practices and beliefs and the religion of veterans. (PA)

**1433.** Ames, E. S. Non-religious persons. *Amer. J. Theol.*, 1909, 13, 541-554.

**1434.** Anonymous. Opinions et attitudes des jeunes filles à l'égard du prêtre. *Lumen Vitae*, 1957, 12, 354-364.—Four unnamed Belgian religious, who are teachers of religion, drew up a questionnaire and presented it to 300 girls ranging in age from 14 to 20. Results are described and commented on. Opinions were found divided on the

matter of consulting a priest for psychological or moral counsel.

**1435.** Arsenian, S. Change in evaluative attitudes during four years of college. *J. appl. Psychol.*, 1943, 27, 338-349.—Incoming freshmen in a small college for men were administered the Allport-Vernon Study of Values Test. Scores of those who left the college before the junior year were compared with scores of those who graduated. Those who continued until the senior year were retested on the Allport-Vernon scale and were asked to answer questions concerning the direction, degree, kinds, and causes of changes in religious attitudes. Among the findings are the following: (a) The philosophical orientation and professional objectivities of a college act as selective criteria in the admission and retention of students. (b) The value patterns of students change during college, the direction of change depending upon the nature of the curriculum and the extracurriculum provided. (c) There is a negative relationship between Spranger's theoretical economic, and political values as against the social, religious, and aesthetic values. (d) Much religious readjustment occurs during college years. (e) In this particular college a majority of students report changing toward a more favorable attitude toward religion. Among the causes of the favorable change professors, parents, readings, and summer camps rank high; changed concepts of religion are in the direction of more liberal, objective, social, and rational points of view. (PA)

**1436.** Ayad, J.-M., & Farnsworth, P. R. Shifts in the values of opinion items: Further data. *J. Psychol.*, 1953, 36, 295-298.—There has been discussion of possible shifts of opinion items of the Thurstone type, and one factor may be changes in world conditions. Religious ideologies were tested in this study, as being possibly less susceptible to outside influence than war attitudes measured in a previous study. 39% of the items

shifted significantly at the .01 level or better over a 20 year period, as compared with 65% for war in 10 years. 12 times as many of the significant shifts were toward the pro-religious end of the continuum as toward an anti-religious attitude. (PA)

**1437.** Babin (OMI), P. What youth thinks of priests and the religious life. *Lumen Vitae*, 1953, 8, 639-653.—Questionnaires given to 300 boys and 300 girls of secondary school age in France yield portraits of the priest and the nun held by these subjects. The qualities of the priest were found to be goodness, energy, sanctity, etc.

**1438.** Bain, R. Religious attitudes of college students. *Amer. J. Sociol.*, 1927, 32, 762-770.—"This study shows a marked diminution of belief in God and immortality as compared with Leuba's findings of 10 years ago. Men are apparently more liberal than women, but to a lesser degree than Leuba found. Women are apparently more consistent in beliefs than men. Leuba's conclusion that upperclassmen are more liberal than underclassmen is confirmed. (PA)

**1439.** Barach, A. L. Religious intolerance. A social psychoneurosis. *Columbia Univ. Quar.*, 1938, March.

**1440.** Bender, I. E. Changes in religious interest: a retest after 15 years. *J. abn. soc. Psychol.*, 1958, 57, 41-46.—84 men who had been tested with the Allport-Vernon Study of Values in 1939-40 at Dartmouth College were retested in 1955-56. A significant increase in the religious value scores was found after the 15 year interval. Item analysis showed that the theological items increased more than the philosophical ones. (PA)

**1441.** Berliner, Bernard. On some religious motives of anti-Semitism. In Simmel, E. (ed.) *Anti-Semitism*. NY: International Universities Press, 1946. Pp. 97-84.—Adherence to a paternalistic spirit in religion and culture is the nucleus of the Jewish mentality, and in this lies the motivation for an unconscious conflict for both the Jew and the anti-Semite. (PA)

**1442.** Billings, R. A. The negro and his church. *Psychoanal. Rev.*, 1934, 21, 425-441.—The lower-class church serves as a meeting ground for individuals who have sexual conflicts, and the meeting allows them to resort to practices which outside of the church are stigmatized. With the middle-class type, the church acts as a social center because of the lack of places and forms of amusement open to negroes. The upper-class church has a minority of negro members. These are usually protesting against being colored. The darkness of color of the members of these churches grows less in each stratum from the lowest to the highest. (PA)

**1443.** Bond, C. M. Honesty attitudes of three hundred college students. *Relig. Educ.*, 1939, 34, 92-97.—In a paper-and-pencil test involving 258 possible choices upon 69 propositions, 100 graduate

and 200 undergraduate students were tested. Agreement was found in over 50% of the subjects for 57 of the propositions; e.g. 97% believed it wrong to turn in another's notebook as your own, 93% favored asking a student friend to help in a daily quiz, etc. For 7 of the propositions there is considerable difference of opinion. Ways in which such a study can be used to aid religious educators are pointed out. (PA)

**1444.** Bond, C. M. College student attitudes toward some basic Christian values. *Relig. Educ.*, 1940, 35, 109-116.—This paper reports the results of giving to 500 students in Bucknell University a questionnaire concerning attitudes toward the Bible, prayer, immortality, and Jesus. (PA)

**1445.** Brockman, F. S. A study of the moral and religious life of 251 preparatory school students in the United States. *Ped. Sem.*, 1899, 9, 255-273.

**1446.** Broen, W. E., Jr. Personality correlates of certain religious attitudes. *J. consult. Psychol.*, 1955, 19, 64.

**1447.** Broen, W. E., Jr. A factor-analytic study of religious attitudes. *Dissertation Abstr.*, 1956, 16, 2521.

**1448.** Broen, W. E., Jr. A factor-analytic study of religious attitudes. *J. abn. soc. Psychol.*, 1957, 54, 176-179.—"Two basic religious attitude dimensions were isolated by inverse factor analysis. The first was described as a 'Nearness of God' dimension and the other as a 'Fundamentalism-Humanitarianism' dimension. A Religious Attitude Inventory with scales designed to measure these factors was constructed and subjected to cross-validated study."

**1449.** Brown, D. G., & Lowe, W. L. Religious beliefs and personality characteristics of college students. *J. soc. Psychol.*, 1951, 33, 103-129.—An Inventory of Religious Belief was administered to 622 Protestant and 166 Catholic University of Denver students. Then "a study was made of the religious beliefs, practices, and personality characteristics of those students who strongly accepted and those who strongly rejected traditional religious doctrines." Some of the personality differences between these groups are noted and discussed. (PA)

**1450.** Burt, H. E., & Falkenburg, D. R., Jr. The influence of majority and expert opinion on religious attitudes. *J. soc. Psychol.*, 1941, 14, 269-278.—A religious attitude scale was administered to 213 members of 7 churches. One month later the same scale was readministered, in  $\frac{1}{2}$  of the cases as before, in  $\frac{1}{2}$  with the majority choice in each instance indicated, and in  $\frac{1}{2}$  with the group opinion of experts (clergymen) indicated. In the 65 replies available for analysis it was apparent that "the changes in the direction of majority or expert opinion were significantly greater than the changes in the corresponding control," and that majority opinion was no more potent a determiner of attitude than was expert opinion. (PA)

1451. Chave, E. J., & Thurstone, L. L. *The measurement of social attitudes: attitude toward God*. Chicago: Univ. of Chicago Press, 1931.

1452. Clark, W. H. The psychology of religious values. In *Personality*, Symposium No. 1. NY: Grune & Stratton, 1950, Pp. 45-62.—The following conclusions are drawn: (1) genuine religious experience influences behavior, (2) the A-V Study of Values has been the foremost instrument for the study of values, (3) women value religion more highly than men, (4) change of religious values in college, though small, is in the direction of the prevailing religious tradition at the college, (5) people in religious work place higher values on religion, (6) religious values are important for therapy, (7) the integration of religious values with emotional drives is due to the satisfying nature of religion, its explanation of cosmic mysteries, opportunity for merging self with higher enterprises, and the faith that they will succeed, and (8) progress in research will come when techniques utilizing empirical and intuitive approaches are developed. (PA)

1453. Clark, Walter Houston. A study of some of the factors leading to achievement and creativity, with special reference to religious skepticism and belief. *J. soc. Psychol.*, 1955, 41, 57-69.—The following hypothesis was examined and only partially supported by the findings: "creativity often results from a combination of faith and skepticism as sources of motivation together with the resulting tensions, so that more able people might be expected to be both more religious and more skeptical than the less able." Data "were obtained from 116 biographies in *Who's Who in America* and 186 alumni of Williams and Middlebury colleges. The *Who's Who* group rated themselves as more skeptical than the college alumni. Most of the respondents reported a creative interaction between religious belief and secular achievement, though with a significantly greater influence of belief on achievement than achievement on belief." (PA)

1454. Covington, G. E. *What they believe: a survey of religious faith among groups of college students*. NY: Philosophical Library, 1956.—A report of religious and ethical beliefs of college-age Americans of various cultural and economic levels. Evidence was gathered by a questionnaire prepared by the author, a pastor and Army chaplain. (PA)

1455. Cox, Christine. A study of the religious practices, values, and attitudes in a selected group of families. *Dissertation Abstr.*, 1957, 17, 2703-2704.

1456. D'Arcy, P. The differential psychology of the sexes in regard to religion. Unpubl. M.A. thesis, 1948, Cath. Univ. Amer.

1457. Devolder, P. N. Inquiry into the religious life of Catholic intellectuals. *J. soc. Psychol.*, 1948, 28, 39-56.—Questions dealing with respondents' religious life, practices, and opinions together with personal data were answered and submitted anonymously

by 785 men and women who were church-going Roman Catholic intellectuals. The author interprets his data as demonstrating that "religious conviction based more on sentiment and tradition [rather] than on logical [theological] grounds is apt to lead to misunderstandings" and failure to see through lack of knowledge of their religion the "conflict between social moral law and religion." (PA)

1458. Dreger, R. M. Some personality correlates of religious attitudes as determined by projective techniques. Unpubl. Doct. Diss., Univ. of Southern California, 1950.—This study compares religious liberal and religious conservative persons on projective tests... The Rosenzweig P-F Study, the Rorschach, and the TAT were employed. Conservatives were found to have a greater need for dependence, but hypotheses that liberals were more emotionally mature, less guilt ridden, and more prone to gloss over aggression-provoking situations, were rejected.

1459. Dreger, R. M. Some personality correlates of religious attitudes as determined by projective techniques. *Relig. Educ.*, 1951, 46, 169-170.—Abstract of Ph.D. thesis, 1950, Univ. Southern California.

1460. Dreger, R. M. Some personality correlates of religious attitudes as determined by projective techniques. *Psychol. Monogr.*, 1952, 66 (3).—Dreger administered the Salvation Opinionnaire, Ferguson's Primary Social Attitude No. 1 (Religionism) and the Wonderlic Personnel Test as a basis for selecting 60 subjects who were later given the Rosenzweig's Picture-Frustration Study, the Rorschach, and the TAT. The group being divided into 2 subgroups of 30 on the basis of religious attitudes, the responses on the personality tests were compared. As a result of this comparison, Dreger's quantitative hypotheses did not prove satisfactory as his results failed to establish or to disprove them. Nor were his qualitative comparisons able to differentiate satisfactorily between the religious liberal or conservative. (PA)

1461. Dudyca, G. J. The moral beliefs of college students. *Int. J. Ethics*, 1933, 43, 194-204.—The purpose of this study was to throw light upon the moral beliefs of college freshman and seniors, by using 852 of the former and 305 of the latter from seven mid-western colleges; it was hoped to find in this way the part that academic instruction played in influencing these beliefs. Twenty-five moral propositions were to be rated in terms of belief on a scale ranging from implicit belief to absolute disbelief. Of the freshmen, each subject implicitly believed an average of 68% of the moral propositions, and absolutely disbelieved 10%. Of the seniors, each implicitly believed, on the average, 57% and absolutely disbelieved 15%. An analysis of the reactions to each of the propositions was made. The author concludes that on the whole both freshmen and seniors were rather strongly inclined to believe most of the moral propositions submitted to them. (PA)

- 1462.** Dudycha, G. J. The religious beliefs of college students. *J. appl. Psychol.*, 1933, 17, 585-603.—Freshmen and senior college students were asked to record their belief or disbelief (5-fold rating) of a series of 25 religious propositions and concepts. The freshmen believed 78% of the propositions as compared with 64% of the seniors. There is a general agreement in belief between these two groups, but seniors do not believe these propositions to the same extent. Denominational differences appear consistently in both groups of students. (PA)
- 1463.** Dudycha, G. J. The religious beliefs of college freshmen in 1930 and 1949. *Relig. Educ.*, 1950, 45, 165-169.—The responses of 266 freshmen in 1949 to 25 religious propositions are compared with the responses of 852 freshmen in 1930. The results indicate that events of the last 2 decades have not had a marked influence on the religious beliefs of college freshmen. (PA)
- 1464.** Duncan, H. G. Reactions of ex-ministers toward the ministry. *J. Relig.*, 1932, 12, 100-115.—124 replies to a mailed questionnaire yield the information on which this study is based. The subjects were Protestant and Jewish ex-ministers who had left the ministry. Reactions toward entering the ministry, reactions toward leaving the ministry, and present participation in church activities are analyzed.
- 1465.** Eisenbud, J. Negative reactions to Christmas. *Psychoanal. Quart.*, 1941, 10, 639-645.—2 instances are reported of individuals who consistently reacted negatively to the Christmas holiday instead of showing the customary tendency to gratify infantile wishes and to relax the superego. Psychoanalysis disclosed these negative reactions to be the outcome of early traumatic experiences of frustration and disappointment in direct connection with Christmas. (PA)
- 1466.** Finkenber, Ann J. The attitudes of one sampling of post-war college students toward religion with special reference to their evaluation of functions of religion and the church. In *Clark University, Abstracts of dissertations...* 1947, Worcester, Mass., 1947, 19, 85-87. (*Clark Univ. Bull.*, 1947, No. 182.)—Abstract of M.A. thesis.
- 1467.** French, Vera V. The structure of sentiments. III. A study of philosophicoreligious sentiments. *J. Pers.*, 1947, 16, 209-244.—6 procedures were followed, namely personal history, TAT, A-V Study of Values, paper on religious beliefs, final interview, and discipline questionnaire. The results are discussed under the headings, structure of philosophicoreligious sentiments, their genesis and development, and their relation to personality structure. (PA)
- 1468.** Funk, Ruth A. A survey of religious attitudes and manifest anxiety in a college population. *Dissertation Abstr.*, 1955, 15, 2569.
- 1469.** Funk, R. A. Experimental scales used in a study of religious attitudes as related to manifest anxiety. *Psychol. Newsltr. NYU*, 1958, 9, 238-244.—6 religious attitude scales are presented: religious conflict scale, philosophy of life scale, scale of hostility to the church, religious tranquility scale, religious solace scale, and change of religious attitudes scale. Test-retest reliability coefficients ranged from .81 to .90. (PA)
- 1470.** Gilliland, A. R. The attitude of college students toward God and the church. *J. soc. Psychol.*, 1940, 11, 11-18.—Thurstone attitude scales filled out by students at three large universities and at three denominational colleges indicated that few students are atheistic; that there is little sex difference in religious attitudes; that there is little change in attitude during the four years of college; and that denominational college students have a more favorable attitude by about  $\frac{3}{4}$ ths of a sigma than do university students. (PA)
- 1471.** Gilliland, A. R. Changes in religious beliefs of college students. *J. soc. Psychol.*, 1953, 37, 113-116.—Administration of the Thurstone Reality of God, Influence on Conduct, and Attitude Toward the Church scales in 1933 and thereafter to selected students at Northwestern University shows that "there has been a regular change to a more favorable attitude both toward God and the church during the last 12 years." (PA)
- 1472.** Glick, P. C., & Young, K. Justifications for religious attitudes and habits. *J. soc. Psychol.*, 1943, 17, 45-68.—This reports an attempt to delineate the "rationalizations which persons present for maintaining their religious attitudes." Comparison is made between the justifications made by young people whose habits of church attendance are divergent from their parents' and by those whose attendance is similar to that of the parents. Relationships are pointed out between religious habits and attitudes on the one hand, and certain background experiences (the breadth of social contacts; the training in home, school, and church; and moral taboos) and personality traits. (PA)
- 1473.** Godin (SJ), A., & Simoneaux (OMI), H. Direction spirituelle et caractère. *Nouv. Rev. Théol.*, 1956, 78, 271-291.—A series of studies are reported dealing with the question: Can a correlation be scientifically established between certain attitudes toward spiritual direction and the character modalities defined by the characterology of Heymanns-Le Senne-Berger? The population was constituted by 563 French and English students preparing for the priesthood from the same religious congregation. Conclusions are discussed.
- 1474.** Good, D. L. Influences of metropolitan centers on attitudes toward Sunday observance. *Publ. Amer. Sociol. Soc.*, 1931, 25, 167-170.
- 1475.** Gragg, D. B. Religious attitudes of denominational college students. *J. soc. Psychol.*, 1942, 15, 245-254.—Attitudes toward the reality of God, toward the Church, and concerning the effect of belief in God upon conduct were measured in students of 3 southwestern ("Bible Belt") denomina-



tional colleges. These students expressed themselves somewhat more favorably in these attitudes than did students of denominational colleges of the middle west and east, and decidedly more favorably than did students of large colleges and universities of the middle west and east. "The attitudes of college students toward God and the Church are much more favorable than the general public commonly assumes them to be." (PA)

**1476.** Graham, J. W. *Psychical experiences of Quaker ministers*. London: Friends Historical Society, 1933.

**1477.** Gregory, W. E. The orthodoxy of the authoritarian personality. *J. soc. Psychol.*, 1957, 45, 217-232.—Scores of a cross-section sample of the public on the F scale correlated .53 with scores on a scale of orthodoxy of religious belief. "Item analysis . . . of high and low scorers . . . produced the hypothesis that high scorers on the religious scale tended to be literalistic, concrete, even 'materialistic' in their religious orientation—fitting something of the picture described as 'pedantic' or 'rigid' and thus conforming to the authoritarian personality as rigid, dogmatic, inflexible, conforming." (PA)

**1478.** Harrison, Walter Richard. The attitudes of the Negro towards the church. In *Cornell University, Abstracts of theses . . . 1945*. Ithaca, 1946. Pp. 76-79.

**1479.** Harrison, W. R. A study of church attitudes in the East Baton Rouge area. *Relig. Educ.*, 1952, 47, 39-51.—"A Revised Scale for Measuring Church Attitudes" was administered to 1180 people in East Baton Rouge area and revealed that they attend church for renewing faith and social reasons. They have strong denominational ties, feel regular attendance is necessary to be religious, oppose euthanasia. They believe the church should give sex education, training for marriage, and should support inter-racial activities. (PA)

**1480.** Hart, H. Religion. *Amer. J. Sociol.*, 1942, 47, 888-897.—Trends in religion during the period 1930-1942 are discussed. Magazine discussion of religious topics decreased to lowest amount in the present century, due to declines in discussion of traditional and institutional phases, while that of ethical- and spiritual-life phases increased. The number of adult church members decreased. Wars and other factors brought a crisis in missions. The depression increased eightfold the discussion of Christian ethics, and the onset of hostilities produced extensive discussion of "war and Christianity" and church efforts toward a just and lasting peace. While the general public still believes in a personal God and in life after death, such beliefs have been rapidly subsiding among scientists. Beliefs of ministers and attitudes expressed in hymns have shown a marked liberal trend. (PA)

**1481.** Holland, J. B., & Loomis, C. P. Goals of life of rural ministers. *Sociometry*, 1948, 11, 217-229.—The Dunkel Goals of Life Inventory was given to

29 rural ministers and 403 college students. Analysis of the results suggests "(1) The pattern of sentiments expressed by the sample of rural ministers would seem to be relatively consistent, clear and definite. . . (2) The relatively most highly chosen goals would seem to indicate willingness on the part of the sample of rural ministers to express sentiments which reflect a 'service to others' motif . . . (3) Some confirmation of conclusion (2) is found in the group of sentiments which were relatively frequently rejected, particularly, 'security' and 'getting ahead' . . . (4) The sample of rural ministers differed significantly from a sample of college students . . . (5) Leadership on the basis of choices expressed on a sociometric test, does not seem to be significantly related to choice of life-goal." (PA)

**1482.** Horne, E. P., & Stender, W. H. Student attitudes toward religious practices. *J. soc. Psychol.*, 1945, 22, 215-217.—The attitudes of college students in 2 nonsectarian and 2 Lutheran colleges toward attending church, giving to the church, observing daily prayer, observing Holy Communion, and baptism were tested on the Rammers edition of a scale by Bues. Comparisons were made among denominational and nondenominational freshmen and seniors. Freshmen-senior comparisons did not confirm Nelson's finding on higher religious scores for freshmen than seniors (1940). Denominational students were significantly more favorable toward baptism and communion and slightly more favorable toward attending church and giving to the church, but nondenominational students were slightly more favorable to daily prayer. The denominational students tended toward religious orthodoxy more than nondenominational students. (PA)

**1483.** Horton, P. B. Students' interest in the church. *Relig. Educ.*, 1940, 35, 215-219.—Data are presented for about 300 college students with reference to their church membership, church attendance, changes in attendance, etc. It is found that students who leave the church report that this occurred prior to entering college in most instances. The author notes that "the responsibility for this desertion of the church seems to rest less with the college than with the church and home, those institutions upon which falls the task of inculcating into the heart of the child whatever religious beliefs and ideas he is to possess." (PA)

**1484.** Howells, T. H. *Comparative study of those who accept as against those who reject religious authority*. Iowa City: Univ. of Iowa, Studies in Character, Vol. 2, No. 2, 1928.

**1485.** Isager, Holger. Factors influencing the formation and change of political and religious attitudes. *J. soc. Psychol.*, 1949, 29, 253-265.—Analysis of questionnaires completed by 35 men and 41 women Danish college students on the development of their political and religious attitudes leads the author to draw the following conclusions. Women's political attitudes were less strong than



men's but their religious attitudes were stronger than men's. Women were more influenced by their parents in both political and religious attitudes than the men. Women were more apt to reason about their religious attitudes, men about their political attitudes. "The most important factors leading to conversions were for the political attitude: dramatic incidents (by far the most frequently mentioned) and reasoning. For the religious attitude the order was reversed, reason being the most important cause, followed by dramatic incidents. In most cases political attitudes were first formed during adolescence whereas religious attitudes most often were established in childhood." (PA)

**1486.** Jacobs, J. A. Attitudes of the disinherited toward the church. *Relig. Educ.*, 1938, 33, 14-18.—The author, through association with social welfare agencies during the past few years, has developed certain opinions regarding the attitude of relief clients toward the church. Those on relief fall into the following classes: (1) those finding little consolation in the church; (2) those maintaining church affiliations; (3) those joining new sects; (4) those becoming social agitators and radicals; (5) those disillusioned and indifferent. (PA)

**1487.** Jahoda, G. Development of unfavorable attitudes towards religion. *Quart. Bull. Brit. psychol. Soc.*, 1951, 2, 35-36. Abstract.

**1488.** Jahoda, G. The development of unfavorable attitudes towards religion. *New Outlook*, 1952, 1, 113-120.

**1489.** Kirkpatrick, C., & Stone, S. Attitude measurement and the comparison of generations. *J. appl. Psychol.*, 1935, 5, 564-582.—A new scale was evolved to measure religious attitudes of educated groups; it contains 70 propositions rated by 11 judges and classified by argument and strength of wording. A difference was found in scores between students reporting church attendance and those not so reporting. Some difference appears between responses of parents and students favoring stronger parent attitude towards religion.

**1490.** Kuhn, M. H., & McPartland, T. S. An empirical investigation of self-attitudes. *Amer. sociol. Rev.*, 1954, 19, 68-76.—288 students were administered a "who am I?" test, and the free-response answers were subjected to a content analysis, resulting in a dichotomous categorization (positional and qualitative). The behavior tested for correlation with locus scores from test was that of differential religious affiliation. Salience of religious reference in self-conception was measured by the rank of such reference in the 20 answers requested. Analysis of variance showed salience scores related to religious affiliation beyond the 1% level. Independent test supported the hypothesis of the relationship between salience in self-conception and social importance of group membership. (PA)

**1490A.** Maier, J., & Spinrad, W. Religiöse über-

zeugungen und religiöse Verhaltensweisen. *Kol. Z. Sociol. Soz.-psychol.*, 1958, 10, 439-445.—A comparative study of the religious convictions and behavior of about 150 Jewish, Catholic, and Protestant American college students. (PA)

**1491.** Margineanu, E. N. Atitudinea fata de biserica. (The attitude toward church.) *Rev. Psihol.*, 1939, 2, 44-57.—The attitude toward church was measured with a social attitude scale, elaborated according to Thurstone's technique. The opinions were collected from 300 students and their selection was done by 40 competent persons, mostly graduate students in psychology and sociology. After this selection on the basis of the criterion of equivocality the criterion of popularity was applied, based upon 112 subjects. The first criterion selected 56 opinions of which 6 were eliminated with the second. The remaining 50 opinions were used to construct two parallel attitude scales designed to measure Rumanian attitudes toward church. (PA)

**1492.** Metzgeroth, H. Die Religion des Bergarbeiters. *Allg. Rundschau*, 1928, 25, 25-26.

**1493.** Middleton, W. C., & Fay, P. J. Attitudes of delinquent and non-delinquent girls toward Sunday observance, the Bible, and war. *J. educ. Psychol.*, 1941, 32, 555-558.—3 of Thurstone's scales for the measurement of social attitudes were administered to 83 delinquent and 100 non-delinquent girls, all from 8th to 10th grade level. The delinquents showed measured attitudes more favorable to Sunday observance and the Bible. (PA)

**1493A.** Miller, Eleanor O. Non-academic changes in college students. *Educ. Rec.*, 1950, 40, 118-122.—A study of changes in student values from freshman to senior year is reported. Average scores for religious values on the Allport-Vernon-Lindzey Study are not significantly different, but individual scores reveal considerable change. (PA)

**1494.** Moreton, F. E. Attitudes to religion among adolescents and adults. *Brit. J. educ. Psychol.*, 1944, 14, 69-79.—Responses of 414 subjects of above average intelligence, aged 17-77, reveal the group as a whole moderately favorable to religion, although the great majority attend church seldom or never. Cessation of attendance at religious services occurred most frequently between 15 and 19. Replies to a similar scale from a group of 354 adolescents, aged 11-18, show an attitude to religion somewhat less favorable than that of adults. (PA)

**1495.** Morlan, G. K. An experiment on the recall of religious material. *Religion in Life*, 1950, 19, 589-594.—In this follow-up of an earlier study on what people remember of sermons, the author read 4 sermons to students in 2 classes; then after 2 weeks asked them to indicate what they could recall. Of the 94 returns, 50 could not retell enough to tabulate, while 44 were able to do so. By classifying the material recalled he concludes that sermons are better remembered when they

present a shock, when they deal with the interests or problems of the people and when they present theological problems honestly with courage. Imagery or word pictures do not prove as effective as in the earlier experiment where non-students were interviewed. (PA)

**1496.** Mull, Helen K. A comparison of religious thinking of freshmen and seniors in a liberal arts college. *J. soc. Psychol.*, 1947, 26, 121-123.—The revised Watson Test of Religious Thinking was administered to all freshmen and seniors in a liberal arts college. The average score for seniors was 201; for freshmen, 186. This difference is non-significant. On other evidence, however, the author concludes that the religious thinking of the seniors is more advanced than that of the freshmen. (PA)

**1497.** Müller-Braunschweig, C. The normal groundwork of the religious attitudes. *Psychoanal. Rev.*, 1932, 19, 121-128.—Freud regards religious ideas as infantile wishes and illusions. But the adult idea of God is formed of more than the infantile wishes; it is a symbol of a moral order based on reasoned viewpoints as opposed to impulses and wishes of the pleasure-principle type. Some views of the superego hold that this is also an infantile remnant, and that the adult ego should be released from its domination. But the superego should be regarded as a part of the psychic organization of the mature adult, a critical faculty to which decisions should be referred. So, too, the idea of God implies a moral faculty, capable of independent decisions, within the normal and mature personality. The religious idea of the mature and healthy personality makes knowledge of the internal and external world a duty, so that he may administer his affairs properly in accord with the moral demands of the superego and of the idea of God. The love of God furnishes a perspective on life and the world, at a point beyond the real. (PA)

**1498.** Muntch, A. M. Change of religious attitudes of Mexican immigrants under new environments. *Publ. Amer. Sociol. Soc.*, 1934, 28, 117. (Abstract)

**1499.** Meyers, M. S. The latent role of religious orientation. *Stud. higher Educ., Purdue Univ.*, 1951, No. 78, 61-94.—The author reports in detail his statistical treatments and findings with regard to samples taken from a survey of religious attitudes among 8,000 high school students. An orthodoxy scale, superstition items, and a factual knowledge test are presented. Comparisons are made of the kinds of academic courses which were chosen by respondents in the secular-orthodox groups and of the poll responses given by superstitious and non-superstitious groups. Other comparisons include, e.g., average orthodoxy score plotted against family income. (PA)

**1500.** Myers, M. S. The role of certain religious values for high school youth. *Stud. higher Educ., Purdue Univ.*, 1951, No. 79, 79-85.—The samples in this study were drawn from a national survey of

8000 high school students. Comparisons are made of superstitious and non-superstitious respondents and of religiously and secularly oriented students. Socioeconomic status, educational level of parents, and replies on factual knowledge questions were found to be lower for the superstitious and orthodox groups than for the non-superstitious and secular groups. Religious orientation influenced the selection of academic courses. "The typical high school student has a favorable attitude toward the church, attends services about once a week, and says prayers once or twice a day." (PA)

**1501.** Nadastiny, F. Die religiöse Einstellung des Gefangenen. *Z. Religionspsychol.*, 1928, 1, 25-40.

**1502.** Nash, C. B. Correlation between ESP and religious value. *J. Parapsychol.*, 1958, 22, 204-209.—In an exploratory study of ESP in adult Ss, 2 variables among a number examined were related to ESP performance to a degree that warrants further investigation. A significant negative correlation was found between the ESP scores and the Ss' prediction of how they would perform (above, at, or below mean chance expectation). A significant positive correlation was obtained between religious values (Allport-Vernon scale) and ESP scores. (PA)

**1503.** Nathan, M. *The attitude of the Jewish student in the colleges and universities towards his religion. A social study of religious changes.* NY: Bloch Publ. Co., 1932.—An analysis of the answers to a questionnaire on the Jewish student's point of view towards his religion. The answers were obtained from 1500 students in 60 universities over the U. S. Some of the data were obtained from personal conferences and student group discussions. The students' concepts of God, the nature and causes of change in their religious views and practices and the implications of the findings for educators are discussed. (PA)

**1504.** Nelson, E. Student attitudes toward religion. *Genet. Psychol. Monogr.*, 1940, 22, 325-423.—3,758 students in 18 state universities and denominational colleges were given a battery of 4 Thurstone scales and the Lents C-R Opinionaire, Form K. Attitudes toward the college attended, participation in campus activities, and certain other social factors were also studied. In general, women and underclassmen indicated more favorable attitudes toward Sunday observance, the church, the reality of God, and God as an influence on conduct. (PA)

**1505.** Nelson, Erland N. P. Patterns of religious attitude shifts from college to fourteen years later. *Psychol. Monogr.*, 1956, 70 (17), (No. 424).—A sample of 893 students originally studied in 1936 were followed up in 1950 to determine to what extent and direction, if any, there had been a shift in their attitudes with regard to (a) the church, (b) Sunday observance, (c) God-reality, (d) God-conduct. The results obtained indicate "religious attitudes held in college tend to persist for at least 14 years" and that in the categories studied anywhere from 20 to 51% did not reveal a test-re-

- test attitude shift of even as much as one scale point. It would seem "that what an S believes in college is related to overt behavior 14 years later" although there was "a general pattern of attitude change toward religion." (PA)
- 1506.** O'Reilly, C. T., & O'Reilly, E. J. Religious beliefs of Catholic college students and their attitudes toward minorities. *J. abn. soc. Psychol.*, 1954, 49, 378-380.—"There was a very significant tendency... for those scoring high on the religion scale to be less favorable toward Jews and Negroes and to favor segregation of Negroes in their own parishes, while those who scored low on the religion scale were significantly less prejudiced and were opposed to segregation."
- 1507.** Pugh, T. J. A comparative study of the values of a group of ministers and two groups of laymen. *J. soc. Psychol.*, 1951, 33, 225-235.—"The order of importance of the 6 Allport-Vernon values for 64 ministers (all men) is from first to last—religious, political, economic, theoretical, social and aesthetic;... for 90 church members (men and women)—religious, theoretical, social, economic, political and aesthetic;... for 66 non-church members (men and women)—religious, social, economic, theoretical, political, and aesthetic." All groups were Negro. "It is argued that the rank of values for these groups is determined by cultural influences." (PA)
- 1508.** Pullman, G. R., & Emme, E. E. Changes in the attitudes of college students in religion and politics. *Proc. Ia. Acad. Sci.*, 1942, 49, 431-437.
- 1509.** Ranck, J. G. Some personality correlates of religious attitude and belief. *Dissertation Abstr.*, 1955, 15, 878-879.
- 1510.** Remmers, H. H., Meyers, M. S., & Bennett, E. M. Some personality aspects and religious values of high school youth. *Purdue Opin. Panel*, 1951, 10, (3), —.—A sample of 2500 replies from a nationwide pool of high school students shows that the typical teenage student has a favorable attitude toward the church, says prayers once or twice a day, thinks of God as an omnipotent and omniscient bodiless spirit existing everywhere, who guided the writing of the Bible and helps man in the building of a good society. He is ready to admit that study of certain sciences may alter his beliefs, that one may question his religious beliefs and often be perplexed by the confusion of opinions. Differences are noted between sex, grade, rural-urban and geographical location, religious denomination, low vs. high income, and mothers' education.
- 1511.** Sappenfield, B. R. The attitudes and attitude estimates of Catholic, Protestant, and Jewish students. *J. soc. Psychol.*, 1942, 16, 173-197.—"The attitudes of members of the 3 religious groups toward war, communism, and birth control were measured, and ratings of conservatism-radicalism made. Comparisons are drawn between actual measured attitudes of each group and the attitudes that were imputed to the three groups by the various individuals. (PA)
- 1512.** Satter, George A. Some dimensions of the religious attitudes of three hundred engaged couples. *Dissertation Abstr.*, 1955, 15, 2327.
- 1513.** Smith, Philip M. Prisoners' attitudes toward organized religion. *Relig. Educ.*, 1956, 51, 462-464.—Fifty inmates of the Michigan State Reformatory were administered a questionnaire concerning attitude toward churches. The majority stated that they had been regular church members, had studied the Bible in church schools and had come from church going families. Close to half thought churches were effective forces for good and would make a man who was down feel at home. (PA)
- 1514.** Telford, C. W. A study of religious attitudes. *J. soc. Psychol.*, 1950, 31, 217-230.—"An analysis of scores on the Thurstone Scale for Measuring Attitude Towards the Church obtained from approximately 1000 students at the University of Utah showed the following: Mormon students are more favorable toward the church than any other denominational group; females are more favorable than males; non-veterans are more favorable toward the church than veterans; the unaffiliated show a closer relationship between church attitude and the use of alcoholic beverages, tobacco, tea, and coffee than any denominational group; and degree of antagonism toward the church in the unaffiliated is directly related to the orthodoxy of the subjects' background."
- 1515.** Van Tuyl, M. C. Patterns of religious thinking among 835 college students. *Psychol. Bull.*, 1942, 39, 482-483. Abstract.
- 1516.** Vinacke, W. E., Eindhoven, Jan, & Engle, J. Religious attitudes of students at the University of Hawaii. *J. Psychol.*, 1949, 28, 161-179.—This was essentially a repetition of a study performed by Allport *et al.* at Harvard on religious attitudes of post-war college students, with some modifications to accommodate the family backgrounds of Hawaii students, chiefly Buddhism in Orientals. At Hawaii there was a large shift away from parental Buddhism, students were less self-conscious about holding minority beliefs, and those from homes of mixed religion were less orthodox than average. Personal preference was more important than background in determining beliefs. (PA)
- 1517.** Vincent, Lena Pearl Duell. The religious concepts and attitudes of one hundred college students. *Dissertation Abstr.*, 1957, 17, 1710.
- 1518.** Wang (SJ), L. Les étudiants chinois devant l'Eglise catholique. *Lumen Vitae*, 1947, 2, 425-434.—The author examines the attitudes of Chinese youth toward the Catholic Church and suggests some of the reasons why these attitudes are current. An English summary follows.
- 1519.** Warren, W. P. Religious values. *Psychol. Bull.*, 1939, 36, 592-593. Abstract.

**1520.** Wendland, L. V. Some religious feelings of the post-poliomelic. *J. soc. Psychol.*, 1953, 38, 99-108.—The religious beliefs, activities, and affiliations of these physically handicapped persons were studied for their implications in the field of personality and religion. On the basis of this exploratory work the author advises against the setting up of religious services or activities especially for the physically handicapped. (PA)

**1521.** Wickenden, A. C. The effect of the college experience upon students' concepts of God. *J. Relig.*, 1932, 12, 242-267.—"...the study has been directed specifically to discovering in what terms students conceive of God, and what changes are produced in their concepts as a result of four years in college." Evaluation of ideas of freshmen and seniors based on replies to a specially prepared test indicates changes which vary according to the type of institution. Reasons for such changes are discussed.

**1522.** Windey, R. De godsdienstige belangstelling bij onze studerende jeugd. (The religious interests of our students). *Vlaam. Opvoedk. Tijdschr.*, 1948, 28, 212-213.—Results are given of an inquiry into religious psychology in 1944-45 concerning 455 Flemish students from 13 to 18 years of age. Conclusions show the importance of religion in the life of these young people who are all associated with Catholic education. (PA)

**1523.** Woodburne, A. S. *The religious attitude: a psychological study of its differentiation*. NY: Macmillan, 1927.—The religious attitude is differentiated in human experience as a social attitude toward the extra-human environment while the scientific attitude is a mechanical attitude toward essentially the same environment, the difference being in attitude and technique. The two attitudes are not necessarily antithetic; both may be necessary in giving a complete description of the cosmos. Much of the data supporting conclusions is treated genetically and is drawn from primitive religions, especially those of India. (PA)

**1524.** Woodruff, A. D. Students' verbalized values. *Relig. Educ.*, 1943, 38, 321-324.—A group of 118 college students were asked to rank a list of 12 values: wealth, organized social life, political power, social service, home life, comfort, religion, security, personal improvement, excitement, friend-

ship, and intellectual activity. The group was divided into subgroups on the basis of religious preference, and determinations were made of the variation in mean subgroup rankings of the various values. It was found that religion exhibited the most significant shifts from subgroup to subgroup. (PA)

**1525.** Woodruff, A. D. Personal values and religious backgrounds. *J. soc. Psychol.*, 1945, 22, 141-147.—The *functional and effective*, in contrast to the *verbalized* values of 314 young people in various parts of the United States and of varying religious backgrounds were studied by means of a Study of Choices. The subjects were divided into 12 groups on the basis of religious background. These groups included Jewish theology students; Mormon, Seventh Day Adventist, Protestant, Catholic, Episcopalian, Presbyterian, Methodist and Jewish college students; and Catholic and Jewish noncollege young people. Aside from evaluation of religion, all of the groups tend to cherish the same things in general. The author concludes, in part, that religious experience has an important effect on the value pattern of young people and that its most noticeable effect on one's values is in determining the manner in which the individual relates religious ideas and practices to the rest of his life activity. (PA)

**1526.** Young, Jacqueline. The religion of the post-war college student. *Lumen Vitae*, 1949, 4, 255-268.—The results of a previously reported study are presented. See Allport, G. W., Gillespie, J. M., & Young, Jacqueline. The religion of the post-war college student. *J. Psychol.* 1948, 25, 3-33.

**1527.** Zunini, Giorgio. Sulle "attitudini" religiose di studenti universitari. *Arch. Psicol. Neur. Psich.*, 1954, 15, 205-249.—A modified Allport-Gillespie Questionnaire was administered to 104 Italian students (64 Pavia U.: 52 M, 12 F; 40 Catholic U. of Milan: 19 M, 21 F). The results are comparable with those obtained by Allport, Gillespie and Young at Harvard and Radcliffe, especially with reference to the value of religion in the formulation of a philosophy of life. Other values such as humanity or social justice are also recognized by 32% of the sample. The author states that religious attitudes are a general characteristic in almost all humans. (PA)

## RELIGION AND MENTAL HEALTH

**1528.** Academy of Religion and Mental Health. *Religion, science, and mental health*. NY: New York University Press, 1959.—Proceedings of the First Academy Symposium on Inter-discipline Responsibility for Mental Health—a Religious and Scientific Concern (1957). Papers and discussion are recorded on the following topics: Contributions and responsibilities of the behavioral sciences with

special emphasis on psychology, sociology, and cultural anthropology; Contributions and responsibilities of the behavioral sciences and medicine with special emphasis on psychiatry; The joint role of religion, behavioral sciences, and medicine.

**1529.** Backus, E. B. Religion and mental health. *Ment. Hyg. Rev.*, 1940, 1, 14-18.—Religion and mental hygiene have similar aims in that both are

- directed toward the building of stable personalities. (PA)
- 1530.** Bhattacharyya, P. Religion and mental disorders. *Indian J. Psychol.*, 1944, 19, 193-195.—337 clinic case records in Calcutta show no invariable relation between incidence of religion and presence of abnormality. (PA)
- 1531.** Boisen, A. T. Religion and personality adjustments. *Psychiatry*, 1942, 5, 209-218.—A survey was made by the minister of the personality adjustments of the residents of a village of 500 inhabitants. Report is given of the findings to disclose how religion enters into the common life of the American people, how it affects their beliefs, their conduct, and the organization of their personality. Topical headings are: the faithful, the complacent, the pagan, the mentally ill, the difficult, the defeated, the distressed, the reorganized, the omnipresence of the mentally ill, the static character of Springville's religion, how the community standards are implanted, and the altar fire. The conclusion reached from this study is that religion plays a definite role in stabilizing both the individual and the community. (PA)
- 1532.** Booth, G. Variety in personality and its relation to health. *Rev. Relig.*, 1946, 10, 385-412.—"Health, ideally conceived, depends on a complete correspondence between the cultural requirements and the dynamic structure of the individual. Destructive bodily and mental changes result from an unbalanced development of one specific function, while other functions have remained undeveloped. Distortions of interhuman relationships such as neurosis, sexual perversions, and alcoholism appear to be connected with the persistence of need for affection beyond the nursing stage. Religion could play an important part in the maintenance of collective health. The concept of sacrifice, in particular, appears to have realistic value."
- 1533.** Bowman, H. L. Mental hygiene in relation to religion. *Ment. Hyg., N. Y.*, 1936, 20, 177-188.—Religion and psychiatry are closely allied. There are forms of religion that can be of service to psychiatry, just as psychiatry has contributed to religion. The psychiatrist often needs the aid of the minister to supplement his work. This is especially true where the background of the patient is such that his wholesome adjustment to life involves a religious orientation. Religion not only aids in fostering a desire for reeducation, but furnishes such techniques as prayers, worship, and shared idealism to advance this reeducation. It is of value also in working out a philosophy of life. In order to avoid exploitation the common goal of religion and psychiatry must be kept clear. (PA)
- 1535.** Bruehl, Charles. Religion and psychic health. *Homil. Past. Rev.*, 1926, 26, 783-793.—Harmonious self organization requires an inspiring ideal and sustained will-exertion. Religion provides both. The development of an inner spiritual life, in the Christian conception, has never implied a decrease of external activity.
- 1536.** Casey, R. P. Religion and personal adjustment. *Psychiatry*, 1945, 8, 13-17.—Critically discussing Clark's article, *Theosophical Occultism and Mental Hygiene* (1944) the author stresses the need for a precise clinical orientation to the religious states of mind revealed by identification with various cults and a better understanding of the role of religion in psychopathology in general. (PA)
- 1537.** Clark, R. A. Theosophical occultism and mental hygiene. *Psychiatry*, 1944, 7, 237-243.—"Representative literature of theosophical occultism has been reviewed, five personal studies reported, and the opinion of psychiatric authorities cited concerning the dangers of theosophical cults and the reasons for their existence. It was concluded that the greatest need is for understanding why certain people are attracted by these cults, and for cooperation among churches, educators and medical men in helping the unstable, insecure and hypochondriacal to better integration."
- 1538.** Conference on Christianity and Mental Hygiene, 1938. *Christianity and mental hygiene*. NY: Federal Council of Churches of Christ in America, 1939.
- 1539.** VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica. *Conducta religiosa y salud mental*. Madrid: 1959.—This is the proceedings of the Congress, which was held in Madrid, September 10-15, 1957. The subjects stressed are (1) theological life and the development of personality, (2) the structure of normal psychological life in relation to religious life, (3) religious evolution and neurotic difficulties, and (4) the influence of normal psychology on the religious life.
- 1540.** Cronbach, A. Divine help as a social phenomenon. *Hebrew Union Coll. Ann.*, 1928, 5, 583-620.—An examination on psychological and sociological grounds of the tendency to attribute fortuitous events to the "divine help." Psychologically, God is a "helper in the sense that the thought of God with its attendant imagery has the effect of dispelling undesirable states of mind and substituting desirable ones."
- 1541.** Dunbar, H. F. Medicine, religion and the infirmities of mankind. *Ment. Hyg.*, 1934, 18, 16-25.—Although there are two different approaches to the treatment of body and soul, they should not be too widely separated. There is need for the clergyman to develop his own techniques in the light of psychological and psychiatric findings, rather than injecting religion into psychiatric techniques. Psychiatrist and theologian must heed the fact that while medicine must remain objective and impersonal in its attitude, religion loses its potency when it adopts those attitudes. The need for research in psychosomatic relationships is pointed out. (PA)
- 1542.** Dunbar, H. F. Mental hygiene and religious teaching. *Ment. Hyg., N.Y.*, 1935, 19, 353-372.—The

clergyman is in some degree responsible for the mental hygiene of his community. Clergymen accordingly need more practical training in handling human problems. Inasmuch as the primary task of the teaching of religion is concerned with "a way of life," the general hygiene of his pupils' lives is predetermined by teachers of religion. For this reason teachers of religion should study the development of the emotional life. They should then emphasize in their teaching those concepts which make for adult behavior rather than those fostering infantile patterns of behavior. (PA)

**1543.** Eichler, Robert M., & Lirtzman, Sidney. Religious background of patients in a mental hygiene setting. *J. nerv. ment. Dis.*, 1956, 124, 514-517.—Information was gathered on the religious backgrounds of 339 patients in individual treatment at the clinic of the VA New York Regional Office. It was found that 50.7% of patients were Jewish, 29.4% Catholics and 12.6% Protestants. In the geographic area served by this clinic the religious background of the population approximates 45% Roman Catholics, 25% Jews, 25% Protestants and 5% others. An analysis of possible reasons for this distorted representation suggests the influence of a number of variables besides religion. (PA)

**1544.** Eiezen, D. D. A quantitative approach to the parish problems of the Christian minister—case studies in the psychology of religious experience. Unpubl. Doct. Diss., Univ. of Southern California, 1940.—Based on Murray's concept of "need", the study tries to establish a contemporary index of personality needs and opinions of the part Christianity plays in meeting those needs. The subjects were 100 patients in a general hospital listed as belonging to some protestant sect.

**1544A.** Feifel, Herman. Symposium on relationships between religion and mental health: Introductory remarks. *Amer. Psychologist*, 1958, 13, 565-566.—"We are witnessing a conspicuous change in the climate between religion and science in recent years." The symposium discusses expanding links between religion and psychology, religious experience and psychological conflict, the nature of religious controls, and moral issues in psychotherapy. (PA)

**1545.** Fein, Leah G. Religious observance and mental health: a note. *J. past. Care*, 1958, 12, 99-101.—Data accumulated on normal adults and mentally sick adults indicate that "normal adult samples can be distinguished from mentally and emotionally sick adult samples better than 99 times out of 100 on the basis of the degree of religious observance in the childhood home." The findings support the hypothesis that "the degree of religious observance in the childhood home plays an important role in the maintenance of mental health." (PA)

**1546.** Frumkin, R. M., & Frumkin, Miriam. Religion, occupation and major mental disorders: a research note. *J. hum. Relat.*, 1957, 6 (1), 98-101.—A study of the religious affiliation and former oc-

cupations of 3231 first admission to Ohio State prolonged-care mental hospitals in the year ended December 31, 1950 indicated that Protestants have the highest rates of first admissions and Jews the lowest. Social class differences as suggested by occupation seemed to be related to the differential prevalence of mental disorders among the different religious groups studied. (PA)

**1546A.** Galen, R. 'Mental health' vs. religion. *The Priest*, 1960, 16 (7), 604-612.—The cult of "mental health" is gradually replacing faith and religious values. The views of Menninger, Chisholm, Seeley, Overstreet, Fromm, Frank, and Moreno are cited as evidence of this trend. The influence of this movement on Catholic circles is discussed.

**1547.** Hackman, G. G., Kegley, C. W., & Nikander, V. K. *Religion in modern life*. NY: Macmillan, 1957.

**1548.** Hiltner, S. The contributions of religion to mental health. *Ment. Hyg.*, N.Y., 1940, 24, 366-377.—Religion can make a contribution to mental health in various ways. It must be related to the whole personality, be non-substitutive and non-compulsive, and have a social as well as a divine object. Religion may help a person to integrate his life and to outgrow infantilism and avoidance of responsibility. The clergyman should work cooperatively with the mental hygiene workers. (PA)

**1549.** Hiltner, S. *Religion and health*. NY: Macmillan, 1943.—This is an historical and analytical study of religion in mental hygiene as both preventive and curative factor. The author acknowledges that he is far from being an expert at first-hand on all subjects considered and states that his is an attempt to emphasize what is generally agreed on by careful students in the field. (PA)

**1550.** Holman, C. T. *The religion of a healthy mind*. NY: Round Table Press, 1939.

**1551.** Holman, C. T. *Psychology and religion for everyday living*. NY: Macmillan, 1949.—15 problems of everyday normal living are discussed and the help Christianity and dynamic psychology can provide the person who is disturbed but not seriously ill is explained. Childhood training, growing up, habit, worry, the blues, feeling of inferiority, hate, fear, conscience, disguises and how forgiveness promoted health are some of the topics discussed. (PA)

**1552.** Johnson, P. E. Religious psychology and health. *Ment. Hyg.*, N.Y., 1947, 31, 556-566.—The pastor can help those suffering from guilt through the healing of confession and forgiveness, those suffering from sorrow through the healing of grief, those suffering from fear and anxiety through increase of faith, those suffering from hostility through the spirit of love. Mental health attitudes engendered or increased through religious experience include the sense of personal worth, trust in the ultimate victory of good over evil, membership in a communal fellowship, the support of invisible yet constant companionship, confession and



forgiveness, the urging and guiding of youth, the aspiration and dedication of worship, the discipline or way of life. (PA)

**1552A.** Johnson, P. E. Symposium on relationships between religion and mental health: Discussion. *Amer. Psychologist*, 1958, 13, 576-577.—"The deeper the psychotherapy the more like a religious conversion it becomes." Ostow finds that the most effective psychological controls in animal and human behavior "are exactly those which religion has developed with conspicuous success." Watson notes that amoral therapy is a contradiction in terms, for every personal choice is a moral one. Every area of human knowledge must give to the cause of healthy living and religion is no exception. (PA)

**1553.** Kapp, F. Zur psychischen Hygiene. *Arch. Religionspsychol. Seelenführung*, 1929, 4, 341-344.

**1554.** Keidel, Keith W. Religious influences for mental health. *J. Past. Care*, 1957, 11, 20-24.—Psychiatry has shown religious institutions the importance of the home in developing healthy persons. Several ways in which the family may teach good mental health in terms of religious attitudes are listed. (PA)

**1555.** Kelley, M. W. The incidence of hospitalized mental illness among religious sisters in the United States. *Amer. J. Psychiat.*, 1958, 115, 72-75.—Analysis is made of data secured from 357 questionnaires from hospitals covering the hospital year for 1956 in an effort to determine the incidence of hospitalized mental illness among religious sisters in the U. S. and to compare these data with those published by T. V. Moore in 1936. (PA)

**1556.** Kemp, C. The minister and mental hygiene: his opportunity and responsibility. *Ment. Hyg., N.Y.*, 1948, 32, 72-79.—The good life well lived is the goal of mental hygiene and of high religion. The pastor practices mental hygiene whether he knows it or not and whether he wants to or not, for people come to him with their problems. His influence especially with young people, with the anxious, with the aged and the shut-in, with the bereaved is most important for mental health. (PA)

**1557.** Keyes (RSCJ), L. L. Mental health and the heart of Christ. *Spir. Life*, 1959, 5, 150-158.—Some general remarks on the therapeutic aspects of religious devotion to the Heart of Christ.

**1558.** Kirkpatrick, M. E. Mental hygiene and religion. *Ment. Hyg., N.Y.*, 1940, 24, 378-389.—The part of the minister in the mental hygiene problems of the community is discussed. The minister should be thoroughly familiar with the social agencies of his community; he should contribute much to an agency should he become a member of its executive board. (PA)

**1559.** Klink, Thomas W. Mental health resources in churches. *Bull. Menninger Clin.*, 1956, 20, 70-75.—The principal service of the churches to men-

tal health is through the normal ministries of parish pastors. The setting for such services is illustrated through an abstract of situations of chronic or acute personal distress noted in a small Protestant church at the end of 2 years of a pastorate. More specialized services fall into 3 groups: the minister, of counseling, the pastoral counseling agency, and the church-supported multi-professional clinic. Examples of each are given. (PA)

**1560.** Lafora, G. La higiene mental y la psicoterapia desde el punto de vista religioso. (Mental hygiene and psychotherapy from the religious point of view.) *Psicoterapia*, 1936, 1, 1-4.

**1561.** Leach, Max. *Christianity and mental health*. Dubuque, Iowa: Wm. C. Brown & Co., 1957.—Maintains that belief and practice of Christianity bring a high level of happiness or mental health. Common classifications of mental illness are briefly described. Christian faith and love provide security against many fears in the atomic world. The best conditioning is Christian, and the reduction of frustration comes from accepting what can't be changed. The neurotic must become interested in things outside himself and see that security is a spiritual matter. Since the Christian believes there is an ultimate purpose in life, his own life has purpose. (PA)

**1562.** Leuba, J. H. Religion as a factor in the struggle for life. *Amer. J. relig. Psychol.*, 1907, 2, 307-343.

**1562A.** Linzer, E. The clergyman and the mental health association. *Pastoral Psychol.*, 1959, 10, 39-42.—A discussion of the work of mental health associations in over 700 localities in the U. S. Co-operative efforts with clergymen are described. A series of pamphlets on the pastor's role in recognizing and helping to treat mental illness are discussed and a program of workshops is proposed.

**1562B.** Loyola University Project on Religion and Mental Health. *Religion and mental health: A Catholic viewpoint*. New York: Academy of Religion and Mental Health, 1960.—This report discusses the role of the Catholic priest in the field of mental health and the way in which his training and special knowledge can be used to contribute to the control of mental illness. Recommendations are made for referral of mentally ill parishioners who come to the priest for help, and also for counseling in cases of emotional disturbance. Results of a program to develop instruments for measuring attitudes of priests and religious toward psychiatry are presented and discussed.

**1563.** McKenzie, J. G. *Nervous disorders and religion: a study of souls in the making*. London: Allen & Unwin, 1951.—"A study in developmental psychology with special reference to the effect of various types of religion on mental health and religious experience." Human nature is acquired and dynamic and is considered in terms of biological and personality needs. Conflicts, the development of conscience and guilt feelings are studied. Mental



healing, types of religions which accent conflicts and the kind which lead to a basic sense of security are discussed. (PA)

**1564.** Maves, Paul B. (ed.) *The church and mental health*. NY: Scribners, 1953.—14 pastors, psychiatrists and educators have contributed articles on the meaning of mental health, the relation of religion to illness and health through the centuries, the potentialities in the Christian community for illness and health, fostering mental health through the church program, a ministry to the mentally ill, the relation of the parish minister to the psychiatrist, a strategy for churches in relation to illness and health. (PA)

**1565.** May, R. *The springs of creative living; a study of human nature and God*. NY: Abingdon-Cokesbury, 1940.

**1566.** Michalson, C. *Faith for personal crises*. NY: Scribner, 1958.

**1567.** Moberg, D. O. Religion and personal adjustment in old age: a study of some aspects of the Christian religion in relation to personal adjustment of the aged in institutions. *Dissertation Abstr.*, 1952, 12, 341-342.—Abstract of Ph. D. thesis, 1952, Univ. of Minnesota.

**1568.** Moberg, D. O. Religious activities and personal adjustment in old age. *J. soc. Psychol.*, 1956, 43, 261-267.—Personal adjustment scores and the scores on religious activities of 219 institutionalized old age persons correlated significantly (0.59). (PA)

**1569.** Moore (OSB), T. V. The clergy and mental hygiene. *Amer. Ecl. Rev.*, 1931, 85, 598-604.—The role of the clergy in dealing with mental health problems is discussed and some practical problems aired. The priest cannot, even if adequately trained, attend to the needs of the mentally ill. Thus there is great need for intelligent cooperation with psychiatrists. There is a problem here often because psychiatrists adopt an anti-religious view.

**1570.** Moore (OSB), T. V. Religious values in mental hygiene. *Amer. Ecl. Rev.*, 1933, 89, 13-27.—The author discusses a number of cases of religious experience and concludes that "religion has a mental hygiene value peculiarly its own and more powerful than a potent drug in dissipating the unhappiness of life's emotional crises."

**1571.** Moore, T. V. Religion and mental hygiene. *Linacre Quart.*, 1941, 9, 29-38.—Statistics concerning the incidence of insanity in Massachusetts support the belief that insanity occurs when intense mental strain brings out the inherent weakness of the individual. Religion as a basis of mental hygiene is conceived of as "moral virtue by which man gives to God the service that is His due." The development of a wholesome personality is a religious duty. (PA)

**1572.** Moore, T. V. Religion, psychiatry and mental health. *Psychiatry*, 1944, 7, 321-325.—Discussion is offered of religion as a central point of ori-

entation for the normal emotional equilibrium of the individual and hence as a constructive force in preventing mental disorders arising from emotional disturbances. (PA)

**1572A.** Mowrer, O. Hobart. Symposium on relationships between religion and mental health: Discussion. *Amer. Psychologist*, 1958, 13, 577-579.—Recent books by Erich Fromm and Ira Progoff indicate "the intrinsic relationship between psychological integration and the religious quest." The present situation is an example of the Hegelian dialectic: religion was the original thesis; science and psychology were the antithesis. A new synthesis is now in the making. (PA)

**1573.** Muñoz (SJ), J. Confianza filial en Dios y salud mental. *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 157-165.—Trust in God is conducive to psychic health insofar as it excludes all anxiety producing preoccupations by the recognition of a loving providence, by the acceptance of personal faults and limitations and by the consequent realization of a psychically healthy ego-ideal.

**1574.** Murphy, Carol. *Religion and mental illness*. Wallingford, Pa.: Pendle Hill, 1955.—Mental illness is a protective device from the failure of love. The hospital chaplain needs to convey a deep respect and love for the individual. All rituals, theologues and church activities must be evaluated according to their helpfulness. The healing relationship relies on understanding, participation, and thinking with a person rather than for or about him. (PA)

**1575.** O'Brien, F. J. Modern psychiatry and religion. *Religion and mental health*. Washington, D.C.: National Conference of Catholic Charities, 1950. Pp. 15-27.—The influence of psychiatry on a profession concerned with helping human beings attain a status of total health is discussed. The author tries to determine whether or not the theoretical structure and procedural techniques of dynamic psychiatry constitute helps or hindrances to religion. Psychiatry is making a real contribution to the happiness and efficiency of human beings.

**1576.** O'Brien, P. *Emotions and morals: their place and purpose in harmonious living*. NY: Grune & Stratton, 1950.—This book is concerned with the measure of moral responsibility for sin committed under emotional stress, and is written to help psychiatrists and clinical psychologists who have Catholic patients among their counseling clients. The first sections review the Catholic moral position on the emotions, following St. Thomas. The second part is devoted to detailed consideration of anger, desire and fear, and there is an appendix on the morality of sexual pleasure. (PA)

**1577.** O'Brien, T. Psychology of humility, basis of all true spiritual and mental health.—*Conducta religiosa y salud mental*. Madrid: VII Congreso

- Catolico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 88-96.—"Humility... is essentially an interior spiritual transformation, which is at the same time an interior psychological transformation, a man's emptying himself of himself.... Through this psychological and spiritual humility, repression becomes control; the shadow, superego, anima, persona, archetypes, id, lose their power to upset man's life and balance. Humility flowers into patience; where there is patience, there is no frustration; and where there is no frustration, a neurotic state cannot easily arise."
- 1578.** O'Brien (SDB), T. Psychology of humility, basis of all true spiritual and mental health. *Life of the Spirit*, 1959, 14, 115-125.—This paper was originally read at the Catholic Psychological Congress (1957) in Madrid. It tries to show that mental abnormality can always be traced to a defect in the virtue of true humility.
- 1579.** Odenwald, R. P. Mental hygiene and the priest. *Homil. Past. Rev.*, 1950, 51, 235-242.—The advantages of knowledge of mental hygiene principles to the priests is discussed and the importance of his ability to understand people psychologically is underlined. The areas in which the priest can contribute to mental health are considered.
- 1580.** Odenwald, R. P. Mental health and sanctity. *Bull. Guild Cath. Psychiatrists*, 1958, 6(1), 15-18.—General tenets of mental health are discussed in relation to sanctity. The author presumes that sanctity requires a naturally healthy psyche in order to take root.
- 1581.** O'Doherty, E. F. Religion and mental health. *Studies*, 1956, 45, 39-49.—Mental health implies more than mere lack of mental illness. It implies maturity of mind and emotional adjustment. The role of religion in attaining these qualities is discussed. Freud's attitudes toward religion are criticized. One of the greatest difficulties in the relation of psychology and religion is to keep the natural and the supernatural distinct.
- 1582.** O'Doherty, E. F. Religion and mental health. *Theol. Dig.*, 1957, 5, 97-103.—Taken from a previously printed article in *Studies*, 1956, 45, 39-49. Reprinted as: Religion and mental health. *Catholic Mind*, 1957, 55, 413-421.
- 1583.** Oliver, J. R. *Pastoral psychiatry and mental health*. NY: Scribner, 1932.—This book is intended to help the clergyman as a physician of souls; if he can recognize mental maladjustment he is in a position to check it before it needs specialized help. Some technical understanding of various forms of mental illness is needful. In dealing with fear and anxiety one primary technique is to get the patient to recognize them and accept them, to cease fearing fear. The American home shows marked signs of disintegration. Religious faith and practice have a definite bearing on the healing of mental disease. Jesus told his followers what psychiatrists tell their patients today—that they will be well when they have learned to lose their fixations; his attitude was that primary one toward mental illness—judge not. (PA)
- 1584.** Oraison, M. Hygiène mentale et sens du péché. *Cah. Laënnec*, 1957, 17, 22-32.—Anxiety arises in the child as a result of parental interdicts of instinctual drives. Neurotic anxiety in the adult is merely the persistence of these infantile reactions. If religious themes are used to reinforce this fear, the anxiety is associated with religious and moral obligations, and a notion of sin develops which is bound to infantile fear. Penance is a means for exorcising the fear; but it is not an effort to remove anxiety—it is a return of the sinner to love of God.
- 1585.** Peale, N. V. *A guide to confident living*. NY: Prentice-Hall, 1948.—A series of 13 psychological sermons by the pastor of the Marble Collegiate Church, New York City. In popular style with frequent illustrations the author applies psychological and religious principles to problems of everyday living. Chapters discuss how to get rid of an inferiority complex, be free of fear, forget failures and go ahead, avoid getting upset, meet sorrow, change your thoughts, use prayer as a form of energy, attain married happiness, develop power and efficiency, etc. (PA)
- 1586.** Peale, N. V., & Blanton, S. *The art of real happiness*. NY: Prentice-Hall, 1950.—Religion and psychiatry are successful allies in the clinic of the Marble Collegiate Church, New York City. The distressed people who come there for help are suffering from loss of sound faith and inability to understand the conflicting forces within themselves. While the psychiatrist diagnoses and treats the psychic ailment, the minister draws from the resources of Christian faith and love, worship and fellowship other remedies suited for its cure. (PA)
- 1587.** Peale, N. V., & Blanton, S. *Faith is the answer*. Rev. ed. NY: Prentice-Hall, 1950.—A revision of a book first published in 1940 by the pastor and psychiatrist who have together conducted a clinic at the Marble Collegiate Church in New York City. Each author writes a chapter on the following topics: the power of faith, the hidden energies of the mind, fear and worry, conscience and guilt, failure and success, grief and sorrow, relief for the lonely, love and marriage, the faith that heals. Stories of people who have come to their clinic are included. (PA)
- 1588.** Pfister, O. Religion und Geisteshygiene. *Z. Religionspsychol.*, 1931, 4, 193-200.—Report concerning the International Congress on Mental Hygiene in Washington. Contents: Part I. What are the contributions which religion can make to mental hygiene? (Religious examination, active overcoming of wrong and active gaining of virtue, social protection.) Part II. Under what conditions can hygienically valuable religious values be made effective? ("Many individuals need a secular healing process before they can be made accessible hygienically to an immaculate piety." Hence one

will naturally not be able to attain the standard of the common pedagogical norms.) (PA)

**1589.** Pfister, O. *Das Christentum und die Angst*. Zurich: Artemis-Verlag, 1944.

**1590.** Pfister, O. *Christianity and fear: a study in history and the psychology and hygiene of religion*. London: Allen & Unwin, 1949.—Translation of *Das Christentum und die Angst* (1944). The Swiss pastor, who has been closely associated with Freud, gives a psychoanalytic account of fear and its place in the history and practice of religion. Part One is a theoretical consideration of fear in neurotic and normal individuals, also as a problem of collective psychology. Part Two traces the formation of fear in the Judeo-Christian religion, showing how the work of Jesus in resolving fear by faith in a loving heavenly Father was adopted, yet changed, by the dogmatics of Paul, the Roman Catholic Church and most of the Protestant reformers, into new anxieties and repressions. Part Three on the hygiene of religion takes Christian love as the fundamental principle in coping with fear ("perfect love casteth out fear"—1 Jn 4:18). The Christian and the psychiatrist are engaged against the same foe, the neurotic tendency to fear. Both find a solution impossible without tolerant love. The hygiene most needed in our time as always is faith active in love. (PA)

**1591.** Pike, J. A. *Beyond anxiety*. NY: Scribner, 1953.

**1592.** Pym, T. W. *Psychology and the Christian life*. Doran, 1922. Also: London: Student Christian Movement, NY: 1921.

**1593.** Pym, T. W. *More psychology and the Christian life*. NY: Doran, 1925. Also: London: Student Christian Movement, 1925.

**1594.** Schneiders, A. A. Personality needs, religion, and psychotherapy. *MD International Symposia* (Psychiatry and Religion), 1955, 44-46.—Religion can serve a therapeutic function by ameliorating mental difficulties and emotional upsets, promoting mental health, supporting the client's efforts at self-realization. Religion is a help to mental health and psychotherapy only when it can furnish values that further personal growth and integration. Acceptance of religious values precludes deep-seated conflict and frustrations. In this sense religion is a powerful psychological tool and an adjunct to therapy.

**1595.** Sherman, F. C. *Religion applied to life*. Cleveland: Author, 1932.

**1596.** Simon (OCSO), M. R. *Hammer and fire*. NY: Kenedy, 1959.—A psychiatrist turned monk writes on the spiritual life, indicating the effects of the true Christian life on mental health. The book is directed to laymen, priests and religious.

**1597.** Snoeck (SJ), A. *L'hygiène mentale et les principes chrétiens*. Paris: Lethielleux, 1953.—"True Christian mental hygiene is realistic, and holds to the mean between two extremes. It has

a beneficial career ahead of it—the development of a strictly scientific mental hygiene which neglects no means of ensuring the psychic health of the man called to the Christian life. This Christian hygiene will be one day the discipline, the technique, the organization, which—in order to prevent psychic degradations in the person whose equilibrium is threatened, and to promote emotional maturity and the full exercise of liberty—will call upon and will group all the sciences which have man as their object."

**1598.** Snoeck (SJ), A. *Mental hygiene and Christian principles*. Cork: Mercier Press, 1954.—English translation of *L'hygiène mentale et les principes chrétiens* (1953).

**1599.** Southard, S. Sectarianism and the psychoses. *Religion in Life*, 1953-54, 23, 580-590.—There is no evidence that membership in a sect indicates poor mental health. Socially isolated individuals may even find redeeming fellowship in a sect. However, sect preachers may sometimes precipitate a psychosis in persons already under severe emotional distress.

**1600.** Stevens, S. N. *Religion in life adjustments*. NY: Abingdon, 1930.

**1601.** Stinnette, C. R. Anxiety and Christian faith. *Unpubl. Doct. Diss.*, Columbia Univ., 1950.—The anxiety of creaturehood is accentuated by neurotic anxiety. Therapy may lessen neurotic anxiety, but only faith can break the power of primal anxiety.

**1602.** Stinnette, C. R. Anxiety and Christian faith. *Microfilm Abstr.*, 1951, 11 (1), 188-190. Abstract of Ph. D. thesis, 1950, Columbia U.

**1603.** Stinnette, C. R. *Anxiety and faith*. Greenwich, Conn. Seabury Press, 1955.

**1604.** Symposium on relationships between religion and mental health. *Amer. Psychologist*, 1958, 13, 565-579.—Feifel, H. Introductory remarks. Pp. 565-566. Becker, R. J. Links between psychology and religion. Pp. 566-568. Boisen, A. T. Religious experience and psychological conflict. Pp. 568-570. Ostow, M. The nature of religious controls. Pp. 571-574. Watson, G. Moral issues in psychotherapy. Pp. 574-576. Johnson, P. E. Discussion. Pp. 576-577.

**1605.** Taylor, H. M. *Faith must be lived*. NY: Harper, 1951.

**1606.** Thimmesch (OSB), Hilary. L'Institut pour la Santé Mentale de St. John's University—1954. *Suppl. Vie Spir.*, 1954, 7 (31), 442-447.—Report of the first meeting of the Institute for Mental Health at St. John's University, Collegeville, Minnesota. The institute is conducted for clergymen of all denominations to bring them into contact with the knowledge of modern psychiatry. A schedule of the institute's conferences is appended.

**1607.** Thomas, G. E. *Faith can master fear*. London: Revell, 1950.

- 1608.** Thurian, Max. Cure d'âme et psychologie. *Verbum Caro*, 1956, 10 (38), 95-100.—Brief indications are given regarding the relations and limits of religion and psychology and the connections between psychic health and the spiritual life. Short bibliographies are appended to each section.
- 1609.** Tillich, Paul. The relation of religion and health; historical considerations and theoretical questions. *Rev. Relig.*, 1945-46, 10, 348-384.—The concepts of salvation and of healing have always been unified in religious myth. However, religious healing must be kept distinct from magical and natural healing. The relations of these various ways of healing can be derived only if we answer the basic question: What is the structural relation of the "middle sphere" of human nature, the "psychic" reality, to the spiritual and bodily realities?
- 1610.** Tillich, Paul. Anxiety, religion and medicine. *Pastoral Psychol.*, 1952, 3(Dec.), 11-17.—Basic anxiety is the threat of non-being which everyone confronts in the struggle to live. This existential anxiety cannot be removed but must be taken into the courage to be. If one fails to take this anxiety upon himself this is pathological anxiety, and leads to self-affirmation on a limited, fixed and unrealistic basis. Pathological anxiety is the object of medical healing, and existential anxiety is the object of priestly help. The functions should not be confused, yet both medical and pastoral therapists may cooperate in helping men to reach full self-examination. (PA)
- 1611.** Van der Horst, L. Mental health and religion. *Pastoral Psychol.*, 1955, 6 (51), 15-21.—Medical treatment and care of psychic health touch upon the moral-religious life of the patient. Distress may be caused either by organic causes or psychic conflicts arising from personal values and unresolved choices. The modern theory of neuroses makes it impossible to keep body and soul apart. "Now we must learn again that disease and healing do not only belong to the province of medicine in the strict sense of the word, but that real recovery requires a change in attitude toward life, a development in the sense of a religious conversion." (PA)
- 1612.** Vanderveldt (OFM) J. Religion and mental health. *Ment. Hyg., N. Y.*, 1951, 35, 177-189.—The author, a Catholic clergyman, reviews the findings of a joint committee of psychiatrists and clergymen brought out in their conferences. He concludes that: (1) Sincere religious convictions are a powerful therapeutic aid to the preservation of mental health, but they do not constitute an infallible panacea; (2) Religion is no substitute for psychiatry. If a person's mental health has broken down, pious exhortations alone will not restore it, but religion may well provide a better plan of life in the future; and (3) Psychiatry is no substitute for religion despite the attempts of some "new religionists." (PA)
- 1613.** Weatherhead, L. D. *Psychology and life*. NY: Abingdon, 1935.
- 1614.** Weatherhead, L. D. *Psychology, religion, and healing*. NY: Abingdon-Cokesbury, 1951. Rev. ed., 1952.—"A critical study of all the non-physical methods of healing, with an examination of the principles underlying them and the techniques employed to express them, together with some conclusions regarding further investigation and action in this field."
- 1615.** Weigert, Edith. Love and fear: a psychiatric interpretation. *J. past. Care*, 1951, 5 (Summer), 12-22.—Religion and psychiatry are both concerned with the human soul in its striving for integrity and peace. Fears and hates paralyze the defense reactions and bring us into vicious circles of isolation and guilt. No human being can stand continuous isolation. The fortitude which transcends fear we call religious faith and it stems from the strength of love. But love cannot be forced, or produced by effort or moral will power. Spontaneous love unites, transcends the danger of helpless "naked horror," and expels fear in the security of interpersonal relations. The potentialities of creative love indicate that the emotional preconditions of religion are in every human person. (PA)
- 1616.** Werner, Hazen G. *Real living takes time*. NY: Abingdon-Cokesbury, 1948.—This is a book of sermons by a theological professor at Drew University, who has recently been elected a bishop of the Methodist Church. There are religious and psychological insights on the problems of daily living. (PA)
- 1617.** White (OP), V. Dogma and mental health. *The Life of the Spirit*, 1958, 12, 436-442.—The psychological function of Catholic dogma is discussed in terms of archetypal experiences à la Jung: "What the theologian has to show is precisely that the dogma is the hitherto most perfect answer to, and formulation of, the most relevant items in the human psyche, and that God has worked all these things in man's soul."
- 1618.** White (OP), V. Dogma and mental health. *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 97-101.—Fr. White discusses the relation between the work of Jung and the psychological study of the significance of Catholic dogma. "...depth psychology, and especially the work of C. G. Jung, can immensely aid and enrich a theologian's work by offering him a means whereby he may better understand—not indeed the intrinsic truth, authority or content of the dogma—but its relevance to the needs of the human soul." (PA)
- 1619.** Wise, C. A. The clergy and community education for mental hygiene. *Ment. Hyg., N.Y.*, 1941, 25, 30-42.—Both the ceremonial and the educational activities of the church can promote mental health. As an addition to the present theological curriculum a period of at least 12-weeks of clinical training is recommended, such training to be residence in a mental hospital, a general hospital, or a cor-

rectional institution. Advantages of such clinical training are detailed. (PA)

**1620.** Wise, C. A. *Religion in illness and health*. NY: Harpers, 1942.—Section I offers a treatment of illness and health in the light of modern knowledge. Here are taken up such problems as the emotional factor in both physical and mental illness, the fundamental principles of the organismic (psychosomatic) approach, and the meaning of personality as regards health and religion. Section II presents the principal argument of the book regarding religion in illness and health. "Religious thought and its symbols are means of gaining insight into the fundamental laws and relationships which give life meaning and on which a way of life may be formulated." Practical considerations for the work of the clergyman and for his relations to physician and social worker are offered in conclusion. (PA)

**1621.** Wolff, Werner (ed.) *Psychiatry and religion*. NY: MD Publications, 1956.—A series of short papers illustrating a variety of approaches to religion in relation to mental health. The contributors include a Jungian, a Freudian, and an Adlerian psychologist, an anthropologist, a sociologist, and a Rabbi.

**1622.** Woodward, L. E. Mental hygiene and the ministry. *Lutheran Church Quart.*, 1932, 5, 360-392.

**1623.** Wren-Lewis, J. Religion and "mental health." *Hibbert J.*, 1951-52, 50, 247-256.—The author argues for a concept of mental health based on a personalist view of man's nature. The psychologies of the unconscious (Freud and Jung) can be better understood as integrated within a truly religious framework. Most of what passes for religion today and is thus criticized by psychologists is really not Christianity at all.

## PSYCHOLOGY AND RELIGIOUS EDUCATION

**1624.** Acheson, E. L. Psychology's contribution to the child in the church. *Relig. Educ.*, 1946, 41, 270-275.

**1625.** Agee, J. W. Lest the least be lost: character education of the retarded. *Amer. J. ment. Defic.*, 1958, 63, 490-494.—"The religious leader of today shares with many others an ancient and modern concern that the individuality of the 'least of these' should not be lost. One way of avoiding this loss is probably through a program of character education which is Christian, mentally wholesome and socially acceptable or approved. A character education program is to aid the mentally retarded ... in the cultivation of an increasingly more mature experience of life.... Through the use of 'drama-type education' and a research curriculum, it is expected that characterological data will be compiled which may subsequently be studied through such techniques as analysis of variance and correlation. A 3 unit research curriculum is therefore being developed which is aimed at giving pupils knowledge basic for Christian character; experience with the dynamics of character which together comprise what may be called the Christian attitude; and finally, to weave these into a pattern of behavior which is Christian character in the mentally retarded."

**1626.** Ament, W. S. Religion, education and distinction. *School Soc.*, 1927, 26, 399-406.—Statistical summaries of religious affiliation are presented of (1) random sample of individuals in *Who's Who* (2,000), (2) presidents of the U.S., (3) presidents of colleges recognized by Amer. Ass. of Universities, (4) presidents of colleges with Phi Beta Kappa chapters. Unitarians, Episcopalians, Congregationalists, Friends and Presbyterians are found to be more prominent than Baptists, Methodists or Catholics. (PA)

**1627.** Anonymous. *Child psychology and religion; by a teacher of those who teach religion*. NY: P. J. Kenedy, 1937.

**1628.** Arbuckle, D. S. Religious services in college. *J. higher Educ.*, 1949, 20, 317-320.—The results of a study of 11 colleges which accepted as a valid objective the supervision and development of students' religious life. Chapel services were held in 9 of these colleges, and were attended by approximately 75% of the students questioned, and less than 5% of those attending chapel considered it to be of no value. Religious counseling had been received from teachers by a third to half of students questioned, and approximately 75% had taken courses in religion. Less than 4% of the latter considered these courses to be of no value. (PA)

**1629.** Beckes, Isaac. Emotions in the religious development of young people. *Relig. Educ.*, 1947, 42, 281-284.—Motivation for learning and growth rises from adequate emotional appeal. Religious programs are often stereotyped and fail to gain emotional response. Young people desire new experiences, awareness of the presence of God, to be useful and altruistic, to participate responsibly, to belong to a wholesome fellowship, to understand accepted religious affirmations, to enjoy democratic religious authority rather than moral chaos. The Youth for Christ International had the dramatic appeal of mass meetings but failed to satisfy the need for a rational faith and offended by sensational methods. Emotion can not be separated from normal religious experience. The tendency has been to overstimulate or understimulate adolescent emotions. If religious leaders are too busy to nurture emotion effectively, young people will increasingly be absent from church activities. (PA)

- 1630.** Bell, J. E. Religious counseling of the abnormal college student. *Relig. Educ.*, 1942, 37, 195-202.—The requirements of a program of religious counseling for individuals who may be abnormal are discussed. The author related specific instances of students whose neurotic breakdown involved religion. (PA)
- 1631.** Betts, G. H. *The beliefs of 700 ministers and their meaning for religious education*. NY: Abingdon Press, 1929.
- 1632.** Bissonnier, Henri. The religious education of defective children. *Lumen Vitae*, 1950, 5, 297-304.—The findings of a committee to study religious instruction of defective children in French institutions are outlined. Categories of defective children discussed include physically disabled, sensory defectives, feeble-minded and character defectives.
- 1633.** Bissonnier, Henri. Les milieux Catholiques Français et la psycho-pathologie pédagogique. *Criança portug.*, 1951, 10, 197-207.—Truly enlightened Catholics have maintained progressive attitudes with regard to modern educational theory and psychotherapy, making a careful distinction between therapeutic analysis and the ideology which some have associated with psychoanalysis. At the present time there are 10 schools in France devoted to the training of lay and religious teachers. A number of Catholic schools for the training of backward and delinquent children have been established, and all attempts are made to use the most progressive educational methods, although in some cases resistance has been encountered. (PA)
- 1634.** Boisen, A. T. Religious education and human nature. *Relig. Educ.*, 1940, 35, 13-18.—The social nature of man, the concept of God, and the concept of the self are considered to be the basis of all religious experience. Then follows a discussion of loyalty to the group, unification, and sex education as principles of vital importance in religious education. (PA)
- 1635.** Bologa, L. Tubirea de Dumnezeu in educatia religioasa a copilariei. (Love of God in the religious education of children.) *Rev. Teol.*, 1934, 26, 234-240.—A study concerning the way in which God is reflected in the imagination of children. God is usually represented rather as a terrible and revengeful person than as a loveable and sympathetic person. The facts seem to be explained by the present system of education, based very much upon punishment and very little upon reward. (PA)
- 1636.** Boren, J. A Protestant point of view. Williamson, E. G. (ed.) *Trends in student personnel work*. Minneapolis: Univ. of Minnesota Press, 1949. Pp. 327-332.—The origin of secularism and its relation to higher education is traced historically. "It is increasingly recognized that the study of religion is essential and that it is one major means of re-establishing religious faith among intellectuals. The exact process for doing this is in the creative stage. The importance of personnel workers cannot be overemphasized. These men and women come into closer relationship with the students than the professors in the classrooms. Some campuses have individuals who are rather supercilious with respect to religion and provide an actual indoctrination against widely held religious convictions. This is an insidious intrusion of doctrine, a violation of the fundamental principle of religious liberty, and an abuse of academic freedom." (PA)
- 1637.** Bower, W. C. Points of tension between progressive religious education and current theological trends. *Relig. Educ.*, 1939, 34, 164-172.—Conflicting conceptions and the consequent tensions between progressive religious education and current regressive theological trends are discussed. The sources of tension here considered are: (1) the conflicting conceptions of the nature and structure of reality, (2) the role of creativity, emphasized by progressive religious education, and tradition, emphasized by reaction, (3) the area of social action, and (4) the relation of religion. A discussion of the paper follows. (PA)
- 1638.** Braden, C. The role of emotion in religious education. *Relig. Educ.*, 1947, 42, 267-270.—Modern religious education avoids emotionalism. But it has confused this with emotion and neglected its decisive power. For emotion is the great driving force of human life. It is not enough to know, we must also feel. Religious educators must teach to move people deeply. Emotion must also be channeled usefully to serve long purposes of larger good as world peace, cordial relations and the building of better community life. (PA)
- 1639.** Burgardsmeier, Alfred. Das religiöse Gefühl, seine psychologische Tatsache und seine pädagogische Tragweite. *Vierteljahrsschr. wiss. Pädag.*, 1952, 3, 161-168.
- 1640.** Burgardsmeier, A. *Religiöse Erziehung in psychologischer Sicht*. Düsseldorf: Patmos-Verlag, 1955.
- 1641.** Carrier, Blanche. *Free to grow*. NY: Harper, 1951.—Political and social panaceas will not save society unless we have integrated personalities. The problem is that persons are not free to grow, blocked by emotional immaturities, such as insecurity, incapacity to love, fixation at childhood levels of dependence, overaggressiveness manifest in a need to dominate, or disillusionment with perfectionist demands. If the church is to be more effective in religious education, there is need for a deeper understanding of the dynamic needs and problems of the growing personality, with counseling to gain freedom to grow, and group therapy to strengthen the meaningful relationships of belonging to a beloved fellowship. (PA)
- 1642.** Charters, J. A. The opportunity of the church for sex education. *Relig. Educ.*, 1932, 27, 428-434.—The Christian church is largely responsible for the degraded conception of sex. This came about from the carnal practices of the older

religions, which were largely built around the sex instinct. The early Christians felt obliged to guard against these. As a means of exalting spiritual control this instinct was debased. But there is no good reason why the church should look askance at a normal and necessary function. Indeed, it is its duty to educate people to a wholesome respect for sex relationships. This should be begun in an appropriate way with very young children through parental instruction, and continued by the pastor or other qualified person. A parents' group for discussion, with the guidance of a few good books, may become a practical means of self-education. (PA)

**1643.** Chave, E. J. et al. Religious education bibliography. January, 1933 to September, 1934. *Relig. Educ.*, 1935, 30, 40-65.

**1644.** Clark, W. H. The psychology of religion and the understanding of man in religious education. *Relig. Educ.*, 1959, 44, 18-23.—The psychology of religion helps understand man in relation to religious education by (1) recognizing the need of man to give and receive love and find the meaning of life, (2) stressing the importance of the early years of life and participation in family life, (3) utilizing imagination in developing concepts of God, (4) thinking through the value and limit of doubt and conflict in building healthy attitudes, and (5) facing the risks and creative possibilities of religion in suffering.

**1645.** Coe, G. A. *Education in religion and morals*. NY: Revell, 1904.—This is a study in educational psychology applied to religious education. Emphasis is placed on the totality of the educative process. Developmental aspects of the child's religious life. The role of family, religious and social institutions in the process of religious education is considered.

**1646.** Coe, G. A. *A social theory of religious education*. NY: Scribner, 1917.—The author treats the problems of religious education from the point of view of a social psychologist. The relations and demands of social institutions in regard to the religious education of children are discussed. Christianity is a social phenomenon and the role of the Church in religious education is, at least from one point of view, a social function directed to the welfare and stability of the community.

**1647.** Cole, S. G. Where religious education and theology meet. *Relig. Educ.*, 1940, 35, 18-25.—The religious educator views man from the point of view of personality, as a result of biological and social evolution, and as an individual capable of enriching his life. The theologian views man in terms of sin, salvation, grace, etc. The two views conflict on the issues of a naturalistic conception of man versus a transcendental conception, the conception that man can rise morally versus the inherent sinfulness of human nature, the conception of Jesus as an example of the principle of love as a way of living versus Jesus in the role of Divine Savior, and finally the view that the church is being

tested to judge its place in human economy versus the church as God's divinely appointed agent to redeem man. (PA)

**1648.** Cowley, L. A Catholic point of view. In Williamson, E. G. (ed.) *Trends in student personnel work*. Minneapolis: Univ. of Minnesota Press, 1949. Pp. 338-341.—Philosophical aspects of educational objectives are discussed. "Students in college today hold in their grasp the fate of the next generation. Modern society tolerates religion, but it is our duty to see that society respects religion and feels the need for it. Our common enemy is not anti-religion but unreligion. It would seem to us in religious counseling that ours is the most important work in the world because a civilization without God and without absolutes in truth and morality is too terrifying to think of. It is in our power to stop this in the strategic positions we hold. We must work together and we need help. We look to the administration of our colleges and to their counseling bureaus for this help, and we pledge our help to them." (PA)

**1649.** Cunningham, W. F. The freshman religion placement test. *Cath. educ. Rev.*, 1937, 35, 274-283.—Reports of the first year of use by 25 colleges of a new objective achievement test of religious knowledge. (PA)

**1650.** De Wire, H. The group in Christian education. *Relig. Educ.*, 1951, 46, 329-333.—The only satisfying condition for personality development is face to face interaction with other persons and Christian culture. (PA)

**1651.** De Wire, H. A. A theory of group technique in Christian education. Unpubl. Doct. Diss., Boston Univ., 1951.—An application of nondirective and group therapy concepts to the church as a learning group. The stress is put on personality factors as central to the learning process not only in group members, but in the heritage of Christianity.

**1652.** Emme, E. E. Factors in the religious development of thirty-eight college students. *Relig. Educ.*, 1941, 36, 116-120.—Data on the religious development of 38 college students were obtained from autobiographies, checklists, and the Thurstone-Chave test on attitudes toward church. The chief conclusions were: (1) the Sunday school teacher had the greatest influence on conceptions of God, heaven, hell, and the devil; (2) childhood religious experiences definitely influenced religious attitudes, and college experiences and acquaintance with science changed these very little; (3) the students have a favorable attitude toward the church and do not consider the college chapel a substitute for Sunday church. (PA)

**1653.** Ferrière, A. *Éducation religieuse et psychologie de l'inconscient*. Geneva: Labor et Fides, 1951.—A general discussion, from a modernistic point of view, of the importance of depth psychology for religious education, and of the conditions for its application. A first part describes the urge towards unity underlying all human instincts, and basic to religious education. The



- author reproduces from another published work a synopsis of his own theory of the 12 levels of personality development, and the psychological types that may become fixed at each of these. In the second part, he develops the pedagogical principles involved, stressing the value of personal experience over and against moral coercion. (PA)
- 1654.** Finch, S. M., & Kroon, E. H. Some emotional factors in the religious education of children. *Relig. Educ.*, 1959, 44, 36-43.—Achievement of more effective religious education requires that the educator better understand the emotional growth of the pupil, the type of parents, and the need for careful selection of teachers. The role of the parents is of the utmost importance for both healthy and disturbed children. The author concludes with the qualities of a good teacher and the goals of religious education.
- 1655.** Fischer, R. P. Do the interests of students indicate the need of a liberal education? *J. educ. Res.*, 1944, 37, 619-627.—The Allport-Vernon Study of Values was given to 96 freshman women enrolled in the Division of General Studies at the University of Illinois. The hierarchy of interests revealed by the test ranged from religious values, which were most preferred, to economic values, which were least preferred. The women studied here, like women enrolled in Liberal Arts and Sciences at other institutions, have predominant interests in religious, social, and esthetic values. The author believes, therefore, that a curriculum of liberal education has a definite place in American colleges and universities and that such a curriculum should not overlook the need for courses devoted to religious and moral values, as is often done. (PA)
- 1656.** Fishman, J. A. How safe is psychoanalysis. *Jewish Educ.*, 1952, 23 (1), 45-48.—Zelig's (1951) psychological interpretation of the effect of bible stories on children has no basis whatever in experimental evidence. The author raises questions whether concepts derived from clinical observations of neurotic adults should be used in interpreting the behavior of children, rather than study of the children themselves. (PA)
- 1657.** Fitzpatrick, E. A. Needed research in teaching religion in the elementary school. *Cath. Sch. J.*, 1938, 38, 157-159.—Religious teaching needs a better understanding of the will and of feelings, emotions, appreciations, and attitudes. (PA)
- 1658.** Fleege, U. H. Attitudes, most influential outcome in teaching religion. *J. relig. Instr.*, 1946, 16, 836-843.—3 psychological outcomes of teaching are increase of knowledge, development of a habit or skill, or change in attitudes and ideals. In religious education the latter is most important. Psychological techniques for measuring and evaluating attitudes are described. The need for Catholic attitude scales is stressed.
- 1659.** Flowerman, S. H. Psychological effects upon pupils of religious instruction in the schools. *Jewish Educ.*, 1952, 23 (3), 29-33.—The author questions the belief that religious instruction in public schools tends to further isolate members of minority groups. At least, he feels that there are no scientific data in support of such beliefs. It is his opinion that the parent's attitudes are an important variable in the possible effects of such instruction on children. (PA)
- 1660.** Forbush, Bliss. Theory and practice of child guidance among Friends. In Harms, E. (ed.) *Handbook of child guidance*. NY: Child Care Publ., 1947. Pp. 670-682.—Two religious ideas central in Quaker thinking are: (1) that God can be inwardly experienced; (2) that "God endows every human being with a measure of His own Divine Spirit." These two ideas dominate the child guidance program among Friends. A history of the Quaker religion and the establishment of the Friends' Schools in 1668 are given. Early thinking insisted on a "religiously guarded education" but this has now been replaced by a guided education. Anything that will broaden the cultural backgrounds of boys and girls or fit them for taking their place in today's world is included in a Quaker school. Religion is an integral part of life in Friends Schools, and "the child does not choose his religion or moral code. It comes to him as a fact of environment"... "By creating an atmosphere "which permits the child to hear the promptings of the spirit of God... Friends hope to discharge their responsibility to that within the child which is of eternal value." (PA)
- 1661.** Franzblau, Abraham N. Contributions of psychiatry to religious education. *Relig. Educ.*, 1956, 51, 335-338.—Psychiatry has shown the importance of listening and how slowly character and personality change. "An ounce of self-motivation and participation from within and a grain of insight, are worth tons" of pious promises or outside pressure. (PA)
- 1662.** Frimer, N. A. Jewish point of view. In Williamson, E. G. (ed.) *Trends in student personnel work*. Minneapolis: Univ. of Minnesota Press, 1949. Pp. 333-337.—The types of problems which confront Jewish students are described. "The problem of counseling that I face arises out of the position of the Jewish people as a minority group. Not only are religious conflicts presented to me, but in greater number, problems of adjustment. The real existence of anti-Jewish feeling, projected so boldly by Nazism, and the propulsion of the Jewish problem upon the world agenda—both engender frustrations in the life of the Jewish student, in which his religious affiliation plays a primary role. I must deal even with vocational problems, which are largely out of my province, because very often these vocational problems are the result of the existence of job restrictions and unfair employment practices toward our group. Counseling problems of a general nature I, of course, refer to the university, but since we are a people as well as a religious people, I must deal with problems arising from the former as well as the latter." (PA)

**1663.** George, Brother. *Practical psychology and Catholic education*. Alfred, Me.: Brothers of Christian Instruction, Notre Dame Institute, 1942.—This text is intended to assist the religious teacher in fulfilling his two functions: preparing the child for worldly existence, and for eternal life. The book deals with the practical psychology of the school-age child, with particular reference to the Catholic educational program and Catholic pedagogy. The emphasis throughout is upon the moral nature of the child, and the development, through education, of desirable moral and spiritual attitudes. (PA)

**1664.** Godin (SJ), A. The symbolic function. *Lumen Vitae*, 1955, 10, 277-290.—The psychology of the symbolic activity of man is examined and then related to the realm of religious psychology. Symbols are necessary in the human approach to the divine and supernatural mysteries. Pedagogical implications of this necessity are discussed. There is an encounter between affective structures and the signs of divine initiative. "When this encounter exists, the religious symbols are no longer merely objects of thought, occasions of grace or signs of submission, but they effect the mysteriously transforming conjunction by which is achieved the supreme fidelity of the symbolic function: to ensure the living union of persons between each other and of each with God."

**1665.** Godin (SJ), A. Religious psychology in education. *Lumen Vitae*, 1957, 12, 11-28.—Recent contributions to the psychological study of religion are surveyed. The author draws some implications of these studies for religious educators.

**1666.** Gordon, O. B. Psychology accents the Christian education of adults. *Relig. Educ.*, 1946, 41, 284-290.—Fundamental conclusions of psychology regarding drives, satisfaction seeking, personality growth, and individual differences are considered in relation to adult religious education. (PA)

**1667.** Guittard, L. *Pédagogie religieuse des adolescents*. Paris: Spes, 1953.

**1668.** Hamilton, S. L. The best way to learn to teach religion. *Relig. Educ.*, 1949, 44, 149-152.—This is a description of a summer workshop in religious education as a project of New York University and Riverside Church. Student teaching teams in various churches return each afternoon to Riverside to analyze, criticize and plan their work from day to day. The emphasis is on practicums in laboratory schools where students have experimental teaching, and also on cooperation with parents of the children. The student-teacher visits in the home and participates in evening meetings with parents in each church where a school is held. Students actually read more when so motivated than in traditional academic courses, for they have immediate use for it. They also make reports to churches and parents pointing out ways to improve the program and the attitudes of children and parents. (PA)

**1669.** Hamley, H. R. Character formation in relation to education. In Harris, N. G. (ed.) *Modern trends in psychological medicine*. NY: Hoeber, 1948. Pp. 335-346.—The need for "religious humanism" is stressed if society is to build a healthy social organization in which its citizenry can overcome the present perplexity and confusion in ethics. Suggestions are made toward the development of such a character-building program. (PA)

**1670.** Hanson, E. M., & Umstattd, J. G. Mores and teacher selection in Minnesota. *School Soc.*, 1937, 45, 579-582.—The information received from  $\frac{3}{4}$ ths of the school systems of the state of Minnesota reveals that the selection of school teachers is influenced by many factors other than professional preparation and experience. According to the study, in 45% of the communities lack of church membership was not considered in the selection of teachers, whereas in approximately 25% it was certain to cause rejection. Communities in which one religious faith predominated tended to select more teachers of that faith than of others. (PA)

**1671.** Hartshorne, H. Growth in religion. *Relig. Educ.*, 1939, 34, 143-151.—Religious growth is a function of culture and as such should reflect cultural changes. However, though we live in a democratic culture we still adhere to an authoritatively given form of religion, denying to individuals the necessary experiences to make religion a vital reality. It is here that the processes of creative religious education, with emphasis upon individual participation, must be applied. An extended discussion of the paper follows: (PA)

**1672.** Havighurst, R. J. Moral character and religious education. *Relig. Educ.*, 1956, 51, 163-169.—Moral character develops through stages. "The adult's character is composed of something from each of the 5 stages, with one of the later stages usually predominating. Thus the theory is one of types as well as stages." Churches need to teach people how to apply ethical principles to the shifting scene. (PA)

**1673.** Hightower, P. R. *Biblical information in relation to character and conduct*. Iowa City: Univ. of Iowa, Studies in Character, Vol. 3, No. 2, 1930.

**1674.** Hilda (SND), Sister M. Religious education in home and school based on psychological development. *Lumen Vitae*, 1950, 5, 293-296.—The psychological development of the child is traced in relation to his religious formation. Suggestions are made for parents and teachers for helping to foster this religious formation.

**1674A.** Hilliard, F. H. The influence of religious education upon the development of children's moral ideas. *Brit. J. educ. Psychol.*, 1959, 29, 50-59.—Studies by Forester, Moreton, Kuhlen and Arnold, and Bradshaw have shown that later adolescents question and tend to abandon the concept of God rewarding the good and punishing the evil. Data from questionnaires given to 220 education students tend to support this conclusion. (PA)

- 1675.** Hoey, Ann Francis. *A comparative study of the problems and guidance resources of Catholic college women*. Washington, D. C.: Catholic Univ. Press, 1957.—A doctoral dissertation that "is an attempt to answer the questions: (1) What are specific problems that confront Catholic college students in (a) Catholic colleges, (b) non-sectarian institutions? (2) What differences are discernable between (a) students in the various classes, (b) the resident and non-resident students? (3) To whom are these students turning for advice? (4) For what areas of guidance are the Catholic colleges assuming responsibility? (5) How adequately is the present personnel program providing assistance to the students in the Catholic colleges?" (PA)
- 1676.** Horan, Ellamay. Some phases of the psychology of teaching religion. *J. relig. Instr.*, 1931, 1, 70-75.—The student should be brought to understand *why* he believes a certain doctrine or follows a certain practice. Religious instruction should also include acquisition of attitudes of appreciation and habits of manifesting religious belief in daily life.
- 1677.** Horan, Ellamay. Some psychological problems in the teaching of high school religion. *J. relig. Instr.*, 1938, 8, 685-693.—A discussion of the psychology of application, the role of religious motives in will training and the role of appreciation in the development of a religious character.
- 1678.** Hygen, Johan B. Kristendomsopplaering og barnesinnet. (The teachings of Christianity and its sin against children.) *Menneske og Milj*, 1947, 2, 3-13.—The contents of a book by Ragne Solas are the basis of this article. The book deals with a girl who is treated as an adult by adults, and as a result she becomes very maladjusted. Consistent misinformation is given her concerning sex, her dreams and other topics which are taboo in Christian teaching. She passes through the adolescent stage with no sex education and meets many conflicts. The author recommends idealism, but with truth. The home and school can create good adjustment or maladjustment, according to its teachings and atmosphere. Lack of discipline found in both of these is deplored, and religious teachings are recommended as a means of avoiding conflicts. At present, plans in Norway will include religious education in the schools, which, the author feels, will mean great progress and will result in the desired philosophy of life. (PA)
- 1679.** International Catholic Child Bureau. Religious education and mental health. *Lumen Vitae*, 1955, 10, 553-563.—An English translation of the report submitted to the European Conference organized by UNESCO. The report concludes that modern psychopedagogy which aims at human emotional growth toward a spirit of self-sacrifice, and the educational concept of religion based on the law of love can reasonably be conjugated to the benefit of the full development of the individual as a member of the world community.
- 1680.** Jones, Mary A. Christian nurture of children in Protestant churches. In Harms, E. (ed.) *Handbook of child guidance*. NY: Child Care Publ., 1947. Pp. 640-652.—The child guidance program in Protestant churches is based upon the assumption that the personality of the child is important. This view opposes rigid indoctrination, and suggests that the child arrive at his own convictions regarding his ethical and moral conduct. The Bible, the church, the family and home are sources of help to the child in developing the basic convictions. Christian education "seeks to begin with the child where he is." It uses the graded principle and expects that "as a child increases in wisdom and stature he may also increase in favor with God and man." It gives children a chance to work and play and worship with others of their own age, and an opportunity to be adequate in their personal relationships. Sunday schools, the vacation school, summer camps and church meeting during the day aid in the child's religious education. (PA)
- 1681.** Kelly, W. A. Adolescent psychology and textbooks in religion. *J. Relig. Instr.*, 1943, 13, 630-640.—An application of some psychological aspects of adolescent development to the writing of textbooks in religion. "These books must play an important role in challenging, satisfying, and guiding youth in an understanding of his widening interests."
- 1682.** Koons, W. G. *The child's religious life, a study of the child's religious nature and the best methods for its training and development*. NY: Eaton and Mains, 1903.
- 1683.** Kowrach, E. J. Teaching of religion to mental defectives in theory and in practice. Unpubl. M. A. thesis, 1948, Cath. Univ. Amer.
- 1684.** Laydes, Morris A. Jewish primary children and Jewish religious symbolism. *Relig. Educ.*, 1955, 50, 398-401.—The attempt to teach the subtle meanings of religious symbols to a child is wasteful. "It is enough that they are there and part of his familiar environment." "The child is allowed to assimilate it in his environmental experience and to understand it at his own level of comprehension." (PA)
- 1685.** Leonard, E. A. Current practices in guidance in Catholic women's colleges. *Cath. educ. Rev.*, 1943, 41, 220-228.—The catalogues of 90 Catholic women's colleges, and a random sampling of non-Catholic colleges, indicate a wide variation in current practice. Detailed comparisons are presented on the following topics: kinds of guidance officers and techniques, student activities, financial aids, and professional relations.
- 1686.** Leuba, J. H. Children's conceptions of God and religious education. *Relig. Educ.*, 1917, 12, 5-15.
- 1687.** Levine, M. I., & Howe, R. L. Pediatrics and the church: a symposium. *J. past. Care*, 1949, 3 (Fall-Winter), 39-44.—To understand children means first an understanding of their most basic needs. It is recognized that the first 6 years are

most influential in forming the character of the growing child, who needs to have security and affection. Christian education has too often ignored these first 6 years by thinking only of words and concepts. The most important thing is relationship, and this is significant to the child from birth; first between parent and child, then in enlarging ways. A person becomes a human being only in relationship, we learn to love by being loved, to give by receiving, to manage hostility by having our hostility accepted and understood in love, in the atonement of restoring the child to relationship. (PA)

**1688.** Liertz, Rhaban. *L'imago du père et son influence sur l'éducation religieuse.* *Psyché*, 1951, 6, 583-588.—"The fact that we are created by a good and kind father can be the basis on which religious education may build up a faith in God." Four brief case histories. (PA)

**1689.** Ligon, E. M. A plea for the child. *Presbyterian Tribune*, 1934, 51, Jan. 23.—An efficient program of education involves a curriculum which treats the class like the members of the cast of a play. In the writer's own laboratory at Union College, measurements for more than 25 different traits in children can be made. These include: motor and sensory capacities; physical coordination and strength; such special abilities as musical aptitude, art appreciation, mechanical ability, reading ability, drawing ability, also such traits as memory, learning ability, social adaptability, language development, emotional stability and general personality integration. A considerable amount of research is being conducted in the psychology of character development, especially with reference to religious education. (PA)

**1690.** Ligon, E. M. Character, science, and religion. *Religion in Life*, 1937, 7, 218-234.—Describes a program of character research that seeks to apply rigorous scientific control to the problem of character development in religious education. Children drawn from a church school are tested in the laboratory of psychology, standard tests being used to measure more than 50 aspects of child behavior. Three groups of variables are involved: (1) the psychogenic dimension—the developmental age of the young and developing child; (2) individual differences; (3) traits of character which it is desirable to inculcate in children. One task is to determine what these traits are, and a second is to utilize laboratory measurements to estimate the extent of their inculcation. The author has made and 8-fold classification of traits which he considers both psychologically and theologically valid, the latter because they are founded upon "a legitimate interpretation" of Jesus' Sermon on the Mount. The method used to make these traits gradually an integral part of the child's personality is that of "drama-type education...which gives opportunity for expression on the part of each child, with different roles for children of different abilities." (PA)

**1691.** Ligon, E. M. Possible contributions of recent researches in psychology to religious education. *Relig. Educ.*, 1949, 44, 211-216.—Recent researches in the psychogenic principle, conditioning, neo-Freudianism, Lewinian group dynamics, and factor analysis, are felt to have the most significance for the religious educator. The significance of each of these to religious education is discussed. (PA)

**1692.** Limbert, P. M. New light on the needs of adolescents. *Relig. Educ.*, 1950, 45, 287-291.—Much that is done in religious education is irrelevant to the real needs of youth. 3 basic needs are understanding of one's self and society, setting of goals and the development of a framework of standards and convictions. (PA)

**1693.** McCormick, C. G. The emotions and a positive morality. *Relig. Educ.*, 1947, 42, 271-274.—True education discovers the uniqueness of each individual and engages his total enthusiastic awareness. Moralizing, scolding, exhortation and assertion produce a negative morality. The secret of uniqueness lies in the emotions, and emotional stability is gained only through self-understanding. Basic to a positive morality are (1) freedom to recognize one's actual emotions and have them accepted by others, (2) freedom to consider one's self as an equal, (3) freedom to work out solutions to individual problems, (4) freedom of communication and expression, (5) freedom to think about God as one's experience reveals. (PA)

**1694.** Macleod, R. B. *Religious perspectives of college teaching.* New Haven, Conn.: E. W. Hazen Foundation, n. d.—Psychology should be mature enough for a scientific interest in the relatively unexplored area of religion. If extremes are ignored, the religious person appears "to have achieved something great in life, something that the rest of us would surely like to understand." "Values and goals are facts that are basic subject matter of psychology." (PA)

**1695.** Maney, C. A. Does the church college develop character? *School Soc.*, 1931, 34, 576-578.—After questioning a group of college freshmen concerning the factors which they believed influenced their characters, the author concludes that the rank order according to character-molding potency of the four following classes of influences is home, associates, general experience, and professional education including church and school. Students' associates and the example of the faculty are alleged to modify character more than secular or religious instruction. (PA)

**1696.** Mary of St. Anthony Daniel, Sister. The psychology of the spiritually under-privileged child attending public school. *Lumen Vitae*, 1956, 11, 487-493.—Techniques for adapting religious teaching to the needs and capacities and backgrounds of children who regularly attend public schools are discussed. The need for psychological understanding is stressed.

1697. Matthews, M. T. A written reproduction test for the Lord's Prayer. *School Soc.*, 1927, 26, 240-242.—Analysis of test given to 400 public school (7th, 8th, 9th grade) and 200 students in denominational schools (high school) shows that only  $\frac{3}{4}$  of the essential ideas of the prayer are recalled on an average. The religious value of daily and mechanical repetition of the prayer is called into question. (PA)
1698. May, R. Recent developments in psychology and their significance for religious education. *Relig. Educ.*, 1943, 38, 142-152.
1699. Merriam, T. W., et al. Religious counseling of college students. *Amer. Coun. Educ. Stud.*, 1943, 7, Ser. 6, No. 4.—This brochure has two purposes: "first to present the principles, procedures, and distinctive characteristics of religious counseling as an educational method; second, to consider what place religious guidance has, or should have, in the total program of higher education." (PA)
1700. Moynihan (SJ), James F. Student counseling in Catholic education. *J. higher Educ.*, 1947, 18, 254-258.—Organized guidance may enjoy a development in the postwar educational situation similar to the growth of the testing movement after the first world war. The dynamics of the whole individual cannot be considered without taking into account the student's philosophical and religious outlook on life. This is in accord with Catholic educational theory and practice. Group counseling in religious matters is provided in religious instruction given in classes; individual counseling is provided by all members of the faculty who are priests, whether in their capacity as counselors, confessors, or teachers. Religious guidance can be most effective in individual counseling on personal problems. This is understood by Catholic counselors through a tradition which antedates both formal psychiatry and mental hygiene. The personal problems treated in the confessional and in the psychiatric interview may be similar. However, the therapeutic value of the former is not derived from mere emotional unburdening or clarification of feelings, but rather from awareness that conscious guilt has been forgiven. (PA)
1701. Murray, A. L. *Psychology for Christian teachers*. NY: Round Table Press, 1938.
1702. Murray, A. L. *Psychology for Christian teachers*. Grand Rapids, Mich.: Zondervan Publ. House, 1948.—This minister writes from his psychological understanding and practical experience of the opportunities for the teacher in a church school. Taking each age from babyhood to adulthood, he traces the typical traits and needs of that age, the problems that arise in religious teaching, and methods of coping with them. He adds chapters on the technique of visitation, psychology in the sickroom, and how to increase church school attendance. (PA)
1703. Oraison, Marc. *Love or constraint?* NY: Kenedy, 1959.—Abbé Oraison discusses the development of the child's emotional life and religious attitudes from a psychoanalytic point of view. He attempts to integrate the personality dynamics found in depth psychology with the demands of Christian life and spiritual-religious values.
1704. Osborn, H. F. *Evolution and religion in education*. NY: Scribners, 1926.—Contains a series of controversial articles regarding the teaching of evolution. The evolution of man is defended with evidence and the position is taken that evolution and religion do not conflict. Suggestions are given on methods of teaching evolution and on how to restore religion to the schools.
1705. Pauls, T. Das Schulgebet und der Student der Pädagogik. Eine religionspsychologische und hochschulpädagogische Anmerkung. *Z. Religionspsychol.*, 1932, 5, 230-240.—In connection with his lecture Pauls made what might be called a test, if not exactly an experiment. He read the prayer to the burning bush from the Kabisch-Togel and then gave 33 students 7 minutes in which to write it down. He groups the results as follows: (1) agreeing from a personal point of view, (2) disagreeing from a personal point of view, (3) agreeing on pedagogical grounds, (4) disagreeing on pedagogical grounds, (5) agreeing on religious grounds, (6) disagreeing on religious grounds. All the papers were for the school prayer in itself, but whether it should be a straightforward one could not be judged unrestrictedly from the prayer given as a test. (PA)
1706. Paya, Raquel. La educación religiosa positiva como prevención y como terapéutica. In *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 277-284.—Morality and Christianity are positive in fact, but are often taught and applied negatively. Negativity is confining and psychically divisive. Tension can be generated by such approaches which often reaches psychopathological levels. Positive approaches to the teaching of morality and religion are thus necessary.
1707. Pflieger, Michael. *Religion und Erziehung. Eine grundsätzliche Betrachtung*. Wein: Verlag Herder, 1948.—This discussion of the function of religious values in education takes the view that they ought to form the core of a pedagogical system. The underlying principle is that every formation supposes a cultural organization and a hierarchy of values which lead to the resolution of basic concerns of human existence.
1708. Pietrusky, E. *Die Bedeutung religiöser Bindung für die Erziehung weiblicher junger Gefangener*. Weimar: Bohlau, 1939.
1709. Plaquevent, J. Difference of sex and religious instruction. *Lumen Vitae*, 1950, 5, 287-292.—Character and temperament differences between boys and girls are discussed in relation to religious attitudes and their development. The author con-

cludes that more and more psychological awareness and training are necessary in those to whom we entrust the religious education of our young.

**1710.** Revitch, E. How dangerous is the apple? *Jewish Educ.*, 1952, 23 (1), 43-44.—In criticizing an earlier article by Zeligs (1951), the author raises questions whether the psychoanalytic interpretation of the effects of certain biblical stories is satisfactory. He feels that the stability of the child's home is more important in his emotional health than the alleged effect of story symbolisms. (PA)

**1711.** Rey-Herme, P. A. *Mentalité 'religieuse' et perspective pédagogique*. Paris: Téqui, 1952.—The author believes that the education given in many religious institutes is often marked to an excessive degree by the exaction of observance proper to convent life from the children without sufficient prudence and tact.

**1712.** Roth, Heinrich. Zur pädagogischen Psychologie des Gewissens und der Gewissenserziehung. *Jhb. Psychol. Psychother.*, 1956, 4, 229-248.—Conscience is a product of development. It stems from the felt discrepancy between ideal and reality, and is thus intimately linked with experience of values. It is initially elicited by parental consciences which in turn are introjected by the child. Through a lengthy educational process the child comes to terms with the values of others, and learns increasingly to realize his own values. Thus, ideally, a positive conscience answerable to love comes to replace the earlier conscience more sensitive to prohibitions. (PA)

**1713.** Shaver, E. L. Directors of religious education—a survey, II. *Relig. Educ.*, 1946, 41, 364-375.—The responses of 140 pastors of Congregational Churches show that 4 traits are felt to be of most importance in directors of religious education: a feeling of consecration, a service motivation, a love for people, and a well-rounded healthy personality. Intellectual ability, executive ability, training, and physical health were all of much less importance. (PA)

**1714.** Silverman, H. L. Relationships of personality factors and religious background among college students. Unpubl. Doct. Diss., Yeshiva Univ., 1951. Also *Dissertation Abstr.*, 1954, 14, 553-554.—Conclusions: (1) In religion college students tend to find a firm philosophic basis and code for individual action while not acceding to the dominant materialistic values of the culture. (2) The attention of educators and psychologists should be given to the many factors in individual experience which have not been regarded as necessarily a part of religious education. (3) The lines of religious concern should be pushed into the total environment of the individual.

**1715.** Slawson, J. Child guidance in the Jewish community. In Harms, E. (ed.) *Handbook of child guidance*. NY: Child Care Publ., 1947. Pp. 653-669.—The development of child guidance

programs in Jewish communities began with the volunteer who worked without any professional guidance. The trend then swung to the psychiatrist as the central figure, and later away from the psychiatrist to the interviewing technique. The fourth or final step reintroduced diagnosis as a basic phase of treatment, with the psychiatrist directing the workers to assume responsibility for psychiatric thinking and procedure. A study of the largest Jewish agency in New York is given. (PA)

**1716.** Smart, M. S. Child development and religious education. *Childh. Educ.*, 1939, 16, 159-164.

**1717.** Smith, M. L., & Bathurst, J. E. Tests and measurements in religious education. *Relig. Educ.*, 1932, 27, 439-442.—The goal of scientific method as applied to religion is to test religious effects as accurately as those of foods upon the body are tested. One of the difficulties arises from the lack of a generally accepted definition of religion. The authors propose that "Religion is the sum total of the effects, traits, aptitudes, skills, information, God and man have upon the behavior-conduct of man." Accordingly, they divide religious tests into those for intelligence, information, emotions, social intelligence, and conduct, and enumerate the tests for each. Although the results with intelligence and emotions are more satisfactory than the other parts of the problem, none are as yet adequate. However, there is promise of progress. It is believed that if the causes and results of religion can be discovered the church will be able to produce religious life in others. (PA)

**1718.** Smith, M. P. Religious training and performance on certain intellectual tasks. *Microfilm Abstr.*, 1951, 11, 1104-1106.—Abstract of Ph. D. dissertation, 1951, Columbia Univ.

**1719.** Smith, Rockwell. Contributions of recent research to religious education. *Relig. Educ.*, 1949, 44, 217-224.—Methodological trends show a renewed interest in theoretical systematization, a continuance of statistical studies, and increased attention to the problem of sociological experiment. There is also increasing awareness of the place of meaning and value, both to the persons investigated and to the investigator. A number of recent studies in sociology of religion are summarized. Sociologists are aware of social issues in our time and are honestly trying to deal with them scientifically. The results of sociological research bring insights essential to a religious and educational program. (PA)

**1720.** Squires, W. A. *The psychological foundations of religious education*. NY: Doran, 1926.

**1721.** Störing, G. Psychologie der Beziehung zwischen dem Sittlichen und dem Religiösen. *Arch. ges. Psychol.*, 1940, 106, 241-260.—Defends Christianity against German neopaganism. Ethical, and at the same time religious, is any belief in a realm of God on earth in the future. In addition to the efforts of Fichte, those of national-social-



istic youth education are important examples of such ethical-religious conduct. But beyond Christian mutual interaction between ethics and religion, ethical conduct is possible through an autonomous sense of duty. (PA)

**1722.** Taylor, H. R., & Powers, F. F. Bible study and character. *J. genet. Psychol.*, 1928, 35, 294-302.—The Laycock Test of Biblical Information, Otis and Terman group tests, and information on Sunday school attendance, were statistically compared with character ratings in a high school and a private school. Character ratings were positively and negatively correlated with biblical information at the two schools respectively and positively correlated with Sunday school attendance. (PA)

**1723.** Thurn (SJ), H. Zur Psychologie und Pädagogik der Tugenden und Fehler. *Geist und Leben*, 1947, 20, 175-193.—The author discusses certain pairs of biologically anchored qualities in their functional relation to the fostering of growth in virtue. The pairs are narrowness and breadth of attention, strength or weakness of emotional demands, predispositions to pleasure or pain, strength or weakness of vital energy. Religious experience and capacity for virtue will vary with the components of the personality.

**1724.** Tuttle, H. S. Aims of courses in religion. *J. soc. Psychol.*, 1950, 31, 305-309.—"Acceptable outcomes of courses in religion should not be different from outcomes of the rest of the college curriculum. The test... is to be found in conduct and attitudes, in one's values in life and the behavior which those values inspire." "When the criterion that is set up to measure the effectiveness of religion is based upon" the principles that "interests and ideals are ultimate goals" and that "religion can most effectively condition and integrate life," "we shall have evidence as to whether courses in religion are justified." (PA)

**1725.** Uher, J. Příspěvek k psychologii náboženského života našich studentů. (Contribution to the psychology of religious life among our students.) *Psychologie, Brno*, 1935, 1, 36-53.—A questionnaire concerning their attitude to religion sent to 300 high-school students brought only 71 replies. Of these, 40 (19 boys, 21 girls) profess a positive attitude, 14 (6 boys, 8 girls) a negative one, and 17 (6 boys, 11 girls) are undecided. An analysis of the various responses reveals that the majority of those expressing a positive attitude are adherents of orthodox churches. Real efforts for a deeper religious life are rare. The emotional elements predominate over the rational, which tends to show how few honest efforts are made to come to grips with religious questions. On the whole the answers show shallow thinking and unclear understanding of religious problems. (PA)

**1726.** Ulmer, F. Die Bedeutung der Psychoanalyse für die Religionspädagogik. *Neue Kirchl. Z.*, 1930, 41, 433-474.

**1727.** Van Dorn, V., & Mayfarth, F. Religious nurture and childhood education. *Relig. Educ.*,

1949, 44, 141-148.—Religious education has to do with our attitudes, feelings, appreciations, and understandings from which children learn more than our carefully worded explanations. The authors suggest 4 premises concerning the place of religion in childhood education: (1) religion is experience rather than belief; (2) by interpreting the experiences we provide for them, they find faith in themselves and in their world; (3) by emotional conditioning children come to assume their share of responsibility for the welfare of others; (4) by ceaseless searching and effort life comes to have meaning and purpose, the causes of aggression may be recognized and conflicts in social practices resolved. (PA)

**1728.** Van Tuyl, M. C. Where do students "lose" religion? *Relig. Educ.*, 1938, 33, 19-29.—396 replies to a questionnaire designed to help answer this question are reviewed. It is pointed out that there is a marked change in ideas in thinking students and whenever a shift in ideas has occurred it is more likely to have come about in high school than in college. (PA)

**1729.** Washington Public Opinion Laboratory. *Polling religious instruction on Washington State campuses*. Seattle: Univ. of Washington & Pullman: State Coll. Washington, 1948. (Bull. No. 5A.)—To determine attitudes toward religious instruction in state institutions of higher learning, sampling interview surveys were conducted among citizens and university students in the state of Washington. A secondary purpose was to test the hypothesis that "the intensity of attitude is a logarithmic function of the amount or the content of the attitude." (PA)

**1730.** Waterhouse, E. S. *An ABC of psychology for religious education*. NY: Revell, 1927.

**1731.** Watson, G. B. *Experimentation and measurement in religious education*. NY: Association Press, 1927.—Attempts to present the fundamentals of testing and measurement. The necessity of a scientific approach to religious education is stressed. (PA)

**1732.** Watson, G. B. What tests can we use in church schools? *Relig. Educ.*, 1928, 23, 213-219.—Brief description of a number of tests suitable for church schools. (PA)

**1733.** Weaver, P. Using psychological insights in the religious education of adolescents and young adults. *Relig. Educ.*, 1946, 41, 276-283.—After reviewing psychological studies of attitude and of religion, the author brings together the implications of these studies in a suggested program of religious education. (PA)

**1734.** Williamson, E. G. Religious counseling at a state university. In Williamson, E. G. (ed.) *Trends in student personnel work*. Minneapolis: Univ. of Minnesota Press, 1949. Pp. 320-327.—The importance of religious counseling for university students is stressed. "A penetrating understanding of these types of student reactions and their underlying mechanisms is needed to replace our



present anecdotal observations of such student behavior. But the methods of research have seldom been turned upon the phenomena of religion, largely because of the sanction against such an application, and also because religious workers are usually not trained in research methods. As religious counseling becomes an integral part of personnel work one may hope that the objective methods of research will be used to achieve better understanding of this phase of student life. Indeed, the development of more effective methods of religious counseling waits upon the completion of such research." (PA)

**1735.** Wilson, D. F. *Child psychology and religious education*. NY: Doubleday, Doran, 1928.—Outline of religious education during childhood. Recommendations are made for the most effective means of religious instruction at the various states of the child's development until the age of 12 years.

**1736.** Woodward, E. W. Relations of religious training and life patterns to the adult religious life. *Teach. Coll. Contrib. Educ.*, 1932, No. 527.—A 16-page questionnaire (given in the appendix) on "some factors of personal histories and adult beliefs, attitudes and practices, with special attention to the religious life" was returned by 26% (384) of the adults of various religious types to whom it was distributed. On the basis of the questionnaire data answers to the following question are given: "What relationships do specific reli-

gious instruction and other religious influences bear to the adult religious life? What relationships do certain emotional and behavior patterns of inferiority-adequacy, guilt-innocence, dependence-independence, and cooperation-rebellion? What relationships do parent attitudes and childhood experiences bear to the adult religious life?" (PA)

**1737.** Woodward, L. E. *The relations of religious training and life patterns to the adult religious life*. NY: Teachers College, Columbia University, 1932.

**1738.** Zeligs, Dorothy F. Psychological factors in the teaching of Bible stories. *Jewish Educ.*, 1951, 22 (3), 24-28.—The biblical stories at the beginning of Genesis are not suitable for young children. In the story of Adam and Eve, the forbidden act is an oral one. Since one of the first ways in which an infant expresses his aggression is by biting his mother's breast in moments of frustration and rage, the story of eating the forbidden fruit may awaken these earliest repressed feelings and lead to fear of punishment. The stories of Cain and Abel, Noah and the ark, and the Tower of Babel can also produce deleterious effects, as is demonstrated by a psychoanalytic interpretation of their motifs. (PA)

**1739.** Zurhellen-Pfleiderer, E. Was gibt die moderne Mutter ihrem Kinder an religiösen Gütern mit? *Z. Religionspsychol.*, 1930, 3, 46-56.

## PSYCHOLOGY OF RELIGIOUS VOCATION

**1740.** Beirnaert (SJ), L. Immaturité affective et problèmes de vocation. *Suppl. Vie Spir.*, 1958, 11 (46), 323-327.—Affective maturity must be kept distinct from spiritual maturity. Affective immaturity lies at the root of many vocation problems. Some suggestions are made for recognizing affective immaturity and the help of psychological specialists is advised.

**1741.** Benko (SJ), Antoine. Examen de la motivation. *Suppl. Vie Spir.*, 1954, 7 (29), 152-159.—The underlying motives of an attraction to the religious or priestly life can only be adequately evaluated by the techniques of modern psychology and psychiatry. Neurotic motivation is discussed and contrasted with the true motives for a vocation, which must be ultimately spiritual.

**1742.** Benko (SJ), A., & Nuttin, J. *Examen de la personnalité chez les candidats à la prêtrise*. Louvain: Publ. Univ. de Louvain, 1956.—In the first chapter the authors discuss several psychological problems encountered in the recruitment of candidates for priesthood: assessment of intelligence level, mental health status, and the subject's motivation for choice of career. The rest of the book contains a report of the original research done by the authors in this particular area by means of

the MMPI. The items of this test have been translated in both French and Dutch with such adaptation as seemed necessary in view of the particular situation of seminarians. The experimental group was composed of 181 students in theology or philosophy, 79 candidates for religious orders, and a large control group of university students and soldiers. Critical scores for the L, F, and K scales are calculated for these different groups.

**1743.** Bier (SJ), W. C. Psychological testing of candidates and the theology of vocation. *Rev. Religiosus*, 1953, 12, 291-304.—The notion of "vocation" is discussed and the psychological qualities requisite for the religious state are indicated. Psychological fitness can be assessed by psychological tests. The attitude to be taken in doubtful cases is also discussed.

**1744.** Bier (SJ), W. C. L'examen psychologique. *Suppl. Vie Spir.*, 1954, 7 (29), 118-151.—The nature of a vocation is discussed under St. Thomas' distinction of internal and external vocation. The psychological examination for admission to candidacy is for the most part negative, but it plays a positive role in the detection of abnormalities. Various aspects of the examination are discussed;

doubtful cases, practical conditions, types of tests, cross-checking by consultation. It is important for many reasons that the examination be given prior to admission.

**1745.** Bier (SJ), W. C. Practical requirements of a program for the psychological screening of candidates. *Rev. Religious*, 1954, 13, 13-27.—Practical aspects of implementing a program of psychological testing for the selection of candidates to religious life are discussed. Fr. Bier recommends that such tests be administered prior to admission to the institute. The types of tests to be used are discussed in general terms.

**1746.** Biot, R., & Galimard, P. *Guide médicale des vocations sacerdotales et religieuses*. Paris: Spes, 1952.—Psychophysiological aspects of vocations to the priesthood and to the religious life are discussed. The influence of physiological conditions on vocational choice is discussed and the factors which must be taken into account in the entrance examination are considered. Factors considered are heredity, temperament, past experience, and physical, mental, and psychological aptitudes. The psychopathological difficulties which can arise in the years of formation and in connection with the life of the vows of religion are also treated.

**1747.** Biot, R., & Galimard, P. *Guida medica delle vocazioni sacerdotali e religiose*. Milan: Vita e Pensiero, 1952. Italian translation of *Guide médicale des vocations sacerdotales et religieuses* (1952).

**1748.** Biot, R., & Galimard, P. *Medical guide to vocations*. Westminster, Md.: Newman, 1955.—English translation of *Guide médicale des vocations sacerdotales et religieuses* (1952).

**1749.** Booth, G. Unconscious motivation in the choice of the ministry as vocation. *Pastoral Psychol.*, 1958, 9 (89), 18-24.—Man's deepest unconscious level influences vocational development, and may lead to a spiritual still-birth or to a religious rebirth. Infantile motivations, while important, are only part of the total personality. Safeguards in psychological examinations of candidates are offered. (PA)

**1750.** Broeck, A. Van den. Priesterroeping en Beroepsoriëntering. (Priestly vocation and professional orientation.) *Vlaam. Opvoedk. Tijdschr.*, 1950, 30, 343-354.—To become a priest mere "vocation" is not enough; intellectual aptitude and character traits are necessary. An examination of scholarly aptitude is necessary before entering on priestly studies. (PA)

**1751.** Cahen-Salabelle, R. Vocation et affectivité. *Cah. Laënnec*, 1950, 10 (4), 3-30.—An extended discussion of emotional and psychological aspects of religious vocation. The influence of unconscious motivation is discussed under the rubric of the "law of double motivation."

**1752.** Choisy, M. Motivations fausses et vocation vraie. *Psyché*, 1954, 9, 463-479.—The author ex-

amines the effects of psychoanalysis on student priests, outlining the case of a seminarist when neurotic motivations did not prevent the development of a genuine religious vocation. She concludes that psychoanalysis would certainly weed out a large number of "false" vocations, but that priests undergoing it successfully would be of exceptional worth. (PA)

**1753.** Cockrum, L. V. Predicting success in training for the ministry. *Relig. Educ.*, 1952, 47, 198-202.—Juniors at the Austen Presbyterian Seminary were given the Miller Analogies Test and the Cooperative Reading Comprehension Test, Form T. These scores and preseminary college grades were correlated with the grades the students earned in the seminary. All correlations were positive at the 1% level of confidence, but college grades and Miller analogies were highest. (PA)

**1754.** Corcoran (OP), Charles J. D. Y a-t-il des "types" humains inaptes à la vie religieuse? *Suppl. Vie Spir.*, 1955, 8 (33), 171-183.—Psychological tests and other psychiatric helps enable those who select candidates for religion to render a much more certain judgment of the suitability of a given candidate. But the effect of grace and the therapeutic aspects of virtue should not be overlooked. Unsuitable candidates should be rejected, but the superior should also not be afraid to take risks and have confidence in his own judgment. (PA)

**1755.** Digna, Sister M. That God's will be better known. *Rev. Religious*, 1949, 8, 201-207.—The advantages, in screening of candidates for religious life and in the better direction of religious subjects, of the use of psychological tests is discussed.

**1756.** Digna, Sister M. A tentative testing program for religious life. *Rev. Religious*, 1951, 10, 75-81.—Application of psychometrics to selection of candidates for religion is discussed. Specific tests are recommended and their advantages indicated.

**1757.** Duffey (CSC), F. D. *Testing the spirit*. St. Louis: Herder, 1947.—Discusses the psychological aspects of a vocation to the religious life and the problems involved in the selection of candidates to religious life. A series of directives is proposed for determining the suitability of a candidate for religious life. Aids to self-knowledge and spiritual growth are also discussed for prospective candidates.

**1758.** Eck, & Larère, Ch. Psychasthenie et vocation. *Cah. Laënnec*, 1950, 10 (2), 3-17.—The characteristics and typical symptoms of psychasthenia are described, particularly its manifestation in scrupulosity. The question of the acceptance of the psychasthenic into religious vocation is discussed. The ultimate decision in these matters lies with the religious superior, who should base his judgment in part at least on expert psychiatric advice.

**1759.** Eck, & Larère, Ch. Psychasthenia and vocation. In Flood (OSB), P. (ed.) *New problems in*

*medical ethics*. Vol. III. Westminster, Md.: Newman Press, 1956. Pp. 149-163.—English translation of an article which appeared in *Cahiers Laennec*, 1950, 10 (2), 3-17.

**1760.** Ernst (SJ), P. Option vitale—contribution à une psychologie ascétique de la vocation. *Nouv. Rev. Théol.*, 1947, 79, 731-742; 1065-1084.—A testing procedure was developed for evaluating the affective dispositions. The "option vitale" is a conscious direction of one's life course. On the basis of the results, the author feels that this occurs at about 16 years of age. The occurrence of previous "options" in adolescence or even childhood is discussed as source of later difficulty in vocational choice. The significance of the author's hypothesis that the "option vitale" is fundamentally an affective disposition in regard to a certain climate of life required for the profound development of our personality and that rational motivation for vocational choice is secondary, is discussed in relation to the problem of vocations. Possible manifestations of the dynamics of the "option" are discussed in the last section.

**1761.** Ethier, W. Le rôle de l'orientation professionnelle dans le discernement des vocations. *Vie Comm. relig.*, 1946, 5, 73-83.

**1762.** Evelyn, L. Psychologie et vocation sacerdotale. In *Psychologie et pastorale*. Louvain: Nauwelaerts, 1953. Pp. 158-174.

**1763.** Evelyn, L. Psychology and vocation. In Van Steenberghen, F. (ed.) *Psychology, morality and education*. London: Burns & Oates, 1958. Pp. 103-114.—A general discussion of vocation, distinguishing between religious vocation and the priestly vocation. The psychological problem of recognizing a vocation is discussed.

**1764.** Géraud, J. *Itinéraire médico-psychologique de la vocation*. Paris: Editions Xavier Mappus, 1958.—This is a brief discussion of the role which psychological factors involving emotionality, character, qualities of will and intelligence, etc., play in determining and selecting priestly vocations.

**1765.** Gratton (OMI), H. Quelques expériences d'investigation psychologique et de psychothérapie auprès des candidates au sacerdoce. *Suppl. Vie Spir.*, 1957, 10 (42), 354-364.—The author offers his reflections on his own personal experience in the employment of psychological testing devices for the selection of candidates for religion and the priesthood. Psychological techniques, however helpful and valuable, can not replace but only supplement training and grace.

**1766.** Gratton (OMI), H. Incompatibilités psychiques avec l'état sacerdotal. *Suppl. Vie Spir.*, 1959, 49, 154-182.—The life of perfect chastity and the other obligations of the priest's office require psychological maturity and balance. The psychic disabilities which would make a candidate unfit are discussed in the light of the Church's legislation on the admission of candidates to the priesthood. Select bibliography.

**1767.** Grünewald, E. Zur Frage der Berufsneurose beim Theologen. *Jhb. Psychol. Psychother.*, 1955, 3 405-411.—Why do young men abandon their wishes to become priests? A research study and the writer's experience suggest the importance of oral wishes and conflicts. To take clerical orders may mean giving up one's own conscience initially to the church, i.e., renewing unresolved oedipal conflicts. The theologian, through his representative relation to an order transcending the individual self, is more likely than persons in other professions to experience tension between id impulses and infantile superego residues. (PA)

**1768.** Hagan, J. R. Some factors in the development of religious vocations of women. *J. relig. Instr.*, 1945, 15, 621-628; 712-718; 794-800.—The author discusses statistical factors in the family background, types of schooling, age, and religious influences, which characterize the 2,120 sisters who participated in the study.

**1769.** Jeanne d'Arc (OP), Sister. Pour les différentes étapes de l'entrée dans la vie religieuse. *Suppl. Vie Spir.*, 1959, 12 (48), 64-94.—A series of questionnaires is provided to evaluate the religious vocation of young women at several stages of their religious formation: first contact with the girl seeking admittance, before postulancy, before admission to the novitiate, before admission to first profession, and during the temporary profession.

**1770.** Kelley, Paul. Rorschach measures of affect-adjustment in candidates to the religious life. Unpubl. M. A. thesis, 1951, Catholic Univ. Amer.

**1771.** Lhota (OFM), B. Vocational interest of Catholic priests. *Stud. Psychol. Psychiat. Cath. Univ. Amer.*, 1948, 7, No. 1.—262 priests, mean CA of 38.9, minimal formal education of 20 grades, representing a sampling of 35 states, were a normative group for the development of scoring weights for the Strong Vocational Interest Inventory in which 73% of the items effected a significant differentiation between priests and Strong's men-in-general. Application of this clerical interest scale to 208 seminarians, average CA of 24, affirmed the validity. Application to grade IX boys in a minor seminary and grade IX and XII boys in a Catholic high school showed significant differences, for only 1% of the grade IX and 5% of the grade XII boys in the ordinary high school obtained a rating indicative of the possession of clerical interests. (PA)

**1772.** Lopez Ibor, J. J. Angoisse vécue et vocation religieuse. *Psyché, Paris*, 1954, 9, 433-446.—The author considers the experience of anxiety as a crisis in which man, overwhelmed by the fragility of his psychic defenses has but one recourse, faith in a transcendental truth. Religious vocation is seen here as the need to transcend this human condition. (PA)

**1773.** Lopez Ibor, J. J. Experiencia ansiosa y vocación religiosa. *Cuadernos Hispanoamericanos*, 1955, 24, 190-199.

- 1774.** McCarthy, Thomas N. Evaluation scientifique des aptitudes psychologiques à la vocation religieuse. *Suppl. Vie Spir.*, 1958, 11 (45), 188-196.—Summary of a number of psychological studies on selection procedures and personality traits of religious.
- 1775.** McMahon, Sister M. de Lourdes. Les jeunes filles et la vocation religieuse. *Lumen Vitae*, 1957, 12, 339-353.—A doctoral study is reported in which questions on religious vocation were presented to 600 high school girls from New York City. The results of the questionnaire are examined and a list of implications drawn up. The author concludes, among other things, that more education is required in regard to the religious vocation.
- 1776.** Nabais, J. A. *La vocazione alla luce della psicologia moderna*. Roma: Edizioni Paoline, 1955.—The teaching of the Catholic Church on the nature of the vocation to the priesthood is discussed in detail. After treating the history and nature of a vocation, the author develops the role of psychological factors in determining a vocation. The factors which are desirable in the priest are discussed, as well as the factors that contraindicate a vocation. Especially important from this psychological perspective is the selection of candidates.
- 1777.** Nabais, J. A. La vocation sacerdotale à la lumière de la théologie et de la psychologie. *Rev. Univ. Ottawa*, 1956, 26, 350-388; 451-490.—The first part of this article is concerned with the theological aspects of vocation. The second part is more directly concerned with psychological aspects, such as the personality requirements and their development, positive and negative signs of a vocation, necessity for adequate selection techniques, and the need to apply psychological methods to this problem.
- 1778.** Nelson, J. O. Vocation, theism, and testing. *Pastoral Psychol.*, 1959, 9 (89), 33-40.—The most characteristic avowal of theism is the truth and experience of vocation. But if "vocation is Person-to-person confrontation of man by God, can this experience rightly be subjected to further examination?" To "love God with all your mind" means "using every aid in choosing and following our occupation," and psychological testing and counseling are an aid rather than an intrusion. (PA)
- 1779.** Nodet, Ch.-H. Psychanalyse et vocation religieuse. *Psyché*, 1949, 30-31, 399-412.
- 1780.** Nodet, Ch.-H. Considérations psychanalytiques à propos des attraites névrotiques pour la vocation religieuse. *Suppl. Vie Spir.*, 1950, 4 (14), 279-306.—Dr. Nodet discusses the existence of the unconscious life and shows how the knowledge of unconscious motivations can help in the understanding of the spirit. He indicates how the isolation, security and withdrawal from sexuality of religious life can furnish unconscious motives.
- 1781.** Nodet, Charles-Henri. Troubles nerveux et vocation. *Suppl. Vie Spir.*, 1957, 10 (40), 17-23.—A letter from a psychiatrist which discusses some problems relating to attitudes toward the religious or seminarian who falls prey to mental illness.
- 1782.** Nodet, C.-H. Psychological factors affecting vocation. In *A manual for novice mistresses* (Religious Life Series, IX). London: Blackfriars, 1958, Pp. 11-23.—Psychoanalytic notions of personality development are briefly sketched and conclusions drawn in regard to a religious vocation. Emphasis is placed on the need to know the history of a given vocation and on the recognition of unconscious motivations. This is especially true in regard to masochistic exercises of penance.
- 1783.** Olivaux, Robert. Possibilités et limites de la graphologie dans l'étude des vocations religieuses. *Suppl. Vie Spir.*, 1958, 11 (45), 197-214.—The use of graphology in the discernment of religious vocations is discussed. The same limits must be imposed on graphology as on psychological tests; its value depends on the competence and balanced judgment of the graphologist. Respect for the rights of the person is the essential which must be observed.
- 1784.** Oraison, M. Niveau psychologique nécessaire à l'engagement dans une "vocation." In *Psychologie moderne et réflexion chrétienne. Recherches et débats*, Cahier 3, 1953, 109-126.
- 1785.** Parrot, P. Point de vue du médecin psychologue sur les aptitudes psychiques à une vocation religieuse. *Suppl. Vie Spir.*, 1960, 13 (52), 99-108.—A psychiatrist presents some observations on his experience in treating religious patients in reference to the determination of suitability for religious life. The psychological means at his disposal for making such a judgment and some of the practical problems which arise in the handling of such cases are discussed.
- 1786.** Parrot, P., & Romain, R. P. Maturité affective et vocation sacerdotale. *Suppl. Vie Spir.*, 1958, 11 (46), 307-322.—Psychic maturity is characterized by personal autonomy, dominance of reason, sociability, sexual integration, and balance. These qualities are related to the priestly vocation.
- 1787.** Pertejo, Jesusa. Rorschach, sublimación y vocación religiosa. *Rev. Espir.*, 1958, 17, 90-93.—The use of the Rorschach in selection of candidates for religious life is discussed. Evidence from protocols taken on seminarians seems to indicate that a high capacity for sublimation and efficient reality contact are the best indicators of ability to resist neurotic tendencies and possible traumata.
- 1788.** Plé (OP), Albert. Peut-il exister des attraites inconscients à la vie religieuse? *Suppl. Vie Spir.*, 1950, 4 (14), 269-278.—Unconscious motives for entering religious life are discussed. The psychic life is constituted by analogous levels in which the unconscious level of the instincts underlies the others. Underlying a desire to enter religion there may be a mixture of sadism in the sexual instinct; superiors must be aware of this possibility.
- 1789.** Plé (OP), A. Unconscious attraction to the religious life. In *Vocation* (Religious Life Series,

II). London: Blackfriars, 1952. Pp. 101-113.—Translation of an article previously published in *Supplement de la Vie Spirituelle* (1950).

**1790.** Rousset, Suzy. Motives for entering the coenobitic life. In *Communal life* (Religious Life Series, VIII). Westminster, Md.: Newman, 1957. Pp. 251-265.—Motives for entrance into religious life are discussed, particularly in reference to the interference of unconscious motives with motives of religion and charity.

**1791.** Salman (OP), D. H. Le discernement des vocations religieuses. *Suppl. Vie Spir.*, 1960, 13 (52), 81-98.—The problems in the discernment of religious vocation and the selection of candidates for a religious order are discussed. Factors in discernment are: quality of motivation, capacity to lead spiritual life, ability to tolerate frustration, and the ability to assume personal responsibility. Psychological devices (tests like the Rorschach and MMPI, questionnaires, etc.) are useful but still imperfectly adapted to the demands of candidate selection, and should therefore be used with proper caution.

**1792.** Skrinicosky, P. A comparative study of the standard form of the MMPI and a modified form of the same adapted for a seminary group. Unpubl. M.A. thesis. Fordham University, 1953.

**1793.** Southard, S. Counseling candidates for church vocations. *Rev. Expos.*, 1954, 51, 348-357.—An indication of problems involved in obtaining and counseling vocations to the ministry. Suggestions for counseling are made.

**1794.** Stévaux, Albert. Problèmes psychologiques de la vocation. *Rev. Dioc. Tournai*, 1954, 9, 558-562.—The relation of vocation to the religious life, affectivity, unconscious motivation and psychological maturity is discussed. The place of psychological examinations in the selection of candidates is briefly noted.

**1795.** Troisfontaines (SJ), Roger. À propos de la vocation sacerdotale: indications et contre-indications. *Nouv. Rev. Théol.*, 1954, 76, 716-721.—The positive indications for encouraging a vocation are listed, as well as absolute and relative contra-indications. Psychological indications and contra-indications are included. The author suggests that the minimal age for ordination should be set at 28, especially where candidates have led sheltered lives.

**1796.** Wauck, L. A. An investigation of the usefulness of psychological tests in the selection of candidates for the diocesan priesthood. Unpublished doctoral dissertation. Loyola University, 1956.

**1797.** Wise, C. A. The call to the ministry. *Pastoral Psychol.*, 1958, 9 (89), 9-17.—Psychology "can study the processes within a person and in his interpersonal relations, which make up the configuration of experiences which are interpreted religiously as a call." A "call" is psychologically a decision. Psychological aspects of vocational decisions, including the role of tests and counseling, are discussed. (PA)

## PSYCHOLOGY OF RELIGIOUS PERSONNEL

**1797A.** Badin, P. Quelques notions de psychologie des groupes. *Suppl. Vie Spir.*, 1960, 13 (52), 65-80.—The structure and psychological dynamics of the group are discussed schematically. It is suggested that the principles of group psychology may have application in religious communities considered as social units.

**1798.** Bier (SJ), W. C. A comparative study of a seminary group and four other groups on the Minnesota Multiphasic Personality Inventory. *Stud. Psychol. Psychiat. Cath. Univ. Amer.*, 1948, 7.—The MMPI was administered to 924 subjects divided into 5 matched groups. 4 groups consisting of medical, law, dental, and college students were selected to act as standards of comparison for a Catholic seminary group. Non-Catholics and married students were not included in the non-seminary groups. Analysis indicated a number of intergroup differences. All groups used in this study gave evidence of less satisfactory adjustment, on the basis of the MMPI scales, than do the population at large. "The seminary group proved to be the most deviant portion of an already deviant population." An item analysis was undertaken and a comparative study was made

of the extremes of the sample, extremes being defined as the top and bottom 27% of each group. An analysis indicated that "the well adjusted seminarian differed far more from the poorly adjusted seminarian than he did from the well adjusted members of the 4 comparative groups." (PA)

**1799.** Biot, R. Psychonévroses et séminaires. *Bull. anc. Élèves Saint-Sulpice*, 1932.

**1800.** Bissonnier, H. Some conflicts and psychological motivations in the life of the active religious. In *Apostolic Life* (Religious Life Series, X). London: Blackfriars, 1958. Pp. 178-191.—This discussion of the motivational dynamics of the religious reaches three conclusions: 1) motives of candidates to religious life must be given a thorough psychological scrutiny, 2) occasional warnings can be profitably given the religious about the risk of singularity in apostolic activity, and 3) apostolic activity, even when inspired by partially defective motives, can be effective.

**1801.** Blain, D. Fostering the mental health of ministers. *Pastoral Psychol.*, 1958, 9, 9-18.—The author presents 7 common hazards to the mental

health of the minister stemming from the nature of his profession. The basic psychological principles upon which the minister can build a mentally healthy life for himself, his family and his parish are discussed. (PA)

**1802.** Blizzard, S. W. The parish minister's self-image of his master role. *Pastoral Psychol.*, 1958, 9 (89), 25-32.—The minister's problem "is to develop an image of himself that is congenial with his theological orientation, that adequately explains his function in the church, and that permits him to be related effectively to all personnel in the social system." This research surveyed 1,111 clergymen on their self-image. (PA)

**1803.** Bohi, Alfons. *Der Spätberufene Priester: Eine psychologisch-pädagogische Studie seines Werdeganges*. Freiburg: Universitätsverlag Freiburg Schweiz, 1956.—300 priests whose calling for the priesthood came later than is usually the case were intensively studied by the questionnaire method to determine their family, religious, educational and motivational backgrounds and special problems faced in their seminary training. The findings are discussed in terms of their practical implications for the training of future priests with similar backgrounds. (PA)

**1804.** Bowers, Margaretta K., Berkowitz, B., & Brecher, Sylvia. Therapeutic implications of analytic group psychotherapy of religious personnel. *Int. J. group Psychother.*, 1958, 8, 243-256.—5 years experience with 12 clergymen who had from one to 4 years in group therapy is reported. "Analytically oriented group therapy presents at the present time an excellent technique for the analysis of magical omnipotent thinking of severe authoritarian attitudes among people whose professional life provides a socially accepted façade for these attitudes." In the peer group relationship of the therapy groups, they are aided to overcome the essential loneliness of their set-apartness. The group setting also facilitates the working through of their problems with reference to revolt against authority. (PA)

**1805.** Burke (SS), H. R. *Personality traits of successful minor seminarians*. Washington: Catholic University of America, 1947.—Various personality tests of the non-projective type, a faculty rating scale, and an original questionnaire to assist in evaluating the religious and disciplinary home environment were administered to 190 grade IX and 90 grade XII pupils. The rating scale was fairly valid and useful in measuring general "moral" fitness to go on for the priesthood. The questionnaire developed is demonstrated as valid and reliable for group differences but needs refinement for individual application. Interest inventories and personality tests of the usual sort of pencil and paper variety are of only negative value—as in counseling a boy who is leaving the seminary as to what educational course he might pursue. Factor analysis of the intercorrelations of the scores on the rating scale showed 3 factors,

identified as "inner strength and goodness of character," "external conformity and agreeableness," and "vigor of the personality." A super-G factor is called "general 'moral' fitness to go on for the priesthood." Implications for the counseling program are made. (PA)

**1806.** Burkhart, Roy A. The minister's own freedom. *Pastoral Psychol.*, 1950, 1 (2), 9-12.—Full freedom is the goal of life. The minister must find ways of freeing himself from anxiety and ego-striving, if he is to bring freedom to others. To free himself from competitive striving for recognition, status and success, the minister will need a continuing life of prayer, intimate association in small cell groups with fellow ministers, and therapeutic counseling, which ought to be provided in the theological seminary. (PA)

**1807.** Carrier, Blanche. Counseling pre-ministerial students. *Pastoral Psychol.*, 1951, 2 (18), 21-25.—The personality conflicts of ministerial students follow the range found in other vocations, but they have certain emphases due to the religious background and vocational situations faced. Problems of guilt may be more acute and often displaced. Church teaching tends to keep ideals in abstract and generalized terms, leading to absolute codes which are isolating and disillusioning. Counseling will provide emotional release, discover the inadequacy of some motivations for entering the ministry, reduce pseudo-guilt, find more realistic ways of defining ideals, and provide healthy attitudes through emotional understanding. (PA)

**1808.** Cesar Vaca, P. Apuntes para un análisis del oficio de confesor. (Items for a job analysis of the function of confessor.) *Psicotecnia*, 1941, 2, 231-252.—The parochial activities of the priest call for complex combinations of personal qualities. These may be organized differently in different individuals. Besides the customary profile chart (of which a sample is given for this profession) it is desirable to employ a questionnaire designed to bring out special aptitudes and the candidates subjective orientation in relation to objective and social qualifications. A tentative form of this questionnaire is presented and discussed. (PA)

**1808A.** Christensen, C. W. The occurrence of mental illness in the ministry: introduction. *J. past. Care*, 1959, 13, 79-87.—Problems and principles involved in discovering unconscious and conscious motives for choice of occupation. Succeeding articles will discuss the following problems: need for an objective attitude, medical practice of studying the abnormal in order to understand normal function, communication and symbolization, selection of case material, and the effect of mental illness on religion.

**1809.** Cockrum, L. V. Personality traits and interests of theological students. *Relig. Educ.*, 1952, 47, 28-32.—At the Austen Presbyterian Seminary 93 ministerial students have been given the Kuder

Preference Record, Guilford-Martin Inventory of Factors GAMIN, and the Guilford STDCR. When local norms are developed, more adequate selection of students and guidance will be possible. (PA)

**1810.** D'Arcy, P. F. Constancy of interest factor patterns within the specific vocation of foreign missionary. *Stud. Psychol. Psychiat. Cath. Univ. Amer.*, 1954, 9 (1).—The study investigates the constancy of interest factor patterns with respect to a specific vocational group between the ages of 15 and 24. The Strong Vocational Interest Blank and the Kuder Preference Record were used. All blanks were scored on IBM sheets for 17 scales of the Strong and 10 variables on the Kuder. Correlation and factor analysis were used to analyze data. Results of the study are discussed in full. (PA)

**1811.** de la Redemption (OP), Sister Marie. The psychology of nuns. In *The direction of nuns* (Religious Life Series, VII). Westminster, Md.: Newman, 1957. Pp. 101-118.—A nun discusses the psychology of nuns. Recommendations are made for the priestly ministrations to the needs of nuns. "It seems that young nuns come to the religious life with the especial desire to give their love, to do something out of love.... Gradually they must progress from their predominant preoccupation that they desire to give (which subsists and is of value) to a more vital and profound awareness of the love that they receive and which envelops them in its indefectible security."

**1812.** Digna (OSB), Sister M. Practical application of psychometrics to religious life. *Rev. Religious*, 1950, 9, 131-139.—A discussion of the use of psychological tests for selection and guidance of religious. Recent studies are discussed which employed the ACE Psychological Examination, MMPI, Bernreuter Personality Inventory, Bell Adjustment Inventory, and the Strong Vocational Interest Blank on religious subjects.

**1812A.** Dittes, James E. Facts and fantasy in (the minister's) mental health. *Pastoral Psychol.*, 1959, 10 (92), 15-24.—A person may defend conclusions concerning the mental health of ministers, with no more substantial basis than the desire to believe something: the need to believe is powerful, while available facts are weak. The canons of science are suggested as a control for this need to believe. (PA)

**1813.** Donovan, J. D. The Catholic priest: a study in the sociology of the professions. Unpubl. Doct. Dissert., 1950-51, Harvard U.

**1814.** Eggert, C. M. Personality trends in seminarians. Unpubl. M. A. thesis, 1948, Cath. Univ. Amer.

**1815.** Friedl, F. P. Vocational interests of successful and unsuccessful seminarians in a foreign-mission society. Unpublished master's thesis. Catholic University of America, 1952.

**1816.** Gallez, E., & Nassaux, X. Hygiène mentale et apostolat. *Rev. Dioc. Tournai*, 1955, 10, 256-265.—The importance of advances in mental hygiene for the effectiveness of the priest's own apostolate and for his adaptation to the demands of his vocation are discussed.

**1817.** Havard, R. E. Psychology. In *Religious sisters* (Religious Life Series, I). London: Blackfriars, 1950. Pp. 157-168.—An essay on the utility of psychological knowledgeability to a religious superior.

**1818.** Hudson, R. L. The emotions of the minister. *Pastoral Psychol.*, 1951, 2 (14), 32-37.—The minister cannot know his people, unless he knows himself and recognizes how much of his thinking is colored by his emotions. It may be difficult for him to admit the extent to which hostility motivates him to subtle aggressions when his role does not permit its free expression in open ways. He needs to be aware of the meaning of his over-reactions and see how fanatical dogmatism may reflect his inability to endure uncertainty. More attention must be given to the emotional training of young ministers with expert counselors in theological seminaries to screen candidates and assist them in self-understanding. (PA)

**1819.** Johnson, E. H. Personality and religious work. *Amer. J. Orthopsychiat.*, 1942, 12, 317-324.—The Bernreuter scores of 150 seminary students were compared with those of 150 successful insurance salesmen. No one of the student groups was homogeneous with regard to any of the Bernreuter categories, but the salesmen were a homogeneous group with regard to dominance. There is some discussion of the diverse ideals and goals of the religious worker. (PA)

**1820.** Johnson, E. H. Personality traits of workers in the field of religion. *Relig. Educ.*, 1943, 38, 325-329.—By testing seminary students over a period of several years, 150 answers to the Bernreuter Personality Inventory were obtained. Analysis of the results showed that no trait characterized the students in religion as a whole. The author comments upon the goals toward which students of religion are striving and offers the suggestion that the role of priest and counselor is a rather neglected but important office of the religious worker. (PA)

**1820A.** Kelley, Mary. The incidence of hospitalized mental disorder among religious sisters in the United States. *Dissertation Abstr.*, 1959, 19, 3041.

**1821.** Kelly (SJ), Gerald. Emotional maturity. *Rev. Religious*, 1948, 7, 3-9.—A moral theologian discusses some psychological aspects of maturity as they relate to the religious vocation. Some indications are given of the way in which emotional and spiritual maturity manifest themselves in religious life.

**1822.** Kelly (SJ), Gerald. More about maturity. *Rev. Religious*, 1948, 7, 63-72.—A moral theologian



- discusses the benefit for a psychologically healthy religious life of unselfishness, community responsibility, emotional control, sex attitudes, ability to take criticism, and realistic outlook on life.
- 1823.** Kelly (SJ), Gerald. Psychological problems in the religious life. In *Sisters' institute of spirituality*, 1954. Notre Dame: Univ. of Notre Dame Press, 1955. Pp. 79-120.
- 1824.** Kelly (SJ), G. *Guidance for religious*. Westminster, Md.: Newman, 1957.—A re-edition of previously printed essays dealing with emotional adjustment in religious, fraternal charity, confession, and problems connected with guidance given to the laity by religious.
- 1825.** Kimber, J. A. M. Interests and personality traits of Bible Institute students. *J. soc. Psychol.*, 1947, 26, 225-233.—Three tests, the California Test of Personality, the Minnesota Personality Scale, and the Kuder Preference Record were administered to the students at a Bible Institute. Results indicate that the students have high social standards, a high sense of personal worth, and a high number of nervous systems. The prevailing interest was in social service. Low scores were obtained on community relations, computation, and clerical interest. (PA)
- 1826.** Kling, F. R. A study of testing as related to the ministry. *Relig. Educ.*, 1958, 53, 243-248.—In 1956, the Educational Testing Service embarked on its program to evaluate tests used by schools and churches in selecting candidates for the ministry. The reliability of these tests is being determined by their correlation with success in the ministry as revealed by self-ratings of ministers as well as lay people. This survey is expected to provide more precise information about the nature of the ministry, and eventually, it is hoped that new tests will be developed specifically for selecting ministerial candidates. (PA)
- 1827.** Knight, R. P. Practical and theoretical considerations in the analysis of a minister. *Psychoanal. Rec.*, 1937, 24, 350-364.—The analysis of a minister is offered confirming the idea that the individual religious belief of a person will take a form which is for him the best solution of his Oedipus conflict. It is concluded that at least in some cases the patient can be relieved, by analysis, of his disabling neurotic symptoms without dissipating a strong religious faith which also has evident neurotic origins. (PA)
- 1828.** Laboucarie, Jean. Problèmes posés par le traitement des états névrotiques dans les états de vie religieuse. *Conducta religiosa y salud mental*. Madrid: VII, Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 191-195.—Some problems which arise in the treatment of neurotic religious are discussed. Problems relative to diagnosis and therapy are touched on. Ignorance, failure to recognize early stages of maladjustment, and defensive attitudes of superiors are pointed to as prominent factors.
- 1829.** McCarthy, T. J. Personality traits of seminarians. *Stud. Psychol. Psychiat. Cathol. Univ. Amer.*, 1942, 5, No. 4.—229 seminarians were given the Bernreuter Personality Inventory, Bell Adjustment Inventory, Allport-Vernon Study of Values, and either the Otis Intelligence or the American Council Psychological Examination. Three faculty members also rated each on a rating scale. Two general factors were found, the first identified as schizoid, the second as general fitness for continuance in seminary life. A slight neurotic tendency along with self-consciousness and below average total adjustment were found, introversion and sociability being average. Significantly high religious interests appeared in the Allport-Vernon Scale, of interest because this section of the Study of Values has often been criticized. (PA)
- 1830.** McCarthy, Thomas N. Personality trait consistency during the training period for a Roman Catholic congregation of teaching brothers. Unpublished doctoral dissertation. University of Ottawa, 1956.
- 1831.** Magner, J. A. *The Catholic priest in the modern world*. Milwaukee: Bruce, 1957.—The life, duties, obligations of the parish priest in the modern world are discussed with a view to practical application in the life of the priest. Chapters are included on the personality of the priest and on counseling, as well as other aspects of the priest's daily life.
- 1832.** Marozzi (SJ), V. *Problemi psicologici nella formazione*. Roma: Tipografia poliglotta Pont. Univ. Gregoriana, 1957.—Addresses to spiritual directors of seminaries delivered in Rome, September, 1956. The first part discusses psychic maturity, the factors which affect it and the need for it in the priest of today. The second part treats of several categories of psychic abnormality. Causes, symptoms, therapy, attitudes of spiritual directors, and the obstacles which these abnormalities place to acceptance in the priesthood are discussed.
- 1833.** Mary of the Redemption, Sister. *Psychologie des religieuses*. In *Directoire des prêtres chargés de religieuses*. Paris: Editions du Cerf, 1954, Pp. 119-138.
- 1834.** Mastej, Sister M. Martina. A study of the influence of the religious life on the personality adjustment of religious women as measured by a modified form of the MMPI. Unpublished doctoral dissertation. Fordham University, 1954.
- 1835.** Moore, Elon H., & Hammer, Corrine. Ministers in retirement. *Social soc. Res.*, 1948, 32, 920-927.—An analysis of the retirement experiences of 73 ministers classified as satisfied or as dissatisfied. The analysis includes most and least satisfying experiences of retirement and the nature of adjustments made after retirement. (PA)
- 1836.** Moore (OSB), T. V. Insanity in priests and religious. I. The rate of insanity in priests and religious. *Amer. Eccl. Rev.*, 1936, 95, 485-498.—

The rates of mental illness among religious and priests are presented. Among nuns, dementia praecox is most frequent, followed by manic-depressive psychosis and paranoid. Rates were higher than among women in the general population. "The strain of community life does not cause increased insanity among nuns, then the excess of dementia praecox insanity might be explained by the tendency of pre-psychotic praecox personalities to seek admission to the religious life." Priests suffer from dementia praecox, alcoholism, manic-depressive psychosis and paranoid in that order of frequency.

**1837.** Moore (OSB), T. V. Insanity in priests and religious. II. The detection of prepsychotics who apply for admission to the priesthood or religious communities. *Amer. Ecol. Rev.*, 1936, 95, 601-613.—A set of questions is suggested to eliminate candidates who show evidence of predisposition to mental illness of one sort or another.

**1838.** Murray (CM), J. B. Training for the priesthood and personality and interest test manifestations. Unpublished doctoral dissertation. Fordham University, 1957.

**1839.** Murray (CM), J. B. Personality study of priests and seminarians. *Homil. Past. Rev.*, 1959, 59, 443-447.—Fr. Murray reports some of the results of his 1957 doctoral study at Fordham University. The population includes 100 priests, 100 major and 100 minor seminarians; the same tests were administered to 200 college students as a control. Results are discussed in relation to high school counseling.

**1840.** Nodet, Ch.-H. Psychiatrie et vie religieuse. *Encyclopédie médico-chirurgicale*. Paris: 1955.

**1841.** Nuttin, J. Séminaire et équilibre psychique. In *Cardinal Mercier, fondateur de séminaire*. Louvain: 1952. Pp. 133-149.

**1842.** Oates, Wayne E. The healthy minister. *Pastoral Psychol.*, 1958, 9, 19-28.—The healthy minister participates as a man who has a commission from God, as a shepherd of his flock, and as a man who has developed those areas of life which will help in carrying out this commission. The minister's health is involved in a clear insight into the meaning of his vocation, the proper planning and distribution of his work, the maintenance of his personality structure, the broadening of his social and cultural contacts, and a planned use of time.

**1843.** Oraison, M., & Ledoux, M. The psychology of the instinct of possession. In *Poverty* (Religious Life Series, IV). Westminster, Md.: Newman, 1954. Pp. 140-164.—A psychoanalytically oriented treatment is given on the instinct of possession, its origins and development. Applications are then made to the religious vow of poverty. Poverty is seen as a positive and confident step by an adequately balanced psyche. It should only be the final stage of a harmonious psychological and spiritual evolution.

**1844.** Parrot, Dr., Romain, R. P., Mabile, M., & Courtelare, M. Réflexions après trois ans de fonctionnement d'une maison médico-psychologique réservée à des prêtres. *Suppl. Vie Spir.*, 1958, 11 (46), 355-368.—A clinic for the care of disturbed priests is described. The clinic is staffed by a psychiatrist, a priest-physician, a psychologist, and an administrator. The functions of the clinic, the types of patients and their behavior, and the relations obtaining between staff members and the patients are described. Some psychological conclusions are drawn based on the clinical experience gained in this clinic.

**1845.** Peters, (OSB) Sister R. A study of the intercorrelations of personality traits among a group of novices in religious communities. *Stud. Psychol. Psychiat. Cathol. Univ. Amer.*, 1942, 5, No. 7.—148 novices living in several religious communities were studied by controlled interview, followed by use of Moore's rating scale for pre-psychotic traits, and through a personality rating scale and a battery of tests (ACE Psychological Examination, Bernreuter Inventory, Allport-Vernon Study of Values, and Bell Adjustment Inventory). Data were correlated in part by the tetrachoric method and in part by the Pearson product-moment method. Spearman's procedure for groups of traits isolated these three groups: (1) such undesirable traits as sulkiness, anxiety, depression, irritability; (2) a group dominated by will, consisting of sense and judgment, capacity to adjust, emotional control, and punctuality; (3) sociability, including leadership, dominance, and social adjustment. (PA)

**1846.** Poteat, W. H. The theological student and the liquor question. *Quart. J. Stud. Alcohol*, 1943, 4, 195-198.—154 respondents in 9 seminaries as a group were teetotallers, favored prohibition in some form, and would deny access to alcoholic beverages to service men. (PA)

**1847.** Poulat, E. Notes sur la psychologie religieuse des prêtres ouvriers. *J. de Psychol.*, 1957, 54, 51-66.

**1848.** Rétif, L. La maturité en termes de pastorale. *Suppl. Vie Spir.*, 1958, 11 (46), 328-335.—The relation between the psychic maturity of the priest and the effectiveness of his pastoral work is discussed.

**1849.** Rogé, J. Psychologie du prêtres. *J. Psychol. norm. path.*, 1956, 53, 63-80.—Analyzes the actual and symbolic function of the Roman Catholic Church, and that of those of its representatives who are in closest touch with the laity, the local priests. He traces important aspects of the clerical training and points out those aspects which are ignored in this training, even though they are of primary importance to the execution of the chaplaincy. (PA)

**1850.** Rousset, S. Woman's psychological maturity. In *Obedience* (Religious Life Series, III). Westminster, Md.: Newman, 1953. Pp. 154-166.—The psychology of woman is discussed in relation

to the religious life. The conditions of maturity demand "a break with childish attachments, readiness to abandon the past in order to be creative for the future, an equilibrium between psychological impulses of self-love properly understood and maternal sacrifice..."

**1851.** Rousset, S. Health and nervous equilibrium in the novitiates of women's congregations. In *A manual for novice mistresses* (Religious Life Series, IX). London: Blackfriars, 1958. Pp. 74-90.—Psychological aspects of adjustment to religious life are discussed. Physical and psychological causes for difficulties of adjustment are discussed and some remedies suggested. "It seems certain that the spiritual life provides the best preventative for neuroses."

**1852.** Salman (OP), D. H. Psychology of the beginning of the novitiate: the childish attitude. In *Obedience* (Religious Life Series, III). Westminster, Md.: Newman, 1953, Pp. 140-153.—The novice finds herself stripped of the modes of behavior which expressed her personality. But she is placed in a totally new environment. As a result she finds herself in a condition of impotence and weakness, like a child. Psychological aspects of this situation are described and the manner of dealing with it is discussed.

**1852A.** Saxe, R. H. Psychometric testing and missionary selection. *Bibliotheca Sacra*, 1959, 116, 249-258.—Discussion of the value of psychological tests and psychiatric interviews in the selection of the proper men and women for the mission field. Opinions of 30 mission boards are sampled.

**1853.** Southard, S. The mental health of ministers. *Pastoral Psychol.*, 1958, 9, 43-48.—On the basis of current research there is no reason to believe that mental breakdown among ministers is any greater than among other professions. While it is true that many ministers are sensitive to failure, blame themselves more than others, and are in conflict about the inner expectations which they have of themselves, they are not breaking down any more than other professional groups.

**1854.** Strunk, O., Jr. Theological students: a study in perceived motive. *Personnel Guid. J.*, 1958, 36, 320-322.—A study of the autobiographical sketches of 76 first year theological students produced 12 statements of motives for entering the ministry. These motives were later rated by the same students. The 3 highest categories were altruism, a call, and reform. (PA)

**1855.** Sward, K. Temperament and religious experience. *J. soc. Psychol.*, 1931, 2, 374-396.—This paper reports the results obtained from 80 students in a Roman Catholic seminary who rated themselves on the Heidbreder scales for "introversion" and "inferiority complex." The ratings for introversion were markedly different from those obtained from college students, professors, and business men, indicating greater introversion

among the seminary students. The results indicate the presence of the inferiority attitude also to a greater extent, but they are not so consistent and show the influence of several disturbing factors. The writer believes that these results confirm the views of James and Leuba that persons of an emotional type are peculiarly subject to religious experience. (PA)

**1856.** Thayer, C. R. The relationship of certain psychological test scores to subsequent ratings of missionary field success. Unpubl. Doct. Diss., Univ. of Pittsburgh, 1951.—In relation to mission success, tests of vocational or religious interest were valuable. Intelligence tests were significant in selection of women, while those of neurotic tendency, dominance, and self-sufficiency were significant in selection of male candidates. The conclusion is drawn that missionary selection procedures could be made much more efficient.

**1857.** Vallejo-Nagera, A. Influencia de la psicología normal y anormal en la vida religiosa. *Rev. Espir.*, 1957, 16, 475-483.—Several aspects of the relation of psychological processes and techniques to religious life are discussed. The author considers four propositions: (1) Psychic abnormality does not deprive of sanctity; (2) Psychic abnormality is compatible with religious life, but makes it more difficult; (3) Selection is necessary for priests and religious; and (4) All psychological tests can be very useful in the selection of candidates to the religious life, but none of them can promise conclusive results.

**1858.** Vallejo-Nagera, A. Influencia de la psicología normal y anormal en la vida religiosa. In *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 235-241.—The principle aim of Catholic life is the direction of our psychic life and psychological reactions to God's service. Psychic tendencies which draw us away from following God's moral code must be curbed. Abnormality does not hinder salvation, nor is it incompatible with religious life. Testing procedures for selection of candidates to religious life are discussed.

**1859.** Vaughan (SJ), R. P. A study of personality differences between contemplative and active religious women. Unpublished doctoral dissertation. Fordham University, 1956.

**1860.** Vaughan (SJ), Richard P. The neurotic religious. *Rev. Religious*, 1958, 17, 271-278.—The neurotic religious is not less of a religious, but a sick religious. He or she is in need of charity, care, and consideration. With adequate psychological help, he can be rid of his affliction and become a holy and productive religious.

**1861.** Vaughan (SJ), R. Religious and psychotherapy. *Rev. Religious*, 1958, 17, 73-81.—The practice of psychotherapy is a rapidly developing method of treating mental illness. Certain negative attitudes and lack of understanding lead

many religious not to use it or to use it only as a last resort. Since mental and emotional disturbances disrupt the personality and hinder spiritual advance, the unfounded distrust of psychiatry is damaging to the growth of religious spirit.

**1862.** Vaughan (SJ), R. P. Severe mental illness among religious. *Rev. Religious*, 1959, 18, 25-36.—Discusses the characteristics of schizophrenia, paranoia, and severe depressions as they manifest themselves in psychotic religious. Emphasis is placed on the need of understanding and loving support from the psychotic's fellow religious.

**1862A.** Webb, Sam C., & Goodling, R. A. Test validity in a Methodist theology school. *Educ. psychol. Measmt.*, 1958, 18, 859-866.—The OSPE, Cooperative English and General Culture, MMPI, Guilford-Zimmerman, and the Strong were used to predict grades for two samples of theology students. Criteria included average grades, grades in selected courses, and ratings of written work. Multiple R's of .58 and .62 were obtained. (PA)

**1863.** Webb, S. C., Goodling, R. A., & Shepherd, Irma L. The prediction of field work ratings in a theological school. *Relig. Educ.*, 1958, 53, 534-538.—The performance of theological students doing field work was assessed by the customary field work rating blank, and a 1-page instrument containing 8 graphic rating scales. Because some took less care than others in making the ratings "the results reported here must be considered with caution." Scores on GZTS and MMPI did "not possess validity of sufficient magnitude to be of any practical value for predicting field work ratings of the type analyzed here." (PA)

**1864.** Whitcomb, J. C. The determination of the relationship between personality characteristics and the nature and persistence of problems in the Protestant ministry. *Dissertation Abst.*, 1954, 14,

1182-1183.—Abstract of Ph.D. thesis, 1954, Univ. Michigan.

**1865.** Whitcomb, J. C. The relationship of personality characteristics to the problems of ministers. *Relig. Educ.*, 1957, 52, 371-374.—Seminarists and graduates who had been preaching 5 years were studied as regards their problems and adjustment. The problems of seminarists were generally the same as those of seasoned ministers. A student who thinks things will be different after graduation is likely to be wrong. (PA)

**1866.** Whitesel, J. A. Parental relationships of theological students in reference to dominance-submission. Unpubl. Doct. Diss., Boston Univ., 1952.—Conclusion: (1) Dominant students varied and submissive students were unvaried in ratios of descriptions and types of relationship described for each parent. (2) Dominants experienced more acceptance. (3) Mothers of both groups were accepting, but dominants reported more rejection situations. (4) Submissives' fathers were characterized as rejecting. (5) Dominants described parents as accepting, while submissives described mothers as accepting and fathers as rejecting.

**1867.** William, Sister Mary. Maladies mentales des religieuses. *Suppl. Vie Spir.*, 1959, 12, 295-305.—A survey, conducted in 1957, revealed that 783 religious women were hospitalized in 1955-56 for psychiatric reasons in the U.S. This represents a rate of 490.77 per 100,000. The study concludes that religious life attracts candidates liable to have psychiatric difficulties rather than causing these difficulties of itself.

**1868.** Williams, M. O., Jr. The psychological-psychiatric appraisal of candidates for missionary service. *Pastoral Psychol.*, 1958, 9, (89), 41-44.—Development of selection procedures is described. Clinical studies "are a valuable aid in the appraisal and guidance of candidates." (PA)

## GENERAL PASTORAL PSYCHOLOGY

**1869.** Anderson, F. N. Psychiatric helps to the pastoral counselor. *J. past. Care*, 1952, 6 (Fall), 34-38.—The psychiatrist knows very little about man's spiritual groupings, yet he has been maneuvered into a position where he gives unwarranted answers on the goals of life. However, he has learned some things of value to the pastor: as (1) how the human being works. (2) He has learned the dangers in the desire to give help, which ignores the rights and capacities of other persons. (PA)

**1870.** Anderson, S. E. *Every pastor a counselor*. Wheaton, Ill.: Van Kampen Press, 1949.—The author seeks to show that the average pastor can greatly increase his usefulness by a definite counseling program. For the technical aspects of counseling he refers the reader to books by expert

psychiatrists and psychologists. His aim is to present the Christian emphases which a pastor will be especially interested in as he works with people, to help them solve their problems, to outgrow faults, renounce sins and find a new life. He recommends the use of exact records, scripture, prayer, and other means of grace, urges theological seminarists to be as thorough as medical schools in training counselors, believing that the pastor should be as well qualified in psychology as in theology. (PA)

**1871.** Andrew, Wm. R. Faith and pastoral counseling. *J. clin. Pastoral Wk.*, 1949, 2, 61-82.—To ask "How can I get faith?" indicates that present beliefs are unsatisfactory, but that one is afraid to change them. Evidently the beliefs have never been truly his own, or freely accepted, but adopted

under some authoritarian pressure. When beliefs are dictated by others they result in anger and fear, rather than true faith. Not until the destructive relationships are resolved can the creative forces within the patient establish a meaningful relation to a God of love. In facing and overcoming the destructive relationships, a "saving force" must be present in both patient and chaplain, receptive to an understanding love, larger than either has alone, to counteract the authoritarian fear relationships in the patient's life. An extended series of interviews is summarized to illustrate these principles. (PA)

**1872.** Arbuckle, D. S. Therapy is for all. *J. past. Care*, 1952, 5 (Winter), 34-39.—In reply to the question whether client-centered therapy can be Christian (or God-centered) the author says that it depends on one's view of God and man. If one has an avenging God of wrath, or looks upon man as an inferior creature to condemn or forgive, he will not agree with client-centered therapy. But if he has a God of understanding love, and is ready to accept man as he is with potentiality to grow, he will find client-centered therapy congenial. The acceptance and permissiveness of the counselor is not to be confused with passivity, for it is an active relationship in which through empathy and insight a client may be freed of external pressure and self-rejection to grow in honesty and open expression of his true feelings and developing needs. (PA)

**1873.** Aspiotis, A. The delivering endeavor of psychotherapy. *J. Psychother. relig. Proc.*, 1954, 1, 64-66.—The study of personality has been diverted by medical materialism which reduces it to animal processes, and idealism which creates an entity comprising both soul and body, whose spiritual concerns are central. Psychic problems need scientific research within the Christian conception of life. From a therapeutic point of view the aim is an integrated and fully developed personality who can fulfill his mission by maximum use of his powers. The period of psychology without a soul is over, for the basic struggles of personality are concerned with its salvation. Special attention must be given to the delivering endeavor of psychotherapy and mental hygiene based on the weapons offered by the Christian faith. (PA)

**1874.** Auld, F., Jr. A psychologist views the work of the pastoral counselor. *Yale Divinity News*, 1957 (Jan.), 3-6.—The pastor represents the moral standards of the community. He should understand why a client responds as he does, in terms of early emotional development. A client generalizes to his pastor reactions learned toward parents. A counselor helps by acting differently from parents: he gives support, information, or advice, and permission for greater freedom of thought and expression. He represents reality demands, and helps his client arrive at clarification. (PA)

**1875.** Bell, B. I. Pastoral counseling of university scholars. *J. past. Care*, 1948, 2, 1-5.—While much

has been written on counseling students, little has been said about counseling university scholars engaged in teaching and research. Scholars are distressed by such pressures as (1) inadequacy of the human mind, inability to make sense of the totality of things, (2) aloneness and separation, an unsatisfied desire to love, and (3) moral disappointment in himself and the human race, that with all our knowledge we do not make better use of atomic and other energies for good instead of evil ends. (PA)

**1876.** Bergmann, W. (ed.) *Religion und Seelenleben*. Augsburg: Hass & Grabherr, 1932.

**1877.** Bergsten, Göte. *Pastoral psychology. A study in the care of souls*. London: George Allen & Unwin, 1951. Also NY: Macmillan, 1951.—The responsibilities and limitations of the minister, confession, and the psychology of unbelief are discussed. The psychology of conversion and growth in grace are also treated. Pastoral psychology is regarded from the point of view of medical psychology.

**1878.** Beth, K. Religionspsychologie und Seelsorge. *Z. Religionspsychol.*, 1928, 1, 5-24.—Discusses psychology as a science of mind and guidance of souls (conscious and unconscious suggestion). (PA)

**1879.** Bier (SJ), W. C. *The priest and psychology: parochial implications*. (Archdiocesan Institute of Ecclesiastical Studies) NY: St. Joseph's Seminary, 1957.—A summary of a series of 5 lectures.

**1880.** Bier (SJ), W. C. Goals in pastoral counseling. *Pastoral Psychol.*, 1959, 10, 7-13.—Pastoral counseling is neither guidance nor psychotherapy. As a counselor, the pastor should limit himself to normal people and consider his counseling as an adjunct to pastoral care, which is primarily religious.

**1881.** Bier (SJ), W. C., & Schneiders, A. A. (eds.). *Proceedings of the second institute for the clergy on problems in pastoral psychology*. NY: Fordham University, 1958.—The institute aims to help the clergy to a better understanding of emotional problems, to help them handle these problems more efficiently, to foster a better relationship between the clergy and professional psychotherapists, and to evaluate various approaches to mental health. The present volume deals with problems in marriage and family living, sex development and pathology, and childhood and adolescence.

**1882.** Bietz, A. L. The relative roles played by clergymen and physicians as counselors regarding selected types of emotional problems of young people. Unpubl. Doct. Diss., Univ. of Southern California, 1946.—The study is directed to the determination of university students' attitudes toward clergymen as counselors, and of the extent to which these attitudes are related to sex differences, religious beliefs, academic standing and vo-

cational interest. A general conclusion is that the clergyman's chief hindrance to effective confidential relationships is his dogmatic bias.

**1883.** Biller, N. M. The role of the synagogue in work with old people. *Jewish soc. Serv. Quart.*, 1952, 28, 284-289.—Respect and care for the aged has traditionally been a part of the synagogue's role in the life of the Jewish people. The history of the policies and practices in this area of synagogue activity are briefly reviewed. This role is more important today than ever, since the relative number of aged is increasing. The synagogue "must continue to lead the way toward the betterment and the expansion of services to older people." (PA)

**1884.** Binder, J. W. Gedanken zur religionspsychologischen Situation der werktätigen Jugend. *Theol.-prakt. Quartalschr.*, 1958, 106, 286-297.—A discussion of the pastoral aspects of the condition of working youths in the postwar period. We can help their religious lives by helping to improve the material conditions in which they live and work.

**1885.** Bitter, Wilhelm. (ed.) *Vorträge über die Wandlung des Menschen in Seelsorge und Psychotherapie*. Göttingen: Verlag für medizinische Psychologie, 1956.—This is a collection of papers and commentaries presented before the 1955 Conference of the Society for Physicians and Pastoral Counselors on the general theme of attaining personality change. There are discussions of theological, philosophical, mystical, cultural, graphological, and psychoanalytic aspects. (PA)

**1886.** Bless, H. *Traité de psychiatrie pastorale*. Bruges: Ed. Beyaert, 1958.—An unpretentious but very useful work. The author points out a unilateral and false conception of the truths of faith (insistence on divine justice, sin, the devil, predestination as a dreadful fate), an incomplete moral education which is not concerned with the formation of an authentic Christian conscience, and practices inspired by excessive religiosity, as factors which have a bad influence on religious life.

**1887.** Bletzer, R. R. The minister as counselor. *Pastoral Psychol.*, 1957, 8 (72), 28-34.—The "minister becomes a counselor by virtue of his profession," but he is not "an ecclesiastical psychiatrist." His task is to listen and reflect feeling, sometimes to refer, and then to support. "The desire to help people through counseling, and to understand them through the insights of depth psychology, enriches our ministry." (PA)

**1888.** Boisen, A. T. The minister as counselor. *J. past. Care*, 1948, 2, 13-22.—Counseling is the non-medical equivalent of "psychotherapy," the use of recognized techniques to help the sick or troubled person. The minister of religion is always concerned with problems relating to mental health, for the church disturbs men's consciences and awakens its people to higher levels of adjustment. The church provides group therapy to heal

guilt and isolation, to set men free to strive for goals in company with others. The aim of the church is to save souls, and religious conversion, like psychosis, is an earnest attempt to solve an inner conflict. But the church has offered treatment without diagnosis, as shown in a case study presented in this article. The minister needs clinical training not merely to learn techniques of counseling, but even more to understand the dynamics of personality. He must apply the methods of science to the field of religious experience. (PA)

**1889.** Bonnell, J. S. *Pastoral psychiatry*. NY: Harper, 1938.—A minister gives an autobiographical account of his experiences in pastoral counseling. Suggestions for pastoral work are richly supported by case material. The author's emphasis falls generally on the need for understanding in the minister and on the therapeutic value of religious belief.

**1890.** Bonnell, J. S. *Psychology for pastor and people*. NY: Harper, 1948.—Lectures on pastoral counseling by the minister of Fifth Avenue Presbyterian Church, New York City. To meet the needs of people who ask for counsel the pastor requires special training in psychology to understand the dynamics of personality and methods of psychotherapy. With illustrations from his own consulting room the author shows how the clergyman may cooperate with medical and social workers in healing the sick and solving personal problems. He explores the resources and qualifications of the counselor, the art of listening and asking questions, problems of childhood and youth, ministering at the bedside and principles of counseling. (PA)

**1891.** Bonnell, J. S. The use of prayer in counseling. *Pastoral Psychol.*, 1953, 4 (36), 40-46.—In the hospital where patients are facing an operation or acute distress, the author has found prayer a valuable therapeutic agent. Also in the counseling room where persons are wrestling with anxiety and guilt, he finds prayer effective in permitting relaxation of tensions, a sense of forgiving acceptance, a clarification of baffling confusion in a larger perspective, and a sense of security arising from sustaining relationships. (PA)

**1892.** Bonnell, J. S. Counseling with divorced persons. *Pastoral Psychol.*, 1958, 9 (86), 11-15.—"The pastor-counselor can provide the divorced with . . . services and values which are not available to the secular therapist; he can assist the divorced persons to find again acceptance in social life and in the service of the church." He can help them make a clean break, accept responsibility, work through emotional crises, and plan possible remarriage. (PA)

**1893.** Brevis, H. J. Counseling prison inmates. *Pastoral Psychol.*, 1956, 7 (61), 35-42.—"The goal of pastoral counseling is to help the prisoner stabilize himself by tapping his own spiritual resources." Case studies illustrate this process. (PA)



- 1894.** Brink, F. W. The role of the chaplain in the rehabilitation of military prisoners. *Pastoral Psychol.*, 1953, 4 (33), 36-42.—The chaplain has interviews with each man coming into a military prison to understand the facts and relationships most significant in the life of the prisoner. Counseling may help the prisoner assimilate his experience, to see his situation in truer perspective, and accomplish such inner growth as to make him more mature in his future responsibilities. In addition to conducting public worship and instructional classes for the men the chaplain also writes many letters on their behalf to re-establish roots in the communities to which they will return. When they are released or transferred the chaplain refers them to other pastors for continuing interest and service. (PA)
- 1895.** Brookbank, T. W. & Brockbank, Margaret H. The Roman Catholic aspect of child guidance. In Harms, E. (ed.) *Handbook of child guidance*. NY: Child Care Publ., 1947. Pp. 623-639.—The practical aspects of child guidance work under Catholic auspices differ from those of non-sectarian or other religious groups only in the philosophical basis of the work. In the Catholic child guidance clinic, psychiatrists, social workers, and psychologists share the same philosophy, and considerable attention is given to spiritual distress occasioned by anti-social behavior or by general maladjustment. Otherwise, work in the Catholic child guidance clinic follows the general pattern of physical and psychological examinations, social history, and psychiatric interviews. Child guidance in schools differs in different school systems. On the whole the Catholic group has found that a "proven and reliable mental hygiene, based on conservative psychiatric and psychological principles is applicable to the practical work on child guidance without conflict with Catholic philosophy." (PA)
- 1896.** Brooks, C. F. Some limiting factors in pastoral counseling. *Pastoral Psychol.*, 1951, 2 (12), 26-31.—The pastor in his counseling has unique limitations and resources, which he must be competent to recognize and utilize. The nature of his professional training limits him to short-term counseling. When the personal problems brought to him are involved in the unconscious dynamics they should be referred to a psychiatrist, and when they involve community relations and resources they should be referred to a social worker. (PA)
- 1897.** Bruehl, Charles. The new psychology applied to pastoral problems. *Homil. Past. Rev.*, 1925, 25, 577-584.—The contributions of experimental psychology to the work of the priest are recognized. The problem for the pastor is to bring this knowledge down to the practical level. It is necessary for the priest to become familiar with the developments of the new psychology. The relation of this new psychology with the old scholastic psychology is discussed.
- 1898.** Bruehl, Charles. The new psychology applied to pastoral problems. *Homil. Past. Rev.*, 1925, 25, 689-697.—The relation of mental hygiene to the spiritual life is pointed out. Spiritual guidance is a help to mental health and the pastor should play his part. The role of the pleasure-principle and the reality-principle are discussed in this connection.
- 1899.** Bruehl, Charles. Differences of temperament. *Homil. Past. Rev.*, 1927, 27, 1037-1045.—The four basic temperaments are presented and discussed. Some suggestions are made to help the pastor in dealing with them.
- 1900.** Bruehl, Charles. Types of personality. *Homil. Past. Rev.*, 1927, 27, 921-929.—Some personality types are discussed in relation to the pastoral ministry.
- 1901.** Buntzel, W. *Die Psychoanalyse und ihre seelsorgerische Verwendung*. Göttingen: Vandenhoeck u. Ruprecht, 1926.
- 1902.** Burkhart, Roy A. Full guidance counseling. *Pastoral Psychol.*, 1952, 2, 23-31.—In his church counseling program, the author begins with a client-centered approach with permissiveness for the person to unfold his life story and set the direction of his own growth. Eventually the counselor takes a more active role in supporting and suggesting steps in the procedure. By full-guidance counseling he aims to go beyond solving problems to spiritual growth with the employment of such religious resources as worship, nurture groups for intimate relationship and fulfillment of enlarging needs through dynamic faith. (PA)
- 1903.** Calame, Donald Leroy. An analysis of aspects of pastoral counseling as they relate to basic considerations of the Christian faith. *Dissertation Abstr.*, 1957, 17, 2874.
- 1904.** Cameron, W. A. *The clinic of a cleric*. NY: Harper, 1931.
- 1905.** Carrington, W. L. *Psychology, religion and human need; a guide for ministers, doctors, teachers, and social workers*. Great Neck, N. Y.: Channel Press, 1957.—This "guide for ministers, physicians, teachers and social workers" integrates the modern psychological and religious approaches to human needs. Chapters on "the personal and educational ministry" includes visiting, interviewing, helping people in worship and prayer, and education for Christian marriage and parenthood. A section on "the healing ministry" discusses priestly healing, client-centered counseling, and such problems as resentment guilt, grief, sex, alcoholism, and the neuroses and psychoses; under each topic, contributions of psychiatry and of the church are discussed. (PA)
- 1906.** Cleux (AA), A. *Psychiatrie et pastorale. Année Théol.*, 1941, 2, 233-252.—The author discusses the function of psychiatry, the nature and causes of some types of mental illness, and the role which the priest can and should play in regard to the mentally ill. Some practical pastoral principles are enunciated.



**1907.** Clippinger, J. A. The practice of pastoral counseling. *Counseling*, 1957, 15 (3), 1-4.—Summarizes the results of a field study of pastoral counseling practices of 61 ministers in the north-eastern U. S. Among the findings discussed are: the unique role of pastoral counseling, emphases in counseling, ethical and religious aspects of counseling, prayer as therapy, techniques, use of group therapy, use of tests, and areas of incompetence. The author concludes that pastoral counseling is increasing and is not "just a contemporary craze." (PA)

**1908.** Cope, J. R. The church studies its emerging function. *J. soc. Issues*, 1950, 6 (1), 5-13.—In order that its community functions might be performed more adequately, a church sponsored group therapy sessions for its members over a period of 2 years without benefit of participation by the local clergyman. The sessions seem to have helped the individual members to meet their problems, have increased church participation, and have received the general backing of the community. (PA)

**1908A.** Cruchon (SJ), G. Psychologie dynamique et pastorale. *Gregorianum*, 1960, 41, 620-646.—Various approaches in modern psychology which can be classified as dynamic, including the work of Woodworth, McDougall, Freud, Lewin, and others, are surveyed in an attempt to structure an orientation within psychology which would be consonant with the demands of pastoral care. The problems in educating the clergy in the use of developing psychological knowledge and techniques is discussed.

**1908B.** Curran, C. A. A Catholic psychologist looks at pastoral counseling. *Pastoral Psychol.*, 1959, 10 (91), 21-28.—Basic aspects of counseling, with emphasis on pastoral counseling and its relation to pastoral work, are discussed. (PA)

**1909.** Deitchman, R. B. The evolution of a ministerial counseling center. *J. past. Care*, 1957, 11, 207-214.—Description of the development of the Ministerial Counseling Center in St. Louis. From the establishment of the center the mutual efforts of psychiatrists and ministers have led to mutual respects not previously evident. (PA)

**1910.** Demal (OSB), W. *Praktische pastorale Psychologie*. 2nd ed. Vienna: Verlag Herder, 1953.—The author attempts a characterology or psychological typology according to sex, age, personal dispositions and state of life. Practical advice is given on how to counsel cases of neurosis, depressions, hysteria and abulia.

**1911.** Demal (OSB), W. *Pastoral psychology in practice*. NY: P. J. Kenedy, 1956.—English translation of *Praktische Pastorale Psychologie* (1953).

**1912.** Dessauer, P. *Ärztliche Psychotherapie und priesterliche Seelsorge. Geist und Leben*, 1951, 24, 440-453.—The psychiatrist must practice a certain suspension of judgment in therapy which is impossible to the priest if he is to properly fulfill his

function. Several aspects of the relationship between medical psychology and pastoral psychology are discussed, particularly in the matter of self revelation in analysis as compared with the sacramental recognition of sin.

**1913.** Devlin (SJ), W. J. The priest as counselor. *Soc. Order*, 1960, 10, 88-90.—A critical review of Hagmeier and Gleason's *Counseling the Catholic* (1959). Fr. Devlin stresses the need for distinguishing the type of help which can be given by a priest untrained in psychology, a priest who has had a few courses and supervised counseling experience, and a priest trained in counseling psychology.

**1914.** Dewar, Lindsay. *Psychology and the parish priest*. London: A. R. Mowbray, 1949.—In brief outline the author speaks to pastors on the psychological aspects of church work. He makes practical suggestions on preaching and the conduct of devine worship, parish work, dealing with individuals, and special problems arising in marriage and homosexuality. (PA)

**1915.** Dewar, L. & Hudson, C. E. *Psychology for religious workers*. NY: Long & Smith, 1932.

**1916.** Dewar, L., & Hudson, C. E. *A manual of pastoral psychology*. London: P. Allan, 1935.

**1917.** Dicks, Russell L. The pastor's use of creative listening. *Ment. Hyg., N. Y.*, 1948, 32, 578-585.—Permissiveness existing between pastor and parishioner is important. Listening to the parishioner may be directive, with questions; supportive, which may relieve surface stress; interpretative; or reassurance. (PA)

**1918.** Dicks, Russell. *Pastoral work and personal counseling*. NY: Macmillan, 1951. Rev. ed. First ed., 1944.—As a revised edition this has the gain of being largely rewritten to include recent concepts, case material and more exact analysis. In the reorganized contents, Part One indicates the conditions of effective pastoral work and counseling as the personal crisis, the interpersonal relationship, the aim of spiritual-emotional maturity, respect for personality, and the new approach in pastoral care guided by psychiatry and clinical training. Part Two deals with the art of pastoral work emphasizing creative listening, prayer and records. Part Three investigates the pastoral task as the pastor goes to his people and as they come to the pastor. Part Four relates pastoral work to the church program of preaching and group activities, as well as to psychiatry and other professional workers. The lay pastoral worker is viewed as a needed ally, and special preparation is outlined for pastoral work. (PA)

**1919.** Diettrich, G. *Pneumatische Seelenführung im Verhältnis zu Suggestion und Psychoanalyse*. Gütersloh: Bertelsmann, 1931.

**1920.** Dobbelsstein, H. *Psychiatry for priests*. NY: Kenedy, 1954.—The major psychotic disorders, schizophrenia, manic-depressive psychosis, and

other mental diseases (epilepsy, senile psychoses, alcoholism, addiction, oligophrenia) are described in brief terms and discussed in regard to the priestly ministry. The priest's role is predominantly merely one of recognition. But he should be able to recognize and deal with such abnormalities in so far as they present a problem for his confessional work.

**1921.** Dobbins, G. S. The pastor as counselor. *Rev. Expos.*, 1953, 50, 421-429.—A discussion of the place of counseling in the pastoral ministry and some indication of its great value in making the ministry more effective.

**1922.** Doniger, S. (ed.) *The best of pastoral psychology*. Great Neck, N. Y.: Pastoral Psychology Press, 1952.

**1923.** Doniger, Simon (ed.) *The minister's consultation clinic*. Great Neck, N. Y.: Channel Press, 1955.—The answers of 95 psychiatrists, ministers, psychologists, physicians and social scientists to questions ministers have asked about counseling have been collected in this volume. Questions and answers have been grouped in 4 sections: pastoral psychology in action, basic principles, pastoral psychology in the total ministry, and specific counseling problems. (PA)

**1924.** Drinkwelder, E. O. Seelsorgliche Betreuung des Alters. *Theol.-prakt. Quartalsh.*, 1950, 107, 226-236.—Pastoral problems connected with the care of elderly people are discussed. The author emphasizes the necessity for understanding the psychology of the aged and for taking a truly Christian outlook toward the aged.

**1925.** Enke, Willi. Die Bedeutung der medizinischen Psychologie für die Seelsorge. *Theol. Rundschau*, 1931, 3, 1-17.—A discussion of pastoral aspects of a number of current books on the psychology of religion and psychopathology and psychiatry.

**1926.** Ermel, J. Psychanalyse et problèmes de pastorale. *Rev. Dioc. Tournai*, 1953, 8, 113-122; 209-221.—A discussion of psychoanalytic approaches to neurosis, affectivity and other problems which the priest may meet in his dealings with souls.

**1927.** Fairbanks, R. J. Ministering to the dying. *J. past. Care*, 1948, 2, 6-14.—Many people are too sick, disoriented, or weary to realize or be concerned about their dying. Some are quietly resigned, others impatient or fearful. Those who know they are soon to die, usually desire to secure more data, reject the fact of their death, accelerate interpersonal relations, and put things in order. Only those who ask for information should be told of impending death, for it is their right to decide whether death is to be discussed. Baptism, Communion, frequent pastoral calls, consideration of death and external life, hearing confessions, sharing confidences, and helping to put things in order are some of the ministrations a pastor can perform. Medical information should be inter-

preted by the physician, and the drafting of wills left to a lawyer. (PA)

**1928.** Fairbanks, R. J. Ministering the sick. *J. clin. Pastoral Wk.*, 1948, 1, 1-18.—Ministering to the sick is not primarily a healing but a reconciliation of man to himself, to his neighbor, and to his heavenly Father. In the variety of human ailments it is essential to understand the specific needs of each patient. Many patients suffer from anxieties, discomforts, hostility, humiliation and loneliness. They need to face their fears, gain additional morale, have a religious affirmation of faith, acceptance of the burden of illness or adjustment to approaching death. They need companionship and empathy, with practical and personalized answers to theological questions. Pastoral methods include (1) establishing a desirable pastoral relationship, (2) making a spiritual diagnosis, and (3) offering appropriate pastoral therapy with sacramental and other services as prayer, scripture, assurance, personal interest, moral neutrality or resiliency, quietness and listening. (PA)

**1929.** Fairbanks, R. J. Diagnosis in pastoral care. *J. past. Care*, 1952, 6 (Spring), 34-38.—An illustration of the clinical influence on the work of the pastor is the emphasis on diagnostic understanding instead of moralistic judgment. Such errors as snap decisions, professional isolation, and pre-determined opinions are yielding to sustained investigation, professional consultation, and open-minded view of the total situations. (PA)

**1930.** Felix, R. H. The hard core of counseling. *Pastoral Psychol.*, 1950, 1 (3), 34-37.—With the realization that counseling is a learned skill and that counseling can bring relief or add to individual difficulties, a serious effort is being made to provide potential religious leaders and other professional workers with an awareness of the mental and emotional factors in the problems brought to them. Religion and psychiatry have much in common in addition to the use of counseling skills. Studying human personality from the medical viewpoint brings to awareness the importance of religious faith in the maintenance of mental and emotional health and deep religious faith brings an awareness of the need of science to heal mental and emotional illnesses. (PA)

**1931.** Ferm, V. *A dictionary of pastoral psychology*. NY: Philosophical Library, 1955.—According to the author, this volume presents definitions and expositions of those psychological terms and topics which have relevance to the minister's use of psychological material, including topics of practical, philosophical, and exhortative character, and cross references are provided to avoid undue repetition. (PA)

**1932.** Franzblau, Abraham N. The ministry of counseling. *J. past. Care*, 1955, 9, 137-144.—An address delivered at the Tenth Anniversary Celebration of the Institute of Pastoral Care. The author draws a sharp distinction between psychiatry and counseling. So long as the minister

"sticks to counseling" there is no conflict between the clergyman and the psychiatrist. If the minister wishes to practice psychotherapy the "only one really satisfactory way" to do so is to study medicine and become a psychiatrist. (PA)

**1933.** Frei, G. Seelsorge und Psychotherapie. *Anima*, 1950, 1, 21-26.

**1934.** Frost, E. *Christian healing*. London: Mowbray, 1954.

**1935.** Géraud, Joseph. Troubles actuels de la puberté: conseils pratiques. *Suppl. Vie Spir.*, 1947, 1, 119-123.—Some medical and psychological facts about puberty are given together with pastoral advice.

**1936.** Godin (SJ), André. Therapeutic and pastoral work. *The Life of the Spirit*, 1957, 12, 158-166.—The theoretical foundations for therapeutic and pastoral work are discussed and some practical applications suggested for the pastoral relationship. In therapy, there is a system of 2 persons in a transference relation controlled by the therapist, which becomes a source of insight for the patient. In the pastoral relation, however, there is a triangular situation in which the pastoral adviser does not seek to establish a face-to-face with the counselee, but seeks to obtain a progressively deeper relation between the penitent and Christ himself.

**1937.** Godin (SJ), A. Action thérapeutique et action pastorale. *Suppl. Vie Spir.*, 1958, 11, 21-30. (44).—The unity in diversity of the human person serves as the basis of this theoretical distinction between the therapeutic action of psychotherapy and the pastoral action of the pastoral counselor. They must be kept distinct since they differ in purpose, in the type of relationship they obtain with the client, and in the means they employ.

**1938.** Godin (SJ), A. Les fonctions psychologiques dans la relation pastorale. *Nouv. Rev. Théol.*, 1958, 80, 606-614.—The pastoral relationship includes 3 distinct functions: comprehension, direction, and mediation. The author advocates Roger's "warm acceptance" which should not be confused with approval. The counselor's aim is to provide a climate in which the penitent can see his error. The priest's function goes beyond comprehension, since he represents certain values to his client. The aspect of counseling that calls for the greatest fitness is that of articulating the function of direction with the other two. Suggestions are made as to the method of accomplishing this.

**1939.** Godin (SJ), A. Pastorale et psychologie. *Nouv. Rev. Théol.*, 1958, 80, 159-170.—The relation of psychology to pastoral activity is discussed. Pastoral activity, if it wishes to complement itself, must call for the collaboration of psychology. But this collaboration must take place at levels in which it is necessary to respect the distinction and originality of each. Some of the particular aspects of this collaboration are described.

**1940.** Godin (SJ), A. Le transfert dans la relation pastorale. *Nouv. Rev. Théol.*, 1959, 91, 400-411; 824-835; 1960, 92, 141-157.—The pastoral dialogue takes place at three levels: religious, human and psychic. The priest is invariably cast in the role of an authority-figure. The nature of transference in this relation and the manner of handling is discussed. Fr. Godin emphasises the role of charity.

**1941.** Goldbrunner, Joseph. Die Bedeutung der Tiefenpsychologie für die Seelsorge. *Theol.-Prakt. Quartalschr.*, 1949, 129, 84-92.

**1942.** Goldbrunner, J. *Personale Seelsorge. Tiefenpsychologie und Seelsorge*. Fribourg: Verlag Herder, 1954.—The problems of the relations between the pastor and his people and of religious orientation are discussed in the light of Jung's formulation of psychic structure and of his description of the individuation process. Steps in individuation are described in terms of progressive adaptation centering on "I," "You," and "God." The place of the priest-archetype in the pastoral relation is developed and the role of the priest in abetting this Christianized individuation is discussed.

**1943.** Goldbrunner, J. *Cure of mind and cure of soul*. NY: Pantheon, 1958.—It is not impossible to incorporate depth psychology into a Christian conception of human nature. The author leans heavily on Jungian individuation which he characterizes by courage, suffering, endurance, self-control, and intellectual effort. The book is concerned with the work of the pastoral counselor.

**1944.** Goulose, W. *Pastoral psychology*. Grand Rapids, Mich.: Baker Book House, 1950.—A documented Survey of pastoral psychology in 4 parts: (1) Historical analysis tracing the rise of pastoral theology since 1800; (2) Research analysis based on a questionnaire study of sickness, suffering and sorrow; (3) Constructive analysis to coordinate pastoral theology and psychology; (4) Technique analysis to show the qualifications of the pastor, knowledge of life situations, systematic counseling, the relationship of minister and doctor, and distinctive task of the pastor. (PA)

**1945.** Gruhn, W. Seelsorgerliche Analysen. *Arch. Religionspsychol. Seelenführung*, 1929, 4, 299-340.

**1946.** Gruhn, W. Psychoanalyse und Seelsorge. *Arch. Religionspsychol.*, 1930, 5, 285-308.

**1947.** Guntrip, H. *Psychology for ministers and social workers*. 2nd. ed. London: Independent Press, 1953.

**1948.** Guntrip, Henry. Psychotherapy and religion: the constructive use of inner conflict. *Pastoral Psychol.*, 1957, 8 (74), 31-40.—The minister's "most searching test" lies in his face-to-face pastoral work. To deal rightly with mental pain (anxiety), he must "call upon the full resources of psychological science." In itself, intellectual explanation is useless for "succoring the unloved." Reluctance to accept the psychoanalytic cause is the source of our troubles. (PA)

- 1949.** Gut, W. Psychotherapie und Seelsorge. *Schweiz. Z. Psychol.*, 1946, 5, 88-92.
- 1950.** Hamer, B. Chr. *Zielsorg en psychiatrie*. Kampen: J. H. Kok, 1952.—It is necessary that a pastor distinguish pathological reactions and learn to understand the signal of danger. This book is a guide for the pastor and points out that phenomena and groups of symptoms which indicate a disturbed state of mind. Special attention is paid to the different types whom the pastor may meet in his work. (PA)
- 1951.** Harrison, R. K. Mental health and Christian responsibility. *Church Quart. Rev.*, 1955, 156, 150-157.—The responsibility of the pastor in contributing to the well-being of the psyche is referred to the "psycho-somatic" concept of disease. The importance of psychological insight to the pastoral ministry is pointed out.
- 1952.** Hartmann, O. J. *Medizinisch-pastorale Psychologie*. Frankfurt-am-Main: V. Klostermann, 1952.—As defined in this volume, medical pastoral psychology encompasses primarily metaphysical phenomena. It is the author's contention that many psychiatric symptoms may be more meaningfully understood as extra-sensory or supernatural experiences. He contends that a non-materialistic rationale, based on the theosophic principles of Rudolf Steiner, offers a promising approach to seemingly irrational behavior and experiences. (PA)
- 1953.** Havens, J. The egocentric use of devotional literature. *Pastoral Psychol.*, 1953, 4 (38), 37-42.—4 cases are briefly presented to show how devotional reading may be used in unhealthy ways to enforce egocentric demands. One person was led in such reading to disregard depressive feelings of despair, another to invite selfcondemnation, another to follow compulsively an inner tendency which was destructive and selfdefeating. The author concludes that such reading needs to be guided by a counselor who understands psychodynamic tendencies, and with whom the needs of personality may be explored and evaluated. (PA)
- 1954.** Hennessy, T., & Bluhm, H. Using interest inventories in religious and sacerdotal counseling. *Cath. Counselor*, 1958, 2, 46-49.—A review of 3 studies indicate that the Strong and Kuder inventories can be of value in counseling candidates for the priesthood and religious orders. The interest patterns of diocesan priests differs from that of missionaries. (PA)
- 1955.** Heun, E. Psychotherapie und Seelsorge. *Z. Psychother. med. Psychol.*, 1953, 3, 76-81.—The close connection and historical unity of psychotherapy and spiritual care are stressed. Differences in practical aims and concrete problems which arise are clarified. Both the psychotherapist and clergyman help in making an individual's life meaningful. Mutual cooperation is especially important when people turn to religion in search of a solution of inner conflicts. (PA)
- 1956.** Hiltner, Seward. *Pastoral counseling*. NY: Abingdon-Cokesbury, 1949.—Counseling is here presented as an activity, not a profession. There are values in depth therapy, strategic-problem therapy, and environmental resources therapy as used by different professions with whom the pastor will cooperate. What distinguishes all counseling from manipulative procedures is a relationship implying initiative on the part of the person seeking help. The pastor may well employ what Hiltner calls educative counseling to describe a drawing or leading out from perplexity and frustration to release an insight that comes to appropriate action. After expounding and illustrating principles of pastoral counseling, he comes to a consideration of preparation and resources for pastoral counseling. (PA)
- 1957.** Hiltner, Seward. The role of the clergyman as a counselor. In *National Conference of Social Work. Social work in the current scene, 1950; selected papers, 77th Annual Meeting, National Conference of Social Work, Atlantic City, N. J., April 23-28, 1950*. NY: Columbia Univ. Press, 1950. Pp. 369-377.—After a brief historical survey of the development of the clergyman as a counselor, his present role in the counseling field is discussed and evaluated, with emphasis on his relationship to other professional counselors. (PA)
- 1958.** Hiltner, Seward. Shyness in counseling. *Pastoral Psychol.*, 1950, 1 (2), 19-24.—In dealing with individual growth. One basic error is in assuming that participation in activity is necessarily a positive sign of growth. Shyness plays a functional role in a person's life and the pastor can be effective by understanding what shyness may mean to the individual. By genuine interest and an attempt to understand, the way for further contacts can be cleared. A presentation of a pre-counseling contact reveals the effectiveness of the consideration of counseling successes and failures as a means of gaining insight for the pastor. (PA)
- 1959.** Hiltner, Seward. The literature of pastoral counseling—past, present and future. *Pastoral Psychol.*, 1951, 2 (15), 20-28.—"Pastoral counseling" is a modern term but it has a long history as the cure of souls in the church revealed in the penitentials, sermons, and devotional writings, the books and pamphlets of soul-guidance. The new literature has basic differences, viewing the person developmentally, noting behavior as a consequence of character, and considering the meaning of behavior to the individual rather than by external, authoritarian judgment. Once the necessity has been recognized for studying dynamically the parishioner, the relationship, and the pastor himself, a more comprehensive and concrete literature is developing.
- 1960.** Hiltner, Seward. *The counselor in counseling: case notes in pastoral counseling*. NY: Abingdon-Cokesbury, 1952.—It is not enough to understand himself, and be aware of the part played by his own attitudes in blocking or advancing the

work of counseling. Interviews conducted by pastoral counselors are analyzed to indicate the way personal attitudes such as knowledge, concentration, hostility, convictions, and empathy affect the counseling process. (PA)

**1961.** Hiltner, Seward. Pastoral psychology and pastoral care. *Pastoral Psychol.*, 1952, 3 (Dec.), 45-55.—A good share of a pastor's time is devoted to caring for the unspoken needs and hidden anxieties of his people. From a series of pastoral interviews Hiltner shows the underlying psychological factors affecting such questions as joining the church, transferring membership from a former church, indecision about having a child baptized, and feelings of unresponsiveness in interpersonal relationships lacking warmth or a sense of belonging in the church fellowship. He concludes with emphasis upon the value of psychological understanding in the work of pastoral care. (PA)

**1962.** Hiltner, Seward. Pastoral psychology and pastoral counseling. *Pastoral Psychol.*, 1952, 3 (28), 21-28.—Pastoral psychology is not to be noted for its support or rejection of religion, but for its illumination of the psyche; not so much a content as a point of view or perspective. Modern counseling is concerned with negative feelings, negative because they threaten the person who has them. Pastoral counseling accepts negative feelings and seeks to understand them, communicate this understanding, and through the resulting clarification, to help the person assimilate them into a oneness of integrity. (PA)

**1963.** Hiltner, Seward. Pastoral psychology and Christian ethics. *Pastoral Psychol.*, 1953, 4 (33), 23-33.—Analyzing a counseling interview, Hiltner shows how the pastor missed the crucial ethical issue by encouraging a young man to break off with a girl who tempted him, rather than to work through his distress to essential integrity. If his goodness is merely conformity to an external standard, there will be anemic repression, a divided selfhood with consequent loss of genuine social and personal responsibility. If he could assimilate into himself these forces which he now denies he might become a total being free rather than compelled. (PA)

**1964.** Hiltner, Seward. Pastoral psychology and constructive theology. *Pastoral Psychol.*, 1953, 4 (35), 17-26.—The Christian doctrine of sin as a recognition of evil in man's life and a search for the causes and cure of this evil. Psychology in working with the same problem of evil in human nature is developing theories that meet constructive theology. Both recognize that man has tendencies to become fixed in once useful but now irrelevant patterns of response, to extend pride in creativeness without recognition of limitations, to depersonalize himself, to fail to take reflective effort about his life, to identify with a partial aspect of his selfhood and not the whole. The basic function of a sense of guilt is to arouse concern by which to correct what one can change and

to accept what one cannot change, by attaining a larger perspective of good possibilities. (PA)

**1965.** Hiltner, Seward. Bibliography and reading guide in pastoral psychology. *Pastoral Psychol.*, 1954, 4 (40), 9-24.—112-item annotated bibliography in pastoral psychology followed by a brief statement about each author. There is a graded reading guide. An additional bibliography contains a classified list of books on subjects ranging from alcoholism to sex, marriage and the family. (PA)

**1966.** Hiltner, Seward. Psychotherapy and the Christian message. *J. Relig.*, 1954, 34, 211-215.—This is a review article of Albert Outler's *Psychotherapy and the Christian Message*. Hiltner feels that the real problem is how to appropriate the wisdom of the psychotherapist and at the same time avoid his assumptions.

**1967.** Hiltner, Seward. Freud for the pastor. *Pastoral Psychol.*, 1955, 5 (50), 41-57.—Freud's concern with religion was continuous and absorbing. While he distrusted religion as a rival to his science, yet he recognized its power in human life. He moves in the direction of a purifying understanding of what is healthy and unhealthy in religion, viewed in reference to its truth, and of the relation of the developing needs of persons. His contributions to religious theory as well as to the practice of pastoral care are greater than he could know in his life time. (PA)

**1968.** Hiltner, Seward. Books in pastoral psychology 1955. *Pastoral Psychol.*, 1956, 6 (60), 9-22.—This "summarized description and evaluation" includes 40 books under these headings: pastoral care and counseling, psychological understanding of religion, psychotherapy, background material in psychology, relation of psychology and theology, and special topics (sex, marriage, alcoholism, comic books). (PA)

**1969.** Hiltner, Seward. Healing. *Bull. Menninger Clin.*, 1958, 22, 83-91.—The article is drawn from the preface to the author's *Pastoral Theology*. Healing is "the restoration of functional wholeness that has been impaired as to direction or schedule, or both." The causal factors that make healing necessary are defect, invasion, distortion, and decision. Words like "illness" and "disease" must be retained and yet not so defined as to eliminate any connection with "decision." "In a subtle and profound sense, we must regard sin as crucial in many forms of serious impairment." (PA)

**1970.** Holman, C. T. *The cure of souls*. Chicago: University of Chicago, 1932.

**1971.** Hoover, H. D. The field of pastoral psychology. *Lutheran Church Quart.*, 1930, 3, 289-306.

**1972.** Hopkinson, A. W. *The pastor's psychology*. London: M. Joseph, 1944.

**1973.** Howard, J. D. An action research project in a church group. Unpubl. Doct. Dissert., 1950, Boston U.

- 1973A.** Huber, M. J. Counseling the single woman. *Pastoral Psychol.*, 1959, 10, 11-18.—A consideration of the unmarried woman's problems in relation to her psychological needs and the demands of society. When psychosexual elements seek fulfillment, the morally sensitive unmarried woman seeks a third alternative to repression and promiscuity, namely sublimation. The pastor can help by pointing out some of the prerequisites for her peace of mind. A letter is included from an unmarried woman as an example and a reply is given by Dr. Clara Thompson, a psychiatrist.
- 1974.** Hudson, R. L. Some psychological factors of pastoral leadership. *Rev. Expos.*, 1946, 43, 186-193.—The pastor's position of religious leadership depends to a great extent on psychological factors. Some of these factors are discussed.
- 1975.** Hudson, R. L. Therapeutic preaching. *Rev. Expos.*, 1952, 49, 295-303.—The author examines the correlation of religion and psychiatry in the realm of preaching. The preachers manner and attitude will have conscious and unconscious affects on his listeners. Aspects harmful to mental health are: (1) over-emphasis on sin and its penalty, (2) perfectionism, (3) over-emphasis of humility, surrender and self-effacement, and (4) expecting the impossible from God. Beneficial attitudes are also discussed.
- 1976.** Hudson, R. V. A survey of counseling techniques as used by the clergy. *Dissertation Abstr.*, 1955, 15, 2294.
- 1977.** Hulme, W. E. How to set up a counseling program in your church. *Pastoral Psychol.*, 1952, 2 (Jan.), 43-48.—The counseling program of a parish is not an isolated service, but an integral part of the entire set of relationships the pastor has with people. His attitudes as revealed in public address, in administrative work, in home visitation, and group relationships will create or prevent opportunities for counseling. People bring their problems to the pastor who is a good listener, more than to a good talker, for they want first of all to be understood rather than to receive advice. (PA)
- 1978.** Hulme, W. E. The theology of counseling. *Theology Today*, 1952, 9, 189-196.—"In approaching counseling from the point of view of psychology we have not as yet realized the potential for counseling in our own theological heritage." The counseling process is structured on 4 basic needs: need for a listener, need for maturity, need for understanding, and need for confession. These needs have their counterpart in 3 major Christian doctrines: doctrine of man, doctrine of the priesthood of the believer, and the doctrine of Christian liberty. The interaction and supplementation among these needs and doctrines is discussed.
- 1979.** Jacoby, Alberta. Mental health films for the ministry. *Pastoral Psychol.*, 1954, 4 (40), 45-66.—Following a discussion of mental health films as an aid in the ministry, a classified, annotated list of selected films for mental health education is presented. (PA)
- 1980.** Jahn, E. Psychologie und Seelsorge. *Monatschr. Pastoraltheol.*, 1931, 27, 217-229.
- 1981.** Johnson, P. E. Methods of pastoral counseling. *J. past. Care*, 1947, 1 (1).—The common methods of counseling used by the clergy, such as exhortation, persuasion, ordering, and forbidding are outmoded and not very successful. The author describes non-directive counseling methods but feels that these place too much responsibility on the client. He proposes a method of responsive counseling, which allows the client the opportunity for talking through his problems as does non-directive counseling. However, he proposes that the counselor enter into the situation with emphatic understanding and accepting responses to the counsellee's story. (PA)
- 1982.** Johnson, P. E. The pastor's resources. *Pastoral Psychol.*, 1950, 1 (3), 23-29.—The real symbols of effective service of the pastor are not in the external displays which he wears but are contained in the inner resources of skill and devotion. Speaking enables him to communicate strength and understanding. Listening intervenes between speaking and doing. True listening is responsive and is alert to the feelings of the parishioner. With the sharing through interpersonal relations, creative relationships arise that are therapeutic. Through the fellowship of the church, larger resources are possible in religious faith and mutual acceptance. Such resources are communicable through the pastor's relationships and made effective through personalities. (PA)
- 1983.** Johnson, P. E. *Psychology of pastoral care*. NY: Abingdon-Cokesbury, 1953.—The author proposes "to view the pastor in his working relationships from the standpoint of dynamic, interpersonal psychology." There are chapters on the pastor, his job, confession, responsive counseling, marriage counseling, counseling on family problems, ministry of healing, meeting death, the pastor's own adjustment, and a final chapter on motivation. (PA)
- 1984.** Johnson, Paul E. The pastor as counselor. *Ann. N. Y. Acad. Sci.*, 1955, 63, 423-426.—Johnson analyzes the clergyman's role as a counselor. He discusses the clergyman's counselees, collaboration with other counselors, education of the clergyman as a counselor, and the evaluation of the minister as a counselor. (PA)
- 1985.** Johnson, P. E. The pastor as counselor. *Pastoral Psychol.*, 1956, 7 (62), 25-28.—This is a discussion of the findings of the Commission in the Ministry. "The minister deals especially with these larger perspectives of life, the meaning and purpose of it all, the goals for which we strive, the values that are most worthwhile, and attitudes by which to give our best." (PA)
- 1986.** Johnson, R. A. Initiative in counseling. *Pastoral Psychol.*, 1953, 3 (30), 27-33.—The pastor



has a different role from the office counselor in the initiative which he is expected to take in calling upon his people in their homes. If he waits for people to come to him for counseling, most of them are unlikely to come, for they do not view him in that way. But they do welcome his coming to them with concern for their anxieties and understanding of their predicaments. When a pastor is alert to signs of distress he can without coercive pressure invite consideration of crucial issues, and be available in time of need to enter into counseling with a member of his church. Interviews are submitted to indicate how a pastor may proceed in such situations. (PA)

**1987.** Jung, C. G. Psychoanalysis and the cure of souls. In *Psychology and religion: west and east*. NY: Pantheon, 1958. Pp. 348-354.—This essay first appeared as "Psychoanalyse und Seelsorge," *Ethik: Sexual- und Gesellschafts-Ethik*, 1928, 5, 7-12. Jung discusses the relation of psychoanalysis to the pastoral concerns of the priest and minister. He indicates the differences between his own position and that of Freud in regard to religion.

**1988.** Kagan, H. E. The role of the rabbi as counselor. *Pastoral Psychol.*, 1954, 5 (47), 17-23.—Among the many functions performed by the American rabbi, none is more important than that of counselor. For this work he will need collaboration with a physician and clinical psychologist. He will also need a thorough understanding of dynamic psychology, and be able to detect his own limitations. (PA)

**1989.** Katz, R. L. Aspects of pastoral psychology and the rabbinate. *Jewish soc. Serv. Quart.*, 1953, 29, 367-373.—An explanation of the current status of pastoral psychology as utilized in the American rabbinate as viewed by a reform rabbi. The need for counseling activities continues to increase and the source of some of the more common demands are delineated by Katz. Pastoral psychology in the religious, the educational, the preaching roles, is becoming increasingly important in Jewish life so that we may anticipate closer attention and greater interest in the development of a program in this area by the rabbis of today and tomorrow. (PA)

**1990.** Katz, R. L. Aspects of pastoral psychology and the rabbinate. *Pastoral Psychol.*, 1954, 5 (47), 35-42.—The rabbi has been a group leader, scholar and teacher of Judaism without a clear recognition of his pastoral role. At present his role is changing, however, to cooperate more with social work, to participate more in face-to-face counseling of individuals, and to engage in the clinical study of theological concepts and religious practices. Pastoral psychology will prove useful in planning the total program of the modern synagogue, as well as active identification with the mental hygiene movement. Progress in social and psychological science may enhance the permanent values of Judaism as more relevant to individual and group needs. (PA)

**1991.** Kemp, C. F. Pastoral guidance of the gifted.

*Pastoral Psychol.*, 1958, 9 (82), 42-50.—A chapter from the Church: The Gifted and the Retarded Child. The gifted are likely to have religious problems earlier than others and to have difficulty in securing help. "Whatever the nature of the problem, it is the church's responsibility." The pastor can "provide reassurance that there is nothing wrong in raising questions." Personal, education and vocational guidance are needed. (PA)

**1992.** Kew, C. E. Group healing in the church. *Pastoral Psychol.*, 1954, 5 (42), 44-50.—The process of free association is examined as equivalent to the religious procedure of confession. The value of group therapy is the interstimulation of confession in a situation free from guilt and fear where each person is accepted and emotionally supported in a new "family" whose atmosphere is one of love and confidence. The strain on the ego is less, repression is lowered and the person does not feel so alone. As guilt is less threatening, fear of aggression is less disturbing and consequently aggression can be more openly expressed in a cathartic release. (PA)

**1993.** Kew, C. E., & Kew, C. J. Group psychotherapy in a church setting. *Pastoral Psychol.*, 1951, 1 (10), 31-37.—Describing the formation of small therapy groups in 2 church settings, the authors show how they use principles of free association, transference and counter-transference, analysis of resistance, analysis of dreams, with interpretation and working-through. They find emotional recovery is more rapid in a church setting due to a sense of belonging, reduced fear of the abnormal, unification of the group, and the authority of the leader. In a large congregation, therapy is thwarted by submissiveness, but small groups of 5 to 10, formed as "a new family," have a permissive and expressive atmosphere. (PA)

**1994.** King, Irving. The religious significance of the psychol-therapeutic movement. *Amer. J. Theol.*, 1910, 14, 533-551.—The author evaluates some of the contributions of Münsterberg and Morton Prince in regard to the pastoral problems of the ministry, and then concludes that great good might come of it even though the minister should not enter the field as a therapist.

**1944A.** Klink, T. W. The ministry and medicine: a new examination. *Pastoral Psychol.*, 1959, 10, 39-45.—The relationship between medicine and the ministry is examined in the light of psychosomatic medicine. The minister can find a significant context for his relationship with medical disciplines by turning to dynamic social theory for an understanding of the nature of illness and the respective roles of doctor and patient.

**1995.** Kretschmer, Wolfgang. Psychotherapie und Seelsorge. *Jhb. Psychol. Psychother.*, 1954, 2, 175-183.—Historically, psychotherapist and clergyman have common roots. In modern life, however, both medicine and organized religion have become remote from the concerns of living. Freud re-established medicine's link with life; now religion must



achieve the same relevance for persons in difficulty. Psychotherapist and clergyman have complementary and overlapping tasks, the former in the natural realm, and the latter in the realm of transcendent meanings. (PA)

**1996.** Kuether, F. C. The chaplain's work with individual prisoners. *J. clin. Pastoral Wk.*, 1949, 2, 133-150.—From his experience as a prison chaplain, Kuether presents case studies and interpretations, causal and prognostic analyses of boys according to the following classification of Hewitt and Jenkins: (1) the asocial aggressive, (2) the socialized aggressive, (3) the defective delinquent, (4) the situational delinquent, (5) the psychiatric delinquent. The work of the chaplain with these boys is shown, as well as his relation to the community. (PA)

**1997.** Lachapelle, P. *Psychiatrie pastorale*. 2nd ed. Montreal: Éditions Beauchemin, 1942.—This psychiatric guide is based on a series of lectures designed to acquaint Catholic priests with some of the psychopathological problems which confront the clergy. The major divisions of the book deal with organic disorders (feeble-mindedness, general paralysis, epilepsy), toxic-infectious disturbances, (alcoholism, drug-addiction, hallucinations), and constitutional psychoses (psychasthenia, paranoia, schizophrenia).

**1998.** Lachapelle, Paul. *Psychiatry for the priest*. Westminster, Md.: Newman, 1945.

**1999.** Laycock, S. R. *Pastoral counseling for mental health*. Toronto: Ryerson Press, 1958.

**2000.** Leonard (OP), A. La religiosité de l'homme d'aujourd'hui. *Lumen Vitae*, 1957, 12, 241-252.—The author presents a summary and discussion of the views on pastoral psychology expressed in Werner Gruhn's *Die Frömmigkeit der Gegenwart* (1956).

**2001.** Leslie, R. C. Group therapy as a method for church work. *Unpubl. Doct. Diss.*, Boston Univ., 1948.—The church has not understood the therapeutic possibilities inherent in its group activities. For effective work, the religious leader needs an understanding of interpersonal dynamics and must be conversant with the findings of group therapy and group dynamics. Maturity in spiritual appreciation is stimulated not through doctrine imposed from above, but through personal experience in an actual social setting.

**2002.** Leslie, R. C. Pastoral group psychotherapy. *Group Psychother.*, 1950, 3, 68-73.—The Christian church has utilized group activity from its beginning, and has placed major stress on interpersonal relations. Church groups can help to meet the needs of disordered and maladjusted lives by providing a laboratory in social living, in which ideas and attitudes can be verbalized and lived through. If any degree of therapy is to be achieved there must be a recognition of the significance of the group and the primacy of interpersonal relations, including a group giving acceptance, support and

unconditional love, and characterized by a democratic, permissive, voluntary atmosphere. (PA)

**2003.** Leslie, R. C. Pastoral group psychotherapy. *J. past. Care*, 1952, 6 (Spring), 56-61.—The Christian church has had group activity from its beginning, and this may become more effective in meeting individual needs as groups are utilized for emotional release, modification of attitudes, and personal growth as laboratories of social living. To do this the group must have a democratic, permissive atmosphere, yet be goal-directed toward well understood and accepted purposes. (PA)

**2004.** Liertz, Rhaban. Die Tiefenpsychologie in ihrer Bedeutung für die Erziehung und Seelsorge. *Die Kirche in der Welt*, 1953, 6, 313-316.—Reflections on the usefulness of psychoanalytic insights for the Christian education of children and the more efficacious exercise of the pastoral ministry.

**2005.** Loomis, Earl A. Psychothérapie et formation pastorale. *Suppl. Vie Spir.*, 1959, 12 (49), 217-221.—The director of the program of training in pastoral psychology at Union Theological Seminary reports on the problems raised by the program in 10 years of experience.

**2006.** McCarthy (SJ), J. J. The problem of sex education: the role of the priest. *Proceedings for the second institute for the clergy on problems in pastoral psychology*. NY: Fordham University, 1958. Pp. 135-139.—The priest's role as confessor is distinct from his role as counselor. Various opportunities in which the priest teaches the Christian attitudes toward sex are discussed. The priest who undertakes counseling ought to be schooled in interview dynamics.

**2007.** McKenzie, J. G. Pastoral theology, pastoral psychology, and pastoral counseling. *Religion in Life*, 1959, 28, 500-511.—A discussion of the relations and differences between pastoral theology as such and pastoral psychology. "Pastoral psychology integrated with pastoral theology, giving spiritual direction and dogmatic teaching to our people, will be the needed preventative of mental distress as well as being a discipline able to stand on its own feet when it comes to healing and counseling the distressed."

**2008.** McNeill, J. T. *The history of the cure of souls*. NY: Harper, 1951.

**2009.** Maeder, A. Psychotherapy and pastoral care. *Pastoral Psychol.*, 1953, 4 (34), 45-52.—A physician is responsible to give his best to meet the spiritual needs of his patients. Case studies are presented to indicate how a psychiatrist may also employ religious resources in his practice. "The religiously awakened person brings with him a readiness for working hard, a spiritual agility and openmindedness to experience, and a practiced self-discipline which are beneficial to the common striving of physician and patient." (PA)

**2010.** Mahr, G. Evangelische Seelsorge und Psychoanalyse. In Prinzhorn, H. *Auswirkungen der*

*Psychoanalyse*. Leipzig: Neue Geist-Verlag, 1928. Pp. 334-349.

2011. March, H. *Psychologische Seelsorge*. Gütersloh: Bertelsmann, 1930.

2012. Martin, J. *From failure to fulfillment: a minister's notebook on psychological method*. NY: Macmillan, 1946.—From his experience as a hospital chaplain, pastoral counselor, and psychological advisor to a Ministry of Labor Committee on Juvenile Employment, the author writes this book on pastoral psychology. Case studies and interpretations are presented from the viewpoint of dynamic psychology. Chapters emphasize the problems in pastoral counseling of the elusive facts, association and error, facing the problem, analysis and guidance, release and renewal, and personality fulfillment. (PA)

2013. Martindale, H. Psychiatry for priests. *Clergy Rev.*, 1954, 39, 600-609.—The rise of psychiatry is discussed and Freud's contributions are briefly evaluated. The recent work of two Catholic psychiatrists, von Gagem and Döbelstein, is described. The relevance of psychiatric discoveries to the priestly ministry is pointed out.

2014. Maves, P. B. Pastoral work with older people. *Pastoral Psychol.*, 1950, 1 (2), 42-48.—Why does a pastor call on older people? He calls (1) as a representative of a fellowship of believers; (2) as one who is ready to listen creatively to bring release for pent-up feelings and new perspective; (3) to learn to know his parishioner, to assess his needs and assets; and (4) to acquaint his parishioners with the services, resources and opportunities in the church. (PA)

2015. Maves, P. B., & Cedarleaf, J. L. *Older people and the church*. NY: Abingdon-Cokesbury, 1949.

2016. Morris, C. W. The terror of good works. *Pastoral Psychol.*, 1957, 8 (76), 25-32.—"The basic challenge to the minister and the flock of God is to deal lovingly with the real self of the neurotic who fears himself." The church must deal, not with anxiety, but with reactions to anxiety. A neurotic's compulsive "good works" may cause him to overlook the church's fellowship. Through his "ministry of reconciliation," the pastor can use "the church as an instrument of realistic love." "Instead of using the neurotic, the pastor can set an example in understanding him," and "help one who was dead through works to live by faith." (PA)

2017. Morris, R. D. The church's ministry to the physically ill. *Religion in Life*, 1947, 16, 417-430.—An experienced hospital chaplain shows how emotional problems accompany physical illness, and suggests ways in which the church "can help the body through the soul." Several case studies are presented to document his thesis.

2018. Munker, Th. *Katholische Seelsorge und Psychoanalyse*. In Prinzhorn, H. *Auswirkungen der Psychoanalyse*. Leipzig: Neue Geist-Verlag, 1930.

2019. Murphy, Carol. *The ministry of counseling*. Wallingford, Pa.: Pendle Hill, 1952.—The religious counselor will need more than skills and techniques: he will need basic attitudes toward other persons of acceptance and love. Non-directive counseling is consistent with the Quaker approach to human relations, with permissive attitudes which rely upon inner growth rather than external coercion, manipulative adjustment, or problem solving advice. Emphasizing the centrality of perceptions in controlling behavior, the aim is to enable another person to recognize his own feelings and make his own decisions as he perceives the meaning of life in growing freedom and responsibility. (PA)

2020. Murphy, C. The ministry of counseling. *Pastoral Psychol.*, 1957, 8 (79), 15-32.—Religion and psychotherapy "have important things to say to each other" about "making a real difference in human lives." Both promise to transform, to enable persons to love. "Religion may fearlessly ally itself with a therapeutic spirit in which the role of man is the humble one of providing the field of action for the Holy Spirit." (PA)

2021. Nabler, R. *Psychotherapie und Seelsorge*. *Trierer Theol. Z.*, 1950, 59, 81-89.—The relationships between psychotherapy and the pastoral care of souls is discussed, especially in regard to psychoanalysis and the confessional, as well as the differences between the therapeutic function of the priest and the psychiatrist.

2022. Neumann, J., et al. *Einführung in die Psychotherapie für Pfarrer*. Gütersloh: Bertelsmann, 1930.

2023. Niedermayer, A. Grundsätzliches zur Pastoralpsychiatrie. *Anima*, 1955, 1, 42.

2024. Northridge, W. L. *Psychology and pastoral practice*. London: Epworth, 1938.

2025. Nuttin, J. La psychologie et le prêtre. In Steenberghen, F. van. (ed.) *Psychologie et pastorale*. Paris: Desclée de Brouwer, 1953, Pp. 4-46.

2026. Nuttin, J. Psychology for priests. In Van Steenberghen, F. (ed.) *Psychology, morality and education*. London: Burns & Oates, 1958. Pp. 1-26.—A general survey of the relevance of modern psychology to the priestly ministry. Nuttin stresses the importance of developing new and more adequate conceptions—especially in the area of a philosophical psychology.

2027. Oates, Wayne. A critique of the Kinsey report. *Rev. Expos.*, 1949, 46, 348-352.—The author points out some salient facts in Kinsey, Pomeroy and Martin's *Sexual Behavior of the Human Male*, and draws the following conclusions: (1) the pastor's ministry touches a small segment of the population, (2) quantity, not quality of sex activity of those he touches is diminished, (3) legal means for controlling sex expression are failing badly, (4) connection between formation of sex habits with formation of religious personality in adolescence has been ignored, and (5) the pastor

should take an understanding and compassionate view of the sexual patterns among his people.

**2028.** Oates, Wayne. The gospel and modern psychology. *Rev. Expos.*, 1949, 46, 181-198.—This is an essay in the encouragement of pastoral psychology. "The gospel and modern psychology come together in the care and cure of souls."

**2029.** Oates, Wayne E. *The Christian pastor*. Philadelphia: Westminster, 1951.

**2030.** Oates, Wayne E. The levels of pastoral care. *Pastoral Psychol.*, 1951, 2 (14), 11-16.—The therapeutic work of the pastor is a dynamic and growing relationship, beginning with a preparatory phase of need discovery where a person seeks help, followed by successive phases of relaxation and rapport, listening and exploration, reconstruction and guidance, follow up and experimentation. During these stages of progression the aim is to assist the person from tension and hostility to a growing sense of responsibility and ability to experiment in constructive ways toward more adequate self-development and interpersonal relationships. (PA)

**2031.** Oates, Wayne E. The cult of reassurance. *Rev. Expos.*, 1954, 51, 335-347.—A criticism of the ideas of Norman Vincent Peale as proposed in his *The Power of Positive Thinking* and *A Guide to Confident Living*. Peale's main contentions are outlined and then criticized from a religious and a psychological point of view.

**2032.** Oates, Wayne E. The findings of the Commission in the Ministry. *Pastoral Psychol.*, 1956, 7 (62), 15-24.—"In functioning as a counselor . . . the clergyman always does so as a representative leader of a religious community." His role, his counselees, collaboration with other professions, training and evaluation are discussed. Reprinted from *Ann. N. Y. Acad. Sci.*, 1955, 63 (3). (PA)

**2033.** Odenwald, R. P. The priest as counselor: the interview. *Conf. Bull. Archdioc. N. Y.*, 1956, 33, 70-76.—General norms for good counseling procedure are set down for the priest to follow in his pastoral relations.

**2034.** Odenwald, R. P. The priest as counselor: the normal personality. *Conf. Bull. Archdioc. N. Y.*, 1956, 33, 42-53.—The role of the priest in counseling people with normal difficulties and his contribution to mental health are discussed. He can help by real psychological understanding to develop that emotional maturity in his parishioners which is essential to the full Christian life.

**2035.** Ott, Emil. Trieb und Geist in der psychotherapeutischen Literatur. *Theol. Rundschau*, 1931, 3, 179-205.—The implications for pastoral work of recent contributions in psychotherapy are discussed. Emphasis is placed on the relevance of these contributions to the understanding of normal personality processes.

**2036.** Overstreet, B. W. The unloving personality and the religion of love. *Pastoral Psychol.*, 1953, 4 (34), 14-20.—The unloving person due to a trau-

matic experience or real or fancied rejection is more concerned to take in love and comfort rather than to give forth to others. Such persons seek the church and it becomes an undeniable responsibility to help them grow into a more confident, sustaining sense of being loved. Yet they must be allowed to make the church into their own image as other-worldly rather than social, rigid in doctrine and ritual, or sectarian and provincial in relation to other religious bodies. The church needs to do more than admonish such persons; it should provide counseling services and be in touch with the medical services of the community. (PA)

**2037.** Pfister, O. *Analytische Seelsorge*. Göttingen: Vandenhoeck u. Ruprecht, 1927.

**2038.** Pfister, O. *Parson's dilemmas*. N.Y.: Morehouse, 1930.

**2039.** Plekker, J. D. Psychology and pastoral care. *Christianity Today*, 1959 4 (3), 91-93.—Discusses attitudes of the clergy towards psychology and counseling techniques. Some of the contributions which psychology can make to the pastoral ministry are pointed out.

**2040.** Proells, E. R. Reflections of the social, moral, cultural and spiritual aspects of the prison chaplain's ministry. *J. past. Care*, 1958, 12, 69-81.—"The field in which the prison chaplain works confronts him with a very special 'situation.' It is a special situation (1) in terms of the place itself, the closed institution, (2) in terms of its inhabitants, the prison population, and (3) in terms of what the prison setting does to the prison inmate." The author discusses these situations in detail, contrasting the chaplain's role with that of secular practitioners. (PA)

**2041.** Putsch, R. W. The element of hostility in parish work. *Pastoral Psychol.*, 1951, 2 (11), 42-58.—It is naive to assume that a minister can do his work without arousing hostility. The "engagement" between personalities involved in preaching, parish work, and church administration invites both positive and negative transfer. The minister, therefore, will need to expect hostility and examine his own reactions to it if he wishes to reach a depth of insight and relationship in which the gradual resolving of these hostilities may be the ground of fruitful achievement. If he can accept hostility not as a threat to his prestige, but as an opportunity better to understand the deeper currents of human relations he may become increasingly useful to other people. (PA)

**2042.** Pym, T. W. *A parson's dilemmas*. NY: Morehouse, 1930.

**2043.** Rice, Otis R. Pastor-parishioner. In Hughes, M. M. (ed.) *The people in your life: psychiatry and personal relations by ten leading authorities*. NY: Knopf, 1951. Pp. 228-248.—Pastoral care requires 3 basic attitudes: "deep and abiding reverence for the integrity of the parishioner . . . a deep and abiding faith in the forces and resources of life . . . understanding." Understanding the meaning

of a parishioner's behavior, his feelings and his needs, leads to trained listening and observation, rather than condemnation or moralizing. Many pastors would profit greatly from psychoanalysis. Their need for analysis "is somewhat parallel to the like need on the part of social workers and physicians." (PA)

**2044.** Rice, Otis R. The significant functions of the minister in the gamut of the normal experiences of the normal individual. In N. Y. Academy of Medicine, *Ministry and medicine in human relations*. NY: Int. Univ. Press, 1955. Pp. 3-15.—The minister in his roles of Christian friend, representative of Christian fellowship, and steward of Christian rites has many opportunities to build a "pastoral rapport" or "remote preparation" for later pastoral acts. (PA)

**2045.** Ringel, E. Tatsächliches zur Pastoralpsychiatrie. *Anima*, 1955, 1, 47.

**2046.** Ringel, E. Psychologische Probleme des alternden Menschen. *Seelsorger*, 1956, 26, 545-549.

**2047.** Ritter, J. N. Muhlenberg's anticipation of psychosomatic medicine. *Lutheran Church Quart.*, 1946, 19, 181-188.—The life and work of Henry M. Muhlenberg is considered as an example of pastoral psychology in the best sense operative in the 17th century in this country.

**2048.** Rosenzweig, E. M. Minister and congregation—a study in ambivalence. *Psychoanal. Rev.*, 1941, 28, 218-227.—The role of the minister as father-surrogate produces ambivalent attitudes in the congregation. Hostility is felt when the minister, as prophet-minister protected by taboos, represents the restrictions of the super-ego. Affection is felt when he represents the loving father and protector. (PA)

**2049.** Rousset, Suzy. Ce qu'un prêtre doit savoir de la psychanalyse. *Suppl. Vie Spir.*, 1951, 3 (19), 359-374.—Brief discussion of basic psychoanalytic notions aimed at pastoral practice.

**2050.** Schattauer, Josef. Psychotherapie und Seelsorge. *Theol.-prakt. Quartalschr.*, 1937, 90, 285-290.—The relations between psychotherapy and pastoral care are discussed in connection with recent work of Müller, Jung, Allers, Niedermeyer and others.

**2051.** Schindler, C. J. *The pastor as a personal counselor*. Philadelphia: Muhlenberg Press, 1942.—The work of the minister in some respects parallels that of the psychiatrist and the social worker but need not encroach upon their respective fields even though there must be similar knowledge and techniques. The minister must augment personal experiences by recourse to books about human nature, social forces and their interaction. To help and not harm, he must not only be learned and skilled but must be emotionally and religiously matured and a patient, tolerant listener. Chapter headings are: Preparation for counseling, the pastor's personality, how people differ, psychological types, methods of escape from conflict,

learning from the psychiatrist, the pastor as a marriage counselor, the minister in the sick room, mental disease, the therapeutic value of group experience, and how the minister helps. (PA)

**2052.** Schindler, C. J. The psychology of Henry Melchior Muhlenberg's pastoral technique. *Lutheran Church Quart.*, 1943, 16, 50-59.

**2053.** Schindler, C. J. A mental health program for the church today. *Lutheran Church Quart.*, 1944, 17, 238-246.

**2053A.** Schnitzer, Jeshaja. Rabbis and counseling. *Jewish soc. Stud.*, 1958, 20, 131-152.—"In the American Jewish community the rabbi has a twofold purpose. First, he must encourage his people to live as positive and creative Jews; secondly, he must help them to develop into wholesome and integrated personalities. The latter role is gaining more and more acceptance in the present generation of rabbis and synagogue lay leadership." (PA)

**2054.** Scriven, G. B. Spiritual diagnosis. *Family*, 1928, 9, 17-19.—The pastor who diagnoses and treats the spiritual difficulties of those who come to him creates nothing new. He seeks to remove difficulties either in the individual or in his environment which block or kill his spiritual life. To accomplish this, he needs the fullest possible information about the religious and emotional experiences of the client, his intellectual and emotional capacities, and his environment. (PA)

**2055.** Southard, S. A pastor's first year of counseling. *Religion in Life*, 1955-56, 25, 549-562.—Reflections on a year as pastor in a high middle-class suburban church. Some statistics are given of types of problems met.

**2056.** Spaugh, H. What the minister can do. *Marriage Fam. Living*, 1949, 11, 51-52.—The problems of personal living which come to a minister are classified and discussed briefly under these heads: (1) youth problems, (2) business problems, (3) problems arising out of "change of life," (4) problems involving alcoholism, and (5) domestic problems. Treatment includes the "talk cure" and spiritual counseling. (PA)

**2057.** Spoerl, H. D. The social psychology of pastordship. *New Christianity*, 1945, 11, 11-21.—The Protestant minister is part of a group situation. His role, which is representative and interpretative, depends on co-operative adjustment rather than individualized leadership. He must be relatively free from the psychological blights often affecting those to whom he ministers. He should be oriented toward the total life of the community and not primarily toward the church interest as such. (PA)

**2058.** Steenberghen, F. Van (ed.) *Psychologie et pastorale*. Louvain: Nauwelaerts, 1953. Also Paris: Desclée de Brouwer, 1953.

**2059.** Steenberghen, F. Van (ed.) *Psychology, morality and education*. London: Burns & Oates, 1958.—Translation of *Psychologie et pastorale*

- (1953). A series of papers from a conference at Dalheim in the diocese of Liège in 1951. Contents: Nuttin, J. Psychology for priests. Pp. 1-26. Widart, H. Reflections on the nature of free activity. Pp. 27-49. Vieujean, J. The sense of sin and its deviations. Pp. 50-83. Evely, L. Psychology and vocation. Pp. 103-114. Joos, D. Psychology and prayer. Pp. 115-125.
- 2060.** Steinmayr (SJ), Johann. Psychoanalyse, Erziehung und Seelsorge. *Theol.-prakt. Quartalschr.*, 1928, 81, 303-311.—The author argues for the validity of traditional conceptions in dealing with normal people in education and pastoral care. He particularly attacks the validity of making inferences to the normal general population on the basis of data drawn from abnormals.
- 2061.** Stolz, K. R. *Pastoral psychology*. Nashville, Tenn.: Cokesbury Press, 1932. Rev. ed., 1941.—The book is written primarily for pastors to help them in their work with individuals. It is maintained that religion should be the central experience of the individual—inspiring, organizing, unifying; that "the Christian religion is the progressive integration of personality with a dynamic sense of ultimate reality." The presentation of personality development in childhood, adolescence and adulthood is in terms of the dynamic nature of suggestion, imagination, imitation, and the desires for recognition, response, new experience, and security. The last half of the book discusses such causes of disturbances as the complex, fear, inferiority disposition, and sexual conflicts; the protective responses, as compensation, identification, projection, transference, and rationalization; diagnostic methods; and relief through talk, adjustment to reality, prayer and worship, and pastoral counseling. (PA)
- 2062.** Stolz, K. R. *The church and psychotherapy*. NY: Abingdon-Cokesbury, 1943.—The relation of the church to modern psychiatry is considered. The author indicates the ways in which the church anticipated psychiatry and evaluates the different types of therapy employed by the church. Christ is considered as the object of faith and the Head of the Church. His healing work and the way in which He created faith in those He healed are examined in the light of modern psychiatric knowledge. The contribution of Christian education to emotional maturity and personality is treated at length. The author concludes that church fellowship cannot cure the major psychoses but that it prevents most of the serious derangements, cures many of the neuroses, and relieves the psychological strains accompanying a large number of organic diseases. The final two chapters discuss vocational neuroses of the minister and the relations of various sects to the development of personality. (PA)
- 2063.** Strickland, F. L. Pastoral psychology—a retrospect. *Pastoral Psychol.*, 1953, 4 (37), 8-12.—Psychology of religion was an early interest of American psychologists, and led to the introduction of such courses into schools of theology and religious education by 1900. The significance of psychology for the religious worker was not slow to be recognized; the clinical training in mental hospitals has been offered to theological students since 1927; first at Worcester State Hospital, and then in other hospitals, where the meaning of interpersonal relations is explored with other professions in the crises of acute illness. The role of the pastor in serving personality needs is learned through a synthesis of theory and practice by instruction in classroom and clinic. (PA)
- 2064.** Strunk, Orlo, Jr., & Brallier, V. V. Some salient aspects of the pastoral psychology movement. *Boston Univ. Grad. J.*, 1956, 4, 160-163.—Content analysis of 232 articles published in *The Journal of Pastoral Care and Pastoral Psychology* for the years 1951, 1953, and 1955, revealed that most of the work being done in pastoral psychology is non-empirical in nature. Analysis of authors and referents led to the conclusion that the pastoral psychology movement is essentially psychiatrically and theologically oriented. (PA)
- 2065.** Thilo, H.-J. *Der ungespaltene Mensch: Ein Stück Pastoralpsychologie*. Göttingen: Vandenhoeck & Ruprecht, 1957.—In a series of philosophical essays the minister-author reviews the relationship between theology and psychology, and offers his views and experiences in pastoral counseling with varied age group parishioners. (PA)
- 2066.** Thomas, J. R. Some problems of communication in the bedside ministry. *J. past. Care*, 1950, 4, 1-8.—Communication is no mechanical process, but a dynamic interaction between two people in which the meanings communicated depend upon the personality of each and the interacting relationship. As patients view the chaplain who comes to see them, he has a different meaning to each one. Only as the chaplain listens understandingly does he learn what he symbolizes to the patient, as indicative of the patient's basic attitude toward God and religious faith. If the pastor fails to understand the personal meanings underlying the words used, communication and insight will be blocked. (PA)
- 2067.** Trapp (SJ), G. Problem der Seelsorge in der Begegnung mit der Psychotherapie. *Anima*, 1952, 3, 200-206.
- 2068.** Vonderahe, A. R. An outline of the new psychology. *Amer. Ecol. Rev.*, 1926, 75, 596-618.—The basic concepts and methods of psychoanalysis are described for the benefit of priests. Some remarks are added relating psychoanalysis to older scholastic psychologies.
- 2069.** Voss, L. E. Using a religious counselor in an institution. *J. past. Care*, 1958, 12, 94-98.—The director of a community day care center describes how she utilizes a counselor trained in both psychological counseling and theology. (PA)
- 2070.** Ware, J. T., An aspect of pastoral theology.

*Ment. Hyg., N. Y.*, 1937, 21, 30-45.—"Pastoral theology is that branch of practical theology which deals with the personal ministrations of the clergyman to his parishioners." The concern is with the spiritual self, which is often so blocked that a man cannot go on unless helped. The clergyman uses tools used also by the social worker, such as relief and the interview. Care must be used by both in the emotional elements involved. Tools which the clergyman alone has at his disposal are the group, such as school class or parochial group, the sermon, an art of using conventional form and Bible material to express religion (as applied by the preacher to the spiritual needs of his particular congregation) and the confessional "if the guilt has been released adequately by other techniques." Clergymen should have adequate instruction and training to do pastoral work effectively. Though there is no definite course at present, clergymen can render service in the pastoral field provided they will read widely, study hard, and be sufficiently receptive of what they may learn from other professions. (PA)

**2071.** Waterhouse, E. S. *Psychology and pastoral work*. Nashville: Cokesbury, 1940.—Part I, The Psychological Standpoint, mentions the importance for ministers of the growth of psychology and defines behaviorism, general psychology, McDougall's hormic psychology, and psychoanalysis and its derivatives. Psychology should give the clergy better self-knowledge, improved capacity to estimate powers in others, wisdom in escaping pitfalls and in handling moral problems among their parishioners. Part II, The Daily Ministry, deals with the pastor, his personality requirements, his need for planned work and sleep, his understanding of his people as to types, differences between sexes, and "unconscious tendencies in character." There follow chapters on the business of the church, the various expressions of faith, the importance of training a child early, the experience of conversion, and the understanding of skepticism. Part III deals with the conduct of worship, types of preachers and preaching, the sermon preparation and delivery. In Part IV the author evaluates "Psychoanalysis and Kindred Movements." He would have the clergy profit by the insights and methods of the analysts, but refrain from trying to do the work of the specialist. Short case histories are included, illustrating "the sick mind." Part V contains 12 pages on "The Future of the Church." (PA)

**2072.** Weatherhead, L. D. *Psychology in the service of the soul*. NY: Macmillan, 1930.

**2073.** Wheeler, W. F., & di Nardo, R. Psychoanalysis and pastoral theology. *Homil. Past. Rev.*, 1958, 58, 469-475.—"To the extent that psychiatry removes the obstacles to a well-balanced emotional life, it can be said to prepare the way for a 'conversion' and the reception of spiritual values." The authors reject Freud's reductionism and pansexualism but feel that the valid insights of

psychoanalysis can be saved by the injection of religious values.

**2074.** Wiesbauer, H. H. Pastoral counseling. *J. past. Care*, 1948, 2, 23-28.—6 cases are presented to indicate the work of pastoral counseling, and the value of referral to pastors and social agencies. The function of pastoral counseling is not a therapeutic imperialism to hold exclusive right to counsel with churchly ministrations. Neither is it a pseudo-psychiatry to duplicate the non-religious therapies so well performed by specialists in other healing professions. The pastor has a unique function in his counseling to unite the science of healing with the art of religious ministry. (PA)

**2075.** Williams, F. J. Techniques for determining needs in pastoral work. Unpubl. Doct. Diss., Boston Univ., 1951.—The problem of finding techniques to enable the minister to determine more accurately the needs of his congregation grows out of the person-centered approach to pastoral work, the difficulty of determining deeper needs, and the desire for more scientific basis of pastoral work. The study concludes that both pastor and counselee must be more objective in facing needs; group interests and needs can be determined and indicate directions for group formation and therapy.

**2076.** Winter, Gibson. Pastoral counseling or pastoral care. *Pastoral Psychol.*, 1957, 8 (71), 16-24.—Counseling is only a special form of pastoral care. The clergyman who overemphasizes counseling tends to lose sight of the redemptive task of the church fellowship and focuses the relationship of the parishioner on himself rather than on the fellowship. (PA)

**2077.** Wise, C. A. The ministry to the physically ill. *J. clin. Pastoral Wk.*, 1947, 1, 25-37.—Psychosomatic approach to illness places a new responsibility on both medicine and the church. The minister sees the crisis of illness as an opportunity for growth. He is not to do something to the patient, but has much to do with the patient. From childish desire to escape, or adolescent desire to rebel, he may help him mature enough to co-operate with himself, other people and God. Case studies are presented. (PA)

**2078.** Wise, C. A. Some practical problems in counseling in the parish. *J. clin. Pastoral Wk.*, 1948, 1, 1-5.—"How do you get people to come to you?" To answer this question the author describes his 3 year experiment in pastoral counseling as one of a staff of 5 ministers in a large Minneapolis Church. Competence in this work is best gained by clinical training in a mental hospital. But psychological knowledge need not be paraded for it threatens many people. Personal acquaintance with people through the activities and relationships of the parish is helpful. But the pastoral counselor must keep confidences, be non-judgmental, and have time enough to be available for unhurried interviews in a relaxed frame of mind. Common sense is needed to temper



knowledge with understanding, meet people on their own level, allow them to set their own pace, deal with the needs of which they are aware, be human and humble rather than professional to let people feel that the counselor will not use his training against them. (PA)

**2079.** Wise, C. A. The pastor as counselor. *Pastoral Psychol.*, 1951, 2 (11), 9-14.—The essence of counseling is communication, and communication is more than talking, which may often conceal one's true feelings. There may be blocks within himself, such as fear, guilt or shame, which make communication difficult or impossible. Or there may be blocks created by the counselor, by his attitudes towards persons or their problems, or by his religious interpretation of man, or by his conception of himself and his role as a minister. It is evident that counseling is a 2-directional process of communication; it is not what the counselor does to and for the counsellee that is important, but what happens between them. (PA)

**2080.** Wise, C. A. *Pastoral counseling: its theory and practice*. NY: Harper, 1951.—The essence of counseling is communication, a two way process that is actually deeper than verbal expression, in which the total personality participates in a therapeutic relationship. A pastor who is himself relatively free of personality distortions, who accepts other persons with emotional understanding may assist in the growth process through progressive insight, faith and freedom to love without crippling anxieties or defensive attitudes. Practical aspects of pastoral work and counseling are considered in detail. (PA)

**2081.** Withall, J., & Brown, Mina P. The potential of group process for the church. *Relig. Educ.*, 1955, 50 (1), 51-57.—"The worship service of the Protestant church as we know it, is, in most instances, an absolute vehicle that is driven by one driver to reach the goal of many riders." Methods of group dynamics are suggested for making the worship service more effective. (PA)

## PSYCHOLOGICAL TRAINING FOR PASTORAL WORK

**2087.** Atwood, Barbara M. Personal change in clinical pastoral training. *Dissertation Abstr.*, 1958, 19, 169.

**2088.** Auld, F. Set thyself first in a psychology class. *Motive*, 1948, 8 (8), 16.—Students preparing for religious work are becoming more aware of their need for psychological training, but educators have done little to meet this need. Pre-theological students should take college courses in mental hygiene, psychology of personality, and child psychology. Psychological training may aid the student in: (1) attaching a less moralistic attitude toward others, and (2) handling his own personal problems more effectively. (PA)

**2089.** Autton, N. Training for mental hospital

**2082.** Wynhoven, P. M. H. Sacerdotal salesmanship: psychology and psychiatry. *Amer. Eccl. Rev.*, 1940, 102, 256-262.—Some remarks on the necessity of psychological knowledge in the exercise of the ministry.

**2083.** Yoder, H. Walter. Counseling in the average parish. *J. past. Care*, 1950, 4, 17-22.—In considering the counseling of the typical pastor, Yoder asks (1) Where do you start counseling? (2) What do you do? and (3) How do you evaluate your work? Rather than to announce office hours in a formal opening of a counseling program, it is better to start with particular people you meet and talk to. From these casual meetings, if the pastor is able to listen and understand, will come the planned interviews to consider stress situations. Rather than to seek information for diagnosis and advice, one may offer an understanding and clarifying atmosphere to help him diagnose and see himself more accurately. (PA)

**2084.** Yoder, H. Walter. Judgmental attitudes in pastoral counseling. *J. past. Care*, 1955, 9, 221-224.—It is pointed out that "judgmental attitudes" and "accepting attitudes" have become "labels which may dangerously obscure the character of pastoral counseling and impede the development of the understanding of helpful counselor attitudes." Pastoral counselors should recognize that all counseling involves evaluations and judgments, and that personal evaluations which are made explicit to the counsellee may be a great help in the counseling relationship. (PA)

**2085.** Young, R. The minister and the problem of guilt. *Rev. Expos.*, 1947, 44, 194-201.—The psychological dynamics of guilt are discussed and the pastor's role in dealing with guilt feelings is considered. The techniques available to the minister in dealing with various guilt reactions are indicated.

**2086.** Zahniser, C. R. *Soul doctor*. NY: Round Table Press, 1938.

chaplains. *Theology*, 1958, 61, 462-464.—Clinical experience is just as valuable to the theology student who is to be entrusted with the cure of souls as it is for the medical student who is entrusted with the cure of the body. An outline is presented of the author's experiment as a mental hospital chaplain.

**2090.** Bauder, G. E. The preparation of the minister for counseling. *Dissertation Abstr.*, 1957, 17, 89.

**2091.** Belgum, David. *Clinical training for pastoral care*. Philadelphia: Westminster Press, 1956.—Modern pastoral care is traced from antiquity, and the pastor's relations with hospital personnel are described. To aid in healing, churches must



be warm and provide security for neurotic and lonely people. Some devotional material is coercive and threatening; therefore religious tracts should be screened before giving to the sick. The elements of an effective hospital are outlined. Careful records of these calls are suggested as a means for self-evaluation and growth. The effectiveness of a minister's calls also depends on his recognizing his own limitations and not attempting to give assistance beyond his ability.

**2092.** Boyd, R. W. The use of group psychotherapy in the professional training of ministers. Unpubl. Doct. Diss., Boston Univ., 1952.—The effect of group therapy was measured in 2 groups of ministers training at the Boston Psychopathic Hospital. After therapy, subjects became more stable and less authoritarian in social attitudes. The therapy process is analyzed according to problem solving ability of the group, group goals, member role functions, dynamic personality changes, and patterns of identification and rejection.

**2093.** Bruder, E. E. Clinical pastoral training in a mental hospital. *J. clin. Pastoral Wk.*, 1949, 2, 15-24.—Student chaplains in a mental hospital assist in the chaplain's program of helping the patient and also learn about this new area of mental illness. This is explained to a patient when he is introduced. The student chaplain tries to help the patient accept the fact of his illness and look upon it as a constructive experience. When rapport has been established, he attempts to obtain a religious life history, and learn what significance religion had for his living. An excerpt from such an interview is given to show how it proceeds, and indicates how permissive, friendly attitudes assist the patient to talk freely, and finding neither condemnation nor rejection, to attain social reintegration more easily.

**2094.** Bruder, Ernest E., & Barb, Marian L. A survey of ten years of clinical pastoral training at Saint Elizabeth's Hospital. *J. past. Care*, 1956, 10, 86-94.—Tabulations of the results obtained from a mailed questionnaire to persons who had received clinical pastoral training at St. Elizabeth's Hospital revealed highly favorable attitudes toward such training. Results indicate that clinical training has significant contributions in regard to vocational decisions and personality development and insight. Recommendations for the future of clinical pastoral training are offered.

**2095.** Cotner, J. H. An evaluation of the academic status and the methodological and ideological orientation of the psychology of religion and pastoral counseling in American seminaries. Unpubl. Doct. Diss., Univ. of Southern California, 1952.—This study explored the academic status of these courses in seminaries, tried to discover their methodological orientation, and explored the ideological orientation of the professors in an attempt to discover trends in emphases in this field. Out of 107 seminaries, 70 have courses in psychology of religion and 100 in pastoral counseling. A growing

concern with psychodynamic interpretation of religion and a tendency to developmental emphases in teaching methodology was discovered.

**2096.** Dodds, R. C. A parochial evaluation of clinical pastoral training. *J. past. Care*, 1948, 2, 22-25.—Since he had a summer course at Massachusetts General Hospital in clinical pastoral training, the author reports a new approach to his parish. He cares more deeply about every person, and feels more responsibility for the whole community. Effects of a psychological orientation in pastoral work regarding attitudes and awarenesses are discussed. (PA)

**2096A.** Gounley (CSSR), M. E. Needed: a scholastic psychiatry. *The Priest*, 1960, 16 (8), 686-691.—A critical review of Hagmaier and Gleason's *Counseling the Catholic* on the grounds that the authors base their approach to pastoral problems on an acceptance of psychoanalysis. Catholic priests are trained in the traditional scholastic philosophy and psychology. There is need of an integration of the findings of modern psychiatry with the traditional formulations so that priests would be in a better position to use them.

**2097.** Guiles, A. P. Andover Newton and clinical teaching. *Andover Newton Theol. Sch. Bull.*, 1947, 1-20.—A detailed and documented history of clinical training as pioneered by Cabot, Boisen, and Guiles. The incorporation of the Council for Clinical Training of Theological Students is followed by an account of clinical training at Andover Newton. (PA)

**2098.** Hiltner, Seward. (ed.) *Clinical pastoral training*. NY: Federal Council of Churches of Christ in America, 1945.

**2098A.** Hollander, I. F. The specific nature of the clergy's role in mental health. *Pastoral Psychol.*, 1959, 10, 11-21.—Discussion of a project at Yeshiva University. 4 primary aspects of the clergy's relation to mental health which would help in curriculum formation for training the clergy are presented: (1) the meaning and scope of the term "mental health"; (2) the nature and essence of the clergy's contribution to mental health; (3) the form and content of knowledge about mental health most suitable to the clergy; and (4) the best form of training.

**2099.** Howe, R. L. The role of clinical training in theological education. *J. past. Care*, 1952, 6 (Spring), 1-12.—Theological education is sick with "subjectmatteritis," fragmented without wholeness, and without paying enough attention to the student. "Clinical training provides theological students the opportunity in a person-to-person situation to receive supervised training in the process of interpersonal relations which are basic to effective pastoral care." In discovering the importance of relationships, students may be confronted by themselves, by other people, by the needs of persons, and the questions growing out of existence. (PA)

- 2100.** Hyde, R. W., & Leslie, R. C. Introduction to group therapy for graduate theological students. *J. past. Care*, 1952, 6 (Summer), 19-27.—For the past 5 years a course in group therapy for ministers has been conducted by Boston University at the Boston Psychopathic Hospital as a way of learning to understand people, including oneself. As the student detects blocks in his ability to understand people in the hospital he comes to see "the beams within his own eye," and through participation in interpersonal relations with the patients, staff personnel and fellow-students learns to relate and communicate more openly and emphatically with other persons. (PA)
- 2101.** Johnson, P. E. Clinical psychology for the pastor. *J. clin. Psychol.*, 1945, 1, 262-271.
- 2102.** Johnson, P. E. Clinical education of the pastor. *Christian Educ.*, 1947, 30, 103-108.—The values in the training of clergymen of spending a period in a hospital are pointed out. There is some description of such clinical programs in several different hospitals. (PA)
- 2103.** Queener, E. L. The psychological training of ministers. *Pastoral Psychol.*, 1956, 7 (67), 29-34.—This study, requested by the APA, is based on a questionnaire returned by 109 theological schools. "There appears then to be a feedback of demand from parish to seminary and from seminary to undergraduate departments of psychology and graduate departments of religion." (PA)
- 2104.** Snyder, R. D. Psychiatry and the seminary curriculum. *Lutheran Church Quart.*, 1938, 11, 376-384.
- 2105.** Thomas, J. R. Evaluations of clinical pastoral training and "part-time" training in a general hospital. *J. past. Care*, 1958, 12, 28-38.—General agreement is expressed as to the great value of clinical pastoral training on the part of both part-time students and full-time students. Students felt that "this experience was an unusually rewarding one which provided them with the opportunity for growth in several areas of crucial importance for the training of the minister." (PA)
- 2106.** Wise, C. A. The place of clinical training in the department of pastoral theology. *J. past. Care*, 1951, 5 (Spring), 46-52.—In asking what clinical training offers the theological student the author shows how its aids in understanding the dynamics of human personality in relation to both his theology and to his practical work. This understanding cannot be had from books alone in the academic setting but from knowledge of the living person. Clinical training also provides situations in which to understand interpersonal relationships and to learn how to relate oneself to other persons. From these experiences the student may gain insight to his own personality and its needs for growth and maturity.
- 2107.** Zabriskis, A. C., & Vair, D. Clinical pastoral training—implications. *J. past. Care*, 1956, 10, 101-104.—A professor writes a letter to a student about to take his first course in clinical pastoral training. (PA)

## PSYCHOLOGY AND CONFESSION

- 2108.** Allers, Rudolph. Autour d'une psychologie de la confession. *Trouble et lumière. Études carmélitaines*. Paris: Desclée de Brouwer, 1949. Pp. 65-91.—Psychological mechanisms related to confession are described, particularly those related to examination of conscience and contrition for sin. Some points of comparison are drawn between the confessional and the analyst's consulting room.
- 2109.** Allers, R. Some psychological aspects of confession. In *Conflict and light*. London and NY: Sheed and Ward, 1952. Pp. 51-82.—English translation of "Autour d'une psychologie de la confession," *Trouble et lumière* (1949).
- 2110.** Copp, John D. Remorse, repentance, and confession. *Pastoral Psychol.*, 1956, 7 (63), 42-45.—Remorse may either imprison a man or, through repentance and confession, may lead to spiritual growth. (PA)
- 2111.** Leitner (CSSR), F. Behandlung psychopathischer Personen bei Verwaltung des Bussakraments. *Theol.-prakt. Quartalschr.*, 1915, 68, 330-336.—Confessional advice for dealing with abnormal penitents.
- 2111A.** McCormick (SJ), R. A. Adolescent masturbation: a pastoral problem. *Homil. Past. Rev.*, 1960, 60 (6), 527-540.—Psychological aspects of the habit of masturbation are discussed for the benefit of confessors. Remedies are suggested and deficiencies in previously suggested remedies discussed. The importance of extra-confessional counseling is emphasized.
- 2112.** Miller (SJ), J. *Katholische Beichte und Psychotherapie*. Innsbruck-Wien: Tyrolia-Verlag, 1947.
- 2113.** Odenwald, R. The problem of masturbation. *The Priest*, 1955, 11, 28-32; 126-132.—A discussion of masturbation from a psychiatric point of view, intended to help priests in their pastoral dealings with the problem. Masturbation does not indicate abnormality; only compulsive cases may need the help of a psychiatrist. The confessors goal is to help the penitent overcome the habit, and this can often be done by kindly advice.
- 2114.** Oraison, M. À propos de quelques erreurs à ne pas commettre dans la pratique de la confession. *Suppl. Vie Spir.*, 1950, 4 (12), 51-66.—Penance is a sacrament, but the dialogue between penitent and confessor is a human interpersonal situation. Confessional directives are given in re-

gard to the psychological aspects of this relation. Some examples are discussed.

**2115.** Pettazzoni, R. La confessione dei peccati: metodo e risultati. *Scientia Bologna*, 1937, 61, 226-232.—The practice of the confession of sins characterizes the religions of primitive peoples, the extinct ancient religions, and some contemporary ones. The function of confession in its most exemplary form is almost exclusively that of expiation of a sexual sin by word magic. The value of confession lies in catharsis. Confession probably originated in some primitive society of a highly matriarchal complexion. The author outlines the ideal features of a complete study of confession. (PA)

**2116.** Pettazzoni, R. La confession des péchés. *J. Psychol. norm. path.*, 1953, 46, 257-268.—The confession of sins does not belong exclusively to Christianity. Primitive tribes of all continents practice this custom. For the non-civilized, it has a magical character, especially related to the magic of speech. Sin is an act which disturbs and disrupts a sacred order and this magical concept of sin imparts it with a magical value. To the religious character of sin, even as a magical concept, corresponds that of primitive confession based on the magic of sin which means to be and is essentially a liberation. (PA)

## PSYCHOLOGY AND SPIRITUAL DIRECTION

**2120.** Agius (SJ), T. J. Some pathological states of conscience. *Amer. Ecc. Rev.*, 1920, 63, 481-491.—Discussion of general manifestations of hysteria, paranoia, depression in relation to the implications of such abnormal states for the spiritual life and spiritual direction.

**2121.** Beirnaert (SJ), L. Pratique de la direction spirituelle et psychanalyse. *Direction spirituelle et psychologie. Études carmélitaines*. Paris: Desclée de Brouwer, 1951. Pp. 316-330.—Practical aspects of the direction of a person who is undergoing analysis at the same time are discussed. Important elements are the transference effects and the question of neurotic guilt.

**2122.** Beirnaert (SJ), L. Culpabilité: point de vue spirituelle. *Dictionnaire de Spiritualité*, II (2). Paris: Beauchesne, 1953. Col. 2645-2654.—Culpability is discussed from a moral and ascetical point of view. The characteristics of both normal and pathological culpability are discussed particularly in reference to problems which arise in spiritual direction of such souls.

**2123.** Bissonnier, Henri. Du rôle du directeur spirituel auprès d'un pénitent en psychothérapie. *Suppl. Vie Spir.*, 1955, 8 (35), 396-405.—When confessor and psychotherapist are dealing with the same person, cooperation is essential. Psychiatrists must respect the priest's function and the priest

**2117.** Siegmund, G. Schuld und Entsühnung. *Stimmen der Zeit*, 1940, 137, 324-332.—The author reminds the moralist that a little psychiatric knowledge is a dangerous thing, and that the confessors role is not that of doctor or psychiatrist. But a lay acquaintance with these matters can reap great benefits. Modern man grasps at anything smacking of psychic imbalance, while the real sickness is spiritual. The psychology of guilt is discussed, and of contrition in relation to the confessional.

**2118.** Van Nostrand, M. E. Psychotherapeutic values in the confessional and in pastoral counseling. Unpubl. Doct. Diss., Boston Univ., 1949.—An analysis of confession in the Roman Catholic Church and of pastoral counseling practices yields the following conclusions: (1) Historically, religious therapies have been the more or less unconscious gains of conscious religious practices. (2) Confession is thoroughly sacramental, and only incidentally therapeutic. (3) Pastoral counseling seeks to bring about psychic and physical health by rebirth of interest in Jesus' methods of healing, by adapting clinical techniques, and by focusing attention on the therapeutic values of Protestantism.

**2119.** Wickey, G. Christian confession of sin and guidance. *Lutheran Church Quart.*, 1945, 18, 344-366.

must refrain from assuming a psychotherapeutic role. The priest should not probe into the subject's therapy. Suggestions are made for the training of therapists and the conduction of therapy which would open the way for better understanding and cooperation between therapist and confessor.

**2124.** Bresard, Suzanne, Recherche des points d'efficence de la personnalité. *Direction spirituelle et psychologie. Études carmélitaines*. Paris: Desclée de Brouwer, 1951. Pp. 331-340.—Various psychological techniques for assessing personality (tests, somatotypology, graphology) are discussed. These means can be a great help to spiritual directors in understanding the personality with which they are dealing.

**2125.** Bruehl, Charles. Temperaments and their pedagogical treatment. *Homil. Past. Rev.*, 1927, 27, 1149-1157.—The sanguine, phlegmatic, and melancholic temperaments are described and suggestions made for their proper education in regard to religion and morality.

**2126.** Bruehl, Charles. Modern classification of mentality. *Homil. Past. Rev.*, 1927, 27, 1261-1268.—Various psychological typologies are described and their relation to the spiritual life discussed.

**2127.** *Direction spirituelle et psychologie. Études carmélitaines*. Paris: Desclée de Brouwer, 1951.—

A number of authors contribute papers to an extensive discussion of the psychological aspects of spiritual direction.

- 2128.** Floris, A. Sogno e direzione spirituale. *Vita Christiana*, 1948, 5, —.
- 2129.** Fuster (SJ), J. M. Psychological counseling and spiritual direction. *Clergy Mo.*, 1959, 23, 222-231.—The similarities and differences between the two are discussed and a client-centered approach to pastoral counseling is recommended. Catholic attitudes toward Rogerian therapy are discussed.
- 2130.** Jesus-Marie (OCD), B. de. Saint Jean de la Croix et la psychologie moderne. *Direction spirituelle et psychologie. Études carmélitaines*. Paris: Desclée de Brouwer, 1951. Pp. 9-24.—This is the original French version of the paper printed in translation in *Cross Currents*, 1957.
- 2131.** Jesus-Marie (OCD), B. de. St. John of the Cross and modern psychology. *Cross Currents*, 1957, 7, 154-166.—The importance of psychological knowledge to the proper fulfillment of the priest's role in spiritual direction is discussed. The high quality of psychological insight manifested by St. John is pointed out as a model to the priest who would take upon himself the guidance of souls.
- 2132.** Lechler, A. *Seelsorge an Gemütskranken*. Marburg/Lahn: S. Spencer, 1937.
- 2133.** Lhermite, Jean. Direction spirituelle et psychopathologie. *Direction spirituelle et psychologie. Études carmélitaines*. Paris: Desclée de Brouwer, 1951. Pp. 267-279.—The author discusses spiritual direction and psychotherapy from a non-Freudian orientation. Several pathological types are discussed.
- 2134.** MacAvoy, J. Direction spirituelle et psychologie. *Dictionnaire de Spiritualité*, III. Paris: Beauchesne, 1957. Col. 1143-1173.—Different psychological orientations (faculty psychology, characterology, depth psychology, individual psychology, etc.) are discussed in relation to their use by the spiritual director. Personality factors are considered, particularly the unconscious as conceived by Freud and Jung. Various psychological techniques which can be of service to spiritual direction are described. Some comments are added on the interview dynamics which take place between the director and his penitent.
- 2135.** Mailloux (OP), N. Aspects cliniques de la tentation morale. *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 201-206.—The difficulties involved in spiritual direction are highlighted in the discussion of a sexual temptation of a young girl whose reaction is interpreted in terms of "acting out." The necessity for directors to be aware of the psychological dynamics of such situations is emphasized.
- 2136.** Meseguer (SJ), Pedro. Los sueños y la dirección espiritual. *Razón y Fe*, 1953, 148, 143-159; 1954, 149, 29-44; 141-150; 259-268.—The interpretation of dreams in ancient and modern psychology is described and their importance for the understanding of man's moral, spiritual and religious life is discussed. A series of conclusions are reached with regard to the historical status of dream interpretation in spiritual direction, its moral aspects, and the preference to be given to methods of modern psychology. The Freudian approach should be avoided since interpretation on another level is more acceptable.
- 2137.** Nodet, Ch.-H. Ce qu'une psychologie en profondeur peut apporter au directeur de conscience. *Direction spirituelle et psychologie. Études carmélitaines*, Paris: Desclée de Brouwer, 1951. Pp. 280-315.—Basic notions of depth psychology are discussed in relation to the problems of spiritual direction. The object of psychoanalysis is the total personality in its relationships with the world and with itself. The object of spiritual direction is charity in relation to the world, oneself and God.
- 2138.** Pfister, O. *Spiritual direction*. NY: Morehouse, 1928.
- 2139.** Pym, T. W. *Spiritual direction*: NY: Morehouse, 1928.
- 2140.** Roldán (SJ), A. Normas de pastoral diferencial. *Rev. Espir.*, 1959, 18, 147-186; 299-340.—The author applies a previously established system of "hagiotypes" to the problems of spiritual direction. The spiritual director meets much the same problem as the psychologist in regard to individual differences. From this orientation an extensive discussion is given of the relations of personality and spiritual growth. The second part of the article discusses the relations of the director and his penitent, the place of attitudes of love and fear, etc. Problems are discussed in relation to his threefold hagiotypology.
- 2141.** Salman (OP), D.-H. Direction et psychologie clinique. *Suppl. Vie Spir.*, 1953, 27, 469-475.—This article calls attention to the growing movement which goes by the name of *counseling*. Its differences and similarities to spiritual direction are noted.
- 2142.** Salman (OP), D. H. Psychologie moderne et direction morale. *Suppl. Vie Spir.*, 1956, 9 (38), 262-278.—The moral theologian studies the complex of factors of the human act which determines the particular conditions of a given subject. Psychologist and psychotherapist can only bring man to autodetermination without showing him the end of the Christian life. All these disciplines supply factors of the human act which must be synthesized into a scientific picture for the benefit of the spiritual director.
- 2143.** Simarro Puig (TOCD), A. El normoanálisis: sutechnica en la dirección espiritual. *Rev. Espir.*, 1958, 17, 77-89.—Normoanalysis is a technique for determining vocation in life. The technique is described and its application to various psychic difficulties discussed.

2144. Simoneaux, Henry J. *Spiritual guidance and the varieties of character*. NY: Pagent Press, 1956.—The results of a questionnaire on attitudes of various characterological types toward spiritual direction are analyzed and presented. The typology employed was LeSenne's adaptation of Heymans-Wiersma system. The questionnaire was used to determine the seminarian's character type and to measure the relation of the types to attitudes regarding direction.

2145. Sinéty (SJ), Robert de. La direction des psychopathes. *Rev. Ascét. Myst.*, 1925, 6, 227-277; 337-366.—The term "psychopathe" is used in the sense of a former usage, i.e., as applied to all mental disturbances. It does not mean "psycho-

path" in the sense accepted in more modern usage. The treatment in general follows an outmoded terminology and is based on the work of Janet, Hesnard. The first part describes some of the then recognized types of mental illness, and the second discusses the problems of direction and makes suggestions.

2146. Sinéty (SJ), Robert de. *Psychopathologie et direction*. Paris: Beauchesne, 1934.—A collection of previously published essays dealing with the psychoses and neuroses, religious psychopathology, practical pastoral advice for dealing with psychopathic personalities, and the suitability of various psychopathic types for candidacy to the priesthood or religious life.

## PASTORAL PSYCHOLOGY OF THE ABNORMAL

2147. Agius (SJ), T. J. The relation of scruples to mental breakdown. *Amer. Ecol. Rev.*, 1920, 62, 12-22.—The nature of obsessions as neurotic is explained and some pastoral directives are given for dealing with scrupulous obsessive neurotics.

2148. Allers, Rudolf: Confessor and alienist. *Amer. Ecol. Rev.*, 1938, 99, 401-413.—The differences between the confessional and the psychiatrist's office are discussed, and some reasons why priests ought to be familiar with psychological problems are given. Particular mention is made of scrupulosity.

2149. Ayd (SJ), J. D. Scruples surveyed. *Theologian*, 1954, 9 (2), 1-18.—A survey of opinions in psychology and moral theology on the pastoral aspects of scruples.

2150. Barbaste (SJ), A. Le scrupule et les données actuelles de la psychiatrie. *Rev. Ascét. Myst.*, 1952, 28, 3-17; 97-120.—The symptoms, causes and therapy of scruples are discussed. This article is synthesized in *Digest Religioso*, 1955, 1 (1), 27-31; it also is included in *Theology Digest*, 1953, 1. The first section appears on pp. 180-183, the second section on pp. 183-184.

2151. Barbaste (SJ), A. Scrupulosity and the present data of psychiatry. *Theol. Dig.*, 1953, 1, 180-183.—Taken from an article which appeared in the *Revue d'Ascétique et de Mystique*, 1952, 28, 3-17.

2152. Barbaste (SJ), A. The treatment of scrupulosity and the present data of psychiatry. *Theol. Dig.*, 1953, 1, 183-184.—This is taken from the second half of an article which appeared in *Revue d'Ascétique et de Mystique*, 1952, 28, 97-120.

2153. Barbaste (SJ), A. Lo scrupolo. *Dig. Relig.*, 1955, 1 (1), 27-31.—Synthesis of a longer article which appeared in *Revue d'Ascétique et de Mystique*, 1952, 28, 3-17; 97-120, entitled "Le Scrupule et les Données Actuelles de la Psychiatrie."

2154. Barbbery, H. L., & Kew, C. E. The nature

and function of a church clinic. *J. past. Care*, 1949, 3 (Fall-Winter) 17-25.—In the Marble Collegiate Church of New York City is a clinic founded by Smiley Blanton and Norman Peale 12 years ago in which religion and psychiatry work together. Any member of the staff may hold the initial interview; then the patient is referred to a psychologist for diagnostic testing, or a psychiatrist for medical therapy, or a pastoral counselor for ethico-religious support. Over a fourth of the patients suffer from depressive feelings, nearly 20% have marital difficulties, others show schizoid tendencies, anxiety and psychoneuroses. They come for psychiatric help where ethical and religious values will not be overlooked; and religion thus aids in the acceptance of psychiatry, by many who otherwise would not have it. (PA)

2155. Beirnaert (SJ), Louis. Sens chrétien du péché et fausse culpabilité. *Trouble et lumière. Études carmélitaines*. Paris: Desclée du Brouwer, 1949. Pp. 31-41.—The theological notion of sin is discussed in relation to the psychoanalytic notion of guilt, and the way in which psychoanalysis can contribute to easing the guilt of the Christian sinner. "Thus psychoanalysis can facilitate, on the deterministic plane of psychology, access to a liberation which takes place on another plane altogether."

2156. Beirnaert (SJ), L. Sin and the Christian sense of guilt. In *Conflict and Light*. London and NY: Sheed and Ward, 1952. Pp. 14-25.—English translation of "Sens chrétien du péché et fausse culpabilité," *Trouble et lumière* (1949).

2157. Belgum, D. R. The role of the chaplain in the care of the patient. Unpubl. Doct. Diss., Boston Univ., 1952.—This study has 3 aims: (1) to determine the chaplain's role, (2) to analyze the dynamics of this role psychologically, (3) to describe his relations with others in the hospital. Data were gathered by interview and questionnaire and were grouped under two headings: chaplain's perception of his role and others' perception of

- the chaplain's role. The chaplain who integrates himself into the health team of the hospital and shares his perception of his role with the largest number of significant people is most effective.
- 2158.** Best, A. C. Pastoral work with adjustment problems. Unpubl. Doct. Diss., Boston Univ., 1950.—The church is considered as a life adjustment agency. Adjustment problems and methods of handling them were surveyed in 500 ministers. Conclusions: more attention is needed to counseling aspect of pastoral care; psychologists should be recognized as allies of religion; more adequate training for the seminarian is needed.
- 2159.** Braceland, F. J. Psychiatric aspects of chronic alcoholism. *Amer. Ecol. Rev.*, 1941, 105, 444-451.—The problem of alcoholism is discussed. It is especially pertinent to the Catholic psychiatrist since 53% claim membership in the Catholic Church. Priests who must work with alcoholics should know about Alcoholics Anonymous.
- 2160.** Brennkemeyer, A. *Traitement pastoral des névroses*. Lyon: E. Vitte, 1947.
- 2161.** Bruder, E. E. A clinically trained religious ministry in the mental hospital. *Quart. Rev. Psychiat. Neurol.*, 1947, 2, 543-552.—Religion, defined as "...that which deals with man's basic attitudes toward God, man, and the universe, so that these attitudes can result in helpful relations with others," fills a much needed place in the mental hospital. A clinically trained minister—as described herein—can make a unique and distinctive contribution to the patients' recovery. Religion can lend its support in a crisis situation if the patient is seen early on admission. Worship can aid in overcoming the feelings of isolation common in mental illness. Additional interviews, when wisely used, provide excellent therapeutic opportunities. Community relationships and education may be furthered through the chaplain's diverse contacts and special psychological position. (PA)
- 2162.** Bruder, E. E. A clinically trained religious ministry in the mental hospital. *J. clin. Pastoral Wk.*, 1948, 1, 26-35.—There are 4 distinct services a clinically trained minister can bring to the mental hospital. (1) Interviewing the newly admitted patient is an opportunity to relieve his anxieties, interpret the hospital services and give supportive religious therapy in the crisis situation. (2) Worship is a valuable resource in developing group feeling to overcome the feeling of isolation so prevalent in mental illness. (3) Counseling in referrals and follow-up interviews when the pastor is friendly, understanding and permissive, offers a unique service, for patients relate to the chaplain as the symbol of the community's active concern for their welfare. (4) The educational function of the chaplain is not only to teach the patient but also the theological student by clinical training and the community by interpreting the work of the hospital and the responsibility of all in the care and prevention of mental illness. (PA)
- 2163.** Bruehl, Charles. Abnormal characters. *Homil. Past. Rev.*, 1925, 25, 1249-1257.—The most common types of abnormalities which the priest will meet in pastoral work are described.
- 2164.** Bruehl, Charles. Conflicts and adjustments. *Homil. Past. Rev.*, 1925, 25, 801-808.—When psychic conflicts result in transgressions of the moral law, the moralist deals with them; when they result in psychic disorders, they are the subject of study and treatment by the neurologist. "Neurologist" should be translated by "psychiatrist" and "psychosis" by "neurosis."
- 2165.** Bruehl, Charles. The contents of the unconscious. *Homil. Past. Rev.*, 1925, 25, 1025-1032.—The nature of the unconscious and its contents is simply described and the way in which the dream reveals unconscious content is discussed.
- 2166.** Bruehl, Charles. Fear and guilt. *Homil. Past. Rev.*, 1925, 26, 1-8.—Psychoanalytic sources of fear and guilt are described, as well as the consciousness of unforgiven sin. The role of confession in relieving such feelings is touched upon.
- 2167.** Bruehl, Charles. The sources of mental abnormalities. *Homil. Past. Rev.*, 1925, 25, 1137-1144.—The "complex" lays at the root of abnormal behavior. It is "an emotionally tinged experience which has become dissociated from consciousness on account of its exceedingly disagreeable character..." The influence of complexes in loss of faith is discussed.
- 2168.** Bruehl, Charles. The unconscious. *Homil. Past. Rev.*, 1925, 25, 913-920.—A simple treatment for psychologically naive priests of the notion of the unconscious.
- 2169.** Burke, James D. The role of the chaplain in an institution for the mentally deficient. *Amer. J. ment. Def.*, 1947, 52, 162-167.—The program developed at the Dixon State Hospital to minister to the religious needs of its mentally deficient, epileptic, and post-encephalitic patients is described. General aspects of the chaplain's work are discussed as well as the integrated work, personal service, family service and work with parolees. The role of religious instruction in the rehabilitation of defective delinquents is evaluated and 4 appropriate case studies are presented. (PA)
- 2170.** Carroll (OP), A. Pastoral counseling of the alcoholic. *The Priest*, 1946, 2 (11), 33-37.—The author contends that alcoholism can be adequately treated by the priest without other professional help. The priest's "resources" and "limitations" are discussed.
- 2171.** Carroll (OP), A. Understanding the alcoholic. *The Priest*, 1946, 2 (4), 46-50; 2 (5), 42-46.—The problems of the alcoholic in relation to pastoral care are discussed. Emphasis is placed on the need for understanding the alcoholic's underlying motives.
- 2172.** Casey (SJ), Dermot. *The nature and treatment of scruples*. Westminster, Md.: Newman

Press, 1948. Also Dublin: Clonmore & Reynolds, 1948.—A general treatment of scruples following the development of Janet and Eymieu and intended for the use of confessors.

**2173.** Cavanaugh, J. R. Nervous mental diseases. *Amer. Ecol. Rev.*, 1943, 109, 179-189; 257-271.—A brief description is given of the basic types of mental disease. The author concludes that "the moral responsibility of psychoneurotics is diminished in almost a direct ratio to the severity of their symptoms. The psychotic patient has no moral responsibility. There is a definite and valuable place for the priest in the handling of the psychoneuroses."

**2174.** Clinebell, Howard, J., Jr. *Understanding and counseling the alcoholic through religion and psychology*. NY: Abingdon Press, 1956.—Definitions of the problems and reconsideration of the causes of alcoholism precede a survey of religious approaches, including not only Alcoholics Anonymous, but the Emmanuel Movement, which involves group therapy administered through classes, individual therapy administered by ministers, and a system of social work carried on by friendly visitors. Other chapters deal with the psychodynamics of a religious approach, ethical problems involved, guide-posts for counseling with alcoholics, helping the alcoholics family, and the problem of prevention. (PA)

**2175.** Crocker, B. Pastoral aid for the abnormal. *Crozer Quart.*, 1945, 22, 242-245.—The author questions the policy of sending abnormal cases to a psychiatrist. He feels that religion ought to be able to provide solace and help to the abnormal just as Christ brought cure and consolation to the diseased. The clergyman should not shirk his responsibility.

**2176.** Devlin (SJ), W. J. Anxiety and abnormal fears in relation to pastoral psychology. *Proceedings of the institute for the clergy on problems in pastoral psychology*. NY: Fordham University, 1956. Pp. 86-107.—Psychiatric aspects of anxiety and the types of abnormal fear are described in detail and some simple rules are given for the help of the untrained priest in recognizing and dealing with persons afflicted by such anxieties.

**2177.** Dietrich, G. *Seelsorgerische Ratschläge zur Heilung seelisch bedingter Nervosität*. Gütersloh: Bertelsmann, 1917.

**2178.** Doyle, T. L. The problem of scrupulosity in pastoral work. *Proceedings of the institute for the clergy on problems in pastoral psychology*. NY: Fordham University, 1956. Pp. 75-81.—A psychiatric evaluation of the development of the scrupulous personality.

**2179.** Dufour, L. A. The functions of a chaplain in a mental hospital. Unpubl. M. A. thesis, 1949, Cath. Univ. Amer.

**2180.** Ford (SJ), John C. Panel on homosexuality: pastoral notes. *Proceedings of the second institute*

*for the clergy on problems in pastoral psychology*. NY: Fordham University, 1958. Pp. 158-165.—

Pastoral advice is given on dealing with homosexuals. The aims and functions of the Mattachine Society are discussed, as well as the recommendations for homosexuals by the Catholic Advisory Committee in England.

**2181.** Foster, L. E. Bonnell, J. S., & Blain, D. Onset of mental illness. *Pastoral Psychol.*, 1950, 1 (8), 45-48.—2 pastors and a psychiatrist discuss the onset of mental illness as dramatized in a radio broadcast in the series "Someone You Know," in which the pastor was able to detect the illness and arrange for the young man to enter a mental hospital to aid his recovery. The fear and prejudice against mental illness may well subside as we learn that ¾ of new cases are discharged in 3 months by the best methods of hospital treatment today. In working for mental health the pastor and psychiatrist represent a team in human helpfulness. (PA)

**2182.** Franzblau, A. N. Functions of a chaplain in a mental hospital. *Psychiat. Quart. Suppl.*, 1954, 28, 181-191.—A minister offers advice, listens, helps restore judgment, and ties the individual into larger contexts. A minister operates without diagnosis or rigid techniques and plays multiple roles. "The ministry can be a fine adjunct to psychiatry in curing people with people." (PA)

**2183.** Gemelli (OFM), A. *Skrupulosität und Psychasthenie*. Regensburg: Pustet, 1915.—The origin of pathological compulsive ideas is discussed and their nature examined. The results of this analysis are applied to scruples in the form of a pathogenetic theory. Diagnostic and therapeutic problems are also considered.

**2184.** Gleason (SJ), Robert W. Homosexuality: moral aspects of the problem. *Homil. Past. Rev.*, 1957, 58, 272-278.—Fr. Gleason stresses the numerous factors, psychological and social, which interfere with the homosexual's freedom and therefore with his subjective responsibility. Suggestions are made regarding the cooperation between priest and psychiatrist in these cases.

**2185.** Gleason (SJ), Robert W. Panel on homosexuality: moral aspects. *Proceedings of the second institute for the clergy on problems in pastoral psychology*. NY: Fordham University, 1958. Pp. 183-191.—The homosexual's subjective responsibility is discussed and the point is made that this sexual deviation is only secondarily a moral problem. The priest should bring the homosexual to a psychiatrist and help his penitent adjust in other areas of his life, e.g., social.

**2186.** Godin (SJ), A. L'accueil dans le dialogue pastoral. *Nouv. Rev. Théol.*, 1958, 80, 934-943.—The article discusses the importance of acceptance in pastoral counseling. A case history is analysed in client-centered terms of a 25-year old girl who was tempted to suicide.



- 2186A.** Godin (SJ), A. Guide à l'usage du clergé pour discerner les troubles mentaux. I. *Nouv. Rev. Théol.*, 1960, 82 (6), 589-606.—This is the first part of an adaptation of the *Clergyman's Guide to Recognizing Serious Mental Illness*, produced by the National Association for Mental Health. The role of the priest in recognizing mental illness is discussed and a list of 10 indicators by which the priest can recognize the onset of psychosis is presented and discussed. A subsequent article is promised for neurosis.
- 2187.** Gratton (OMI), Henri. Essai de psychologie pastorale sur le scrupule. *Suppl. Vie Spir.*, 1959, 48, 95-124.—Scruples should be distinguished from the obsessional neuroses. The characteristics of scrupulous penitents are described. General elements are: obsession, anxiety, imaginative view of things and especially a neurotic sensitivity of moral conscience with conscious guilt feelings. The causes, including psychoanalytic basis, are discussed. 3 approaches to the pastoral care of the scrupulous are discussed: spiritual direction, spiritual direction plus simple psychotherapy, spiritual direction plus depth psychotherapy.
- 2188.** Gross, A. A. The homosexual in society. *Pastoral Psychol.*, 1950, 1 (3), 38-45.—The social problem is that of an minority group who live in fear of public exposure. The self-intellectual awareness of consequences is not a sufficient deterrent. Society must concern itself with a study of the individual offender and his treatment with a view to better adjustment in free society. The pastor is obliged to be intelligent concerning the problem and its ramifications. If he is unable or unwilling to deal with the problem he is expected to assist the troubled individual to find expert assistance. He is under obligation to relieve the guilt feelings of those who approach him and restore their self-respect.
- 2189.** Hagmaier (CSP), George. The priest and mental health. *Homil. Past. Rev.*, 1955, 55, 759-762.—Evidence for current interest among Catholic clergy in psychiatry and psychiatric problems is presented. Recommendations are made for ways in which psychiatrists can further help the priest to define his role in regard to the mentally ill.
- 2190.** Hagmaier (CSP), George. Panel on homosexuality: pastoral counseling. *Proceedings of the second institute for the clergy on problems in pastoral psychology*. NY: Fordham University, 1958. Pp. 166-182.—The priest will have to refer the homosexual to competent psychiatric help. In so doing he should choose a psychiatrist whose outlook is acceptable to Christian requirements. Advice for pastoral counseling in regard to homosexuals is given.
- 2191.** Hagmaier (CSP), G., & Gleason (SJ), R. W. *Counseling the Catholic*. NY: Sheed and Ward, 1959.—Fr. Hagmaier writes the first part on "Psychological Perspectives on Counseling" (including a discussion of counseling theory and technique). The second part, "Moral Perspectives on Counseling," is the work of Fr. Gleason. He discusses the moral aspects of sexual deviation and alcoholism. An appendix summarizes the chief mental illnesses and lists various reference facilities.
- 2192.** Harvey (OSFS), J. F. Homosexuality as a pastoral problem. *Theol. Stud.*, 1955, 16, 86-108.—The complex causality of inversion is discussed and some suggestions are offered with regard to the role of the priest in guiding such penitents. The priest and the psychiatrist share the aim of changing completely the mental outlook of the invert. The necessity to accomplish this for understanding and rapport are stressed.
- 2193.** Henry, G. W. Pastoral counseling for homosexuals. *Pastoral Psychol.*, 1951, 2, 33-39.
- 2194.** Hornstein, Xavier de. Troubles psychiques et responsabilité. *Psyché, Paris*, 1954, 9, 385-401.—A theologian weighs the delicate problems of evaluating moral responsibility in emotionally disturbed people. The latter are still subordinates to the authority of the Church, and the priest, in his guidance, must never forget this, while collaborating closely with the physician. It is to be hoped that, in each case, a more realistic evaluation of clinical factors and religious values may make this collaboration more fruitful. (PA)
- 2195.** Humensky, J. J. *Chaplain service in a mental hospital*. Washington, D. C.: Cath. Univ. America, 1937.—A doctor's dissertation attempting to evaluate the pastoral service of the author with 45 mental hospital patients. He divides his patients into three groups: those with moral conflicts, those with abnormal interest or experiences in religion, those displaying no religious coloring. The author feels that religious help was of value in the first two groups, but of doubtful value in the last. (PA)
- 2196.** Jerome, Jean. *Le scrupule*. Paris: Bloud et Gay, —.—A synthesis of objective methods and the value judgments of moral and religious consciousness is advised. Scruples are treated as a special case of psychasthenia, but also as a distortion of the moral sense. The therapy and re-education of the scrupulous ought to focus upon both dimensions.
- 2197.** Kempf, J. G. Scruples and psychology. *Amer. Ecl. Rev.*, 1926, 75, 480-506.—Theories of scrupulosity as psychasthenia, neurasthenia or "parataxis of anxiety" are discussed. Elements in diagnosis and therapy are discussed also with an eye to pastoral practice.
- 2198.** Kempf, J. C. Is pride the entire cause of scrupulosity? *Amer. Ecl. Rev.*, 1934, 90, 147-155.—A criticism of Rudolf Allers' account of scrupulosity in his *The Psychology of Character*.
- 2199.** Kennedy, J. W. Ministers and strait jackets. *Religion in life*, 1943-44, 13, 350-357.—Reflections on 4 months of chaplaincy experience in the Worcester State Hospital.

**2199A.** Larère (SJ), Ch. Conduite pastorale en face des scrupuleux. *Cah. Laënnec*, 1960, 20 (2), 67-78.—The psychology of scruples is briefly sketched and some of the signs by which the priest can recognize a scrupulous penitent are discussed. Most of the article is given over to discussion of the function of the pastoral counselor in regard to scruples. His role is primarily religious. Whereas the psychiatrist functions on the level of the unconscious and works through transference, the pastoral counselor works on the level of the conscious moral life and meets the person on the level of dialogue.

**2200.** Latko (OFM), E. F. A psychotherapy for scruples. *Homil. Past. Rev.*, 1949, 49, 617-623; 1950, 50, 906-914; 1020-1030; 1119-1124; 1950, 51, 33-38.—Scruples are described as "a painful and obsessing doubt which touches upon acts which are to be done or avoided." Treatment is considered in terms of the approach of Roger Vittoz. Vittoz's system is described at length and its harmony with Catholic principles is underlined. A section is given over to pastoral suggestions for the priest in dealing with scrupulous penitents and the final section discusses the collaboration of priest and psychiatrist in the treatment process.

**2200A.** Lauras, A. Scrupuleux et obsédés: étude psychiatrique. *Cah. Laënnec*, 1960, 20 (2), 3-54.—An extensive essay by a French psychiatrist on the nature and development of scrupulosity. The nature of obsessive ideas, their development and basis, clinical aspects of psychasthenia, diagnosis, theoretical interpretations and therapy, are discussed.

**2201.** Liertz, Rhaban. Die Gewissensnot als psychophysisches Phänomen. *Theologie und Glaube*, 1958, 48, 81-99.—A psychiatrist discusses the psychosomatic and psychological aspects of scruples as a type of obsessive neurosis. The function of pastoral care in dealing with scrupulosity is discussed.

**2202.** Lopez-Ibor, J. J. Zwang, Phobie und Skrupel. *Jhb. Psychol. Psychother.*, 1956, 4, 92-101.—Phobias and compulsive images are "crystallizations" of neurotic anxiety. The anxiety arises from the threat of possible split to the ego. The search for liberation from anxiety in the discovery of the integral present is sought through neurotic emphasis on and repetition of a symbolic element, whether compulsion, phobia, or scruple. At the same time this reiterated element is suffused with an anticipation of "nothingness" which tends to separate this side of one's life from everyday living. The less free one is in the face of one's scruples, the more one is phobically or compulsively ill. If one is able to "suffer" the scruple, it can be a way of realization. (PA)

**2203.** McCall (SJ), J. R. Scrupulosity. *Bull. Guild Cath. Psychiatrists*, 1957, 5 (2), 5-9.—A brief description is given of the symptoms, nature,

etiology and treatment from the priest's point of view.

**2204.** McKenzie, J. G. *Nervous disorders and character; a study in pastoral psychology and psychotherapy*. NY: Harper, 1947.—This is a series of lectures delivered at Manchester College, Oxford. Chap. I is concerned with the definition of a neurosis: a neurosis is a character disorder caused by an inability to handle frustrations; such conditions may be prevented or cured by the development of a religious character. Chap. II differentiates pastoral psychology from psychotherapy. Pastoral psychology is primarily concerned with the integration of the self; it begins where psychotherapy ends since it helps the individual to formulate a philosophy of life and to make moral decisions after he is aware of his conflicts. Chap. III discusses some of the common defense mechanisms. The infantile conscience is differentiated from the adult conscience. Chap. IV is concerned with the nature, origin and resolution of conflicts. Religion alone can give the moral security most neurotics need. (PA)

**2205.** Magner, J. A. Guilt, real or imagined? *Bull. Guild Cath. Psychiatrists*, 1958, 6 (1), 9-12.—Objective and subjective guilt are discussed in relation to the moral judgments of conscience and to the imagined guilt feelings which appear in cases of abnormal behavior. In a given case, the guilt in question may be subjective or objective or both.

**2206.** Mahoney, V. P. Scrupulosity from the psychoanalytic viewpoint. *Bull. Guild Cath. Psychiatrists*, 1957, 5 (2), 11-20.—The basic motivational patterns underlying scrupulosity are discussed from an analytic orientation and the way in which unconscious mechanisms function is described. Suggestions are offered regarding the assumption by the priest of a therapeutic role.

**2207.** Mailloux, (OP), N. La pastoral et les scrupuleux. *Suppl. Vie Spir.*, 1956, 9 (39), 425-439.—Scruples are analyzed in terms of an obsessive-compulsion neurosis. Types of scrupulous penitents are discussed and pastoral directives are suggested. It is pointed out that the moral conflict may mask a deeper, unconscious and infantile conflict, so that the confessor must always be careful of the possibility of a neurotic transference.

**2208.** Mailloux (OP), N. The problem of scrupulosity in pastoral work. *Proceedings of the institute for the clergy on problems in pastoral psychology*. NY: Fordham University, 1956 Pp. 53-65.—The psychological dynamics of scruples are discussed in relation to pastoral concerns and pastoral treatment.

**2209.** Minogue, S. J. The priest and the neurotic. *Austral. Cath. Rec.*, 1943, 20, 179-186.—Types of neurotic behavior which the priest will have opportunity to deal with in the confessional are described. Some practical pastoral directives are advanced.

- 2210.** Mora, G. Notes sur quelques aspects du transfert dans le traitement des malades scrupuleux. *Suppl. Vie Spir.*, 1956, 9 (36), 81-98.—Super-ego and conscience are entirely distinct, but there seems to be an undeniable connection between them, especially in the masochistic self-accusations of the scrupulous. The confessor assumes the symbolic role of the father to the penitent and the repressed oedipal emotions directed to the father-figure can come to the fore. The manner in which the confessor reacts to these transference effects is extremely important for the benefit of the penitent.
- 2211.** Mora, G. The psychotherapeutic treatment of scrupulous patients. *Cross Currents*, 1957, 7, 29-40.—English translation of a previously published paper. See *Supplement de la Vie Spir.*, 1956, 9 (36), 81-98.
- 2212.** Mullen, J. J. Psychological factors in the pastoral treatment of scruples. *Cath. Univ. Amer. Stud. Psychol. Psychiat.*, 1927, 1 (3).—The psychopathology of scrupulosity is discussed and some examples of scrupulosity in the lives of Therese of the Infant Jesus and others are examined. Methods of treatment available to the pastor in counseling are discussed.
- 2213.** Nathan M. Scrupule et foile du doute. *Ann. méd.-psychol.*, 1927, 85, 367-376.—Scrupulosity is not heritable but is acquired, frequently from the rigid discipline of foster parents. These cases are difficult to cure, since the morbid state itself opposes suggestion. The solution is to keep the morbid fears from developing, especially during the early life of the child. (PA)
- 2214.** Nisters, B. Psychische Störungen und Seelsorge. *Die Kirche in der Welt*, 1952, 5, 21-24.—A brief treatment of mental defect, organic psychoses, epilepsy, schizophrenia, and manic-depressive psychosis and a discussion of their implications for pastoral care.
- 2215.** Nurnberger, J. I. The psychopathic personality in relation to pastoral psychology. *Proceedings of the institute for the clergy on problems in pastoral psychology*. NY: Fordham University, 1956, Pp. 127-134.—Psychological influences on the development of the psychopathic personalities are discussed. The role of the priest in dealing with parents is underlined as a preventive factor for such sociopathic deviations.
- 2216.** O'Connor (SJ), P. L. Some dangers in Alcoholics Anonymous. *Amer. Ecl. Rev.*, 1942, 106, 285-288.—The author attacks the AA on the ground of religious implications. A priest who turns an alcoholic over to AA, says he, should be aware of the dangers to faith in such a cure.
- 2217.** Odenwald, R. Counseling the homosexual. *The Priest*, 1953, 9, 940-944.—The types and origins of homosexuality are briefly described and the steps in psychotherapy are discussed. The role of the priest in dealing with homosexual penitents is discussed.
- 2218.** Odenwald, R. P. Psychoneuroses. *The Priest*, 1953, 9, 341-346; 423-428; 512-517.—An excerpt from Vanderveldt and Odenwald's *Psychiatry and Catholicism*. The sources of psychoneuroses, types of neurotic reactions, and attitudes toward treatment are discussed. Some pastoral suggestions are given in the last section.
- 2219.** Olive, E. J. Psicopatologia. *Rev. Eccles. Brasil.*, 1943, 3, 632-638.—A brief discussion for pastoral purposes of types of psychopathology and some indications of therapeutic approaches. Scruples are given special consideration.
- 2220.** Ple (OP), A. The priest and the mentally sick. *The Life of the Spirit*, 1955, 10, 350-355.—The role of the priest in dealing with the mentally ill is discussed. The priest is to make an initial diagnosis and bring him to the psychiatrist. The priest should follow the patient's diagnosis and treatment and keep in contact with the psychiatrist for the ultimate benefit of the penitent.
- 2221.** Ranwez, E. Psychanalyse et scrupules. *Rev. Dioc. Namur*, 1951, 6, 306-321.—Psychoanalysis is generally contraindicated in the case of scruples and traditional rules of spiritual direction are normally sufficient to resolve the difficulties. Whenever a scrupulous penitent indicates a particularly grave obsessional character the confessor should consult a psychiatrist or psychoanalyst.
- 2222.** Renear, Miles. The mental hospital chaplain: a Protestant interpretation. *J. past. Care*, 1955, 9, 99-102.—"The chaplain's immediate goals for the patient are not greatly different from those of the psychiatrist or any other member of the healing team. But by virtue of his tradition and his calling the chaplain explicitly seeks to assist the patient in his relating to Ultimate Reality. For in that relationship the chaplain sees the source and wellspring of life and health."
- 2223.** Rice, O. R. Religion and the church in relation to alcoholic addiction. I. Religious resources in the treatment of alcoholic addiction. *Quart. J. Stud. Alcohol*, 1942, 3, 393-399.—Resources of value as adjuncts in the treatment of alcoholic addiction are found in sound religious practice, in sound theology, and in the social and group activities of parochial life, and in the intelligent pastoral ministry. Three cases are given as illustrative of the use of these resources. (PA)
- 2224.** Ringel, E. & van Lun, W. *The priest and the unconscious*. Westminster, Md.: Newman Press, 1954.—The main topics considered are the psychology of the unconscious and the justification of the prejudice against it, the attitude of the priest toward this psychology in general and towards particular schools of thought, the cooperation of the priest and doctor, the psychology of faith. Cases of hysteria and obsessional neurosis are given special consideration. (PA)
- 2225.** Rousset, Suzy. Dépistage du normal et du pathologique chez la femme. *Direction spirituelle et psychologie. Études carmélitaines*. Paris: Des-

clée de Brouwer, 1951. Pp. 87-104.—This essay discusses the discernment of neurotic states in the spiritual direction of women. A catalogue of such states is given with a brief description of each.

**2226.** Salsmans (SJ), J. La confession des anormaux. *Nouv. Rev. Théol.*, 1927, 54, 772-781.—Confessional advice is given for dealing with the mentally ill. The author feels that in applying moral principles the confessor can readily admit a diminution of imputability in abnormal cases, but rarely a complete suppression of imputability.

**2227.** Schneiders, A. A. et al. *Proceedings of the institute for the clergy on problems in pastoral psychology*. NY: Fordham University, 1956.—Discussions are recorded of 5 major topics: guilt, sex deviations, scrupulosity, anxiety, and the psychopathic personality. Each topic is discussed in relation to the problems of the pastoral ministry.

**2228.** Schulte (OMCap), C. *Nervous mental diseases: their pastoral treatment*. London: Coldwell, 1939.—The first part treats general aspects of mental disturbance and the part of the priest in dealing with them. The second section discusses compulsions, psychasthenia, neurasthenia, hysteria and abulia, with recommendations for pastoral treatment.

**2229.** Schumacher, H. C. Affective-reaction types. *Homil. Past. Rev.*, 1940, 40, 1098-1105.—Discussion of manic-depressive psychosis and melancholic states.

**2230.** Schumacher, H. C. The organic reaction types. *Homil. Past. Rev.*, 1940, 40, 1325-1334.—Conclusion of a series of articles for information of the clergy. This article treats the organic psychoses: syphilitic (general paresis, cerebral syphilis and tabes dorsalis), cerebral arterio sclerotic, presenile, senile, and traumatic psychoses.

**2231.** Schumacher, H. C. The psychoneuroses. *Homil. Past. Rev.*, 1940, 40, 857-864.—Discussion of hysteria, obsessive-compulsive neurosis, and neurasthenia for pastoral purposes.

**2232.** Schumacher, H. C. The psychoneuroses; the anxiety states. *Homil. Past. Rev.*, 1940, 40, 748-755.—Sources and symptoms of psychoneurotic states are discussed for the benefit of the clergy.

**2233.** Schumacher, H. C. Psychopathic states. *Homil. Past. Rev.*, 1940, 40, 964-971.—Discussion of aggressive and impulsive types of psychopath, "inadequate" psychopaths, cases of alcohol and drug addiction, and sexual psychopaths.

**2234.** Schumacher, H. C. The schizophrenic group of psychoses. *Homil. Past. Rev.*, 1940, 40, 1192-1199.—Discussion of hebephrenic, catatonic, paranoid, and simple types of schizophrenia.

**2235.** Scott (OP), M. Being objective about neurosis. *The Life of the Spirit*, 1955, 10, 237-247.—The behavioral peculiarities of neurotics are discussed and the attitude which the Christian ought to adopt toward them is considered. Proper accept-

ance of the neurotic is a large factor in his ultimate cure.

**2236.** Shaw, Don C. Some general considerations on the religious care of the mentally ill. *J. clin. Pastoral Wk.*, 1947, 1 (2), 20-25.—Religious ministry to the general population of a mental hospital requires as a minimum the Sunday service, emergency offices, friendliness and good will. New patients and those under active treatment are entitled to more personal visitation, listening and support, library resources, and cooperation with the hospital staff. Orderly theological thinking and practice is essential, adapting the insights of religion to each individual's need. Forgiveness and the mercy of God invite non-judgmental attitudes. The religious fellowship is also a healing agent.

**2237.** Simpson, H. J. *Pastoral care of nervous people; an elementary handbook*. NY: Morehouse-Gorham, 1945.

**2238.** Snoeck (SJ), A. La pastorale du scrupule. *Nouv. Rev. Théol.*, 1957, 79, 371-387; 478-493.—At the basis of the scrupulous conscience is the unwillingness to accept responsibility for one's actions. This is not, however, deliberate, and this is the salvation of and the problem for the scrupulous person. The scruple is regarded as one type of obsession.

**2239.** Straus, R. Problem drinking and community responsibility. *Pastoral Psychol.*, 1958, 9 (83), 13-20.—In his pastoral work, the minister often deals with alcoholics and their families. Causes of alcoholism include personality, physiological and environmental factors. Therapeutic approaches rely on AA and outpatient clinics. (PA)

**2240.** Strauss, E. B. Magic and scruple. *Month*, 1956, 201 (Jan.) 14-25.—The author is skeptical of sexual explanations of scrupulosity and suggests that the development of the scrupulous person has been arrested at the level of magical thinking. There is a relation between scrupulosity and superstition.

**2241.** Sullivan, J. D. The problem of scrupulosity. *Bull. Guild Cath. Psychiatrists*, 1957, 5 (2), 21-24, 32-35.—The problem of scrupulosity is discussed from a psychiatric point of view as an obsessive-compulsive neurosis in a religious context. The behavior and dynamics of obsessives are discussed.

**2242.** Sumner (OSB), O. et al. Charity towards neurotics. *The Life of the Spirit*, 1955, 10, 153-168.—A discussion contributed to by Dom Sumner, Alan Keenan, Dr. Chas. Burns, Dr. A. G. Badenoch and others, on the attitude of the Christian toward his neighbor who is afflicted with a neurotic disturbance.

**2243.** Svall, R. P. J. Quelques remarques sur les scrupules et leur traitement. *Psyché*, 1951, 6, 530-538.—Scrupulous persons have a false image of God and any further discussion with them will increase their reticence. Therapy should take this reticence into consideration and is seldom complete.

- 2244.** Terruwe, A. A. A. *Psychopathic personality and neurosis*. NY: P. J. Kenedy, 1958.—The book is divided into two parts: the first deals with psychopathic personality types and the second with neurotic types. In both sections suggestions for pastoral practice are interspersed and a separate part is given over to directives for pastoral guidance.
- 2244A.** Tesson (SJ), E. Histoire doctrinale. *Cah. Laënnec*, 1960, 20 (2), 55-66.—A moral theologian traces the theological conceptions of scrupulosity which held sway in the 17th and 18th centuries. Considering the lacunae in psychiatric knowledge, the thinkers of that era could not have done much better.
- 2245.** Valentine, C. H. *Treatment of moral and emotional difficulties*. London: SCM Press, 1929.
- 2246.** Vaughan (SJ), R. P. Personal approach to the scrupulous. *Homil. Past. Rev.*, 1959, 59, 630-637.—Scrupulosity is not a disease but a symptom of several different types of personality disorder. To be effective, the priest must understand the individual's unique reasons for clinging to his scruples. His attention must focus not so much on the disorder as on the person suffering the disorder.
- 2247.** Werner, Hazen G. The maladjusted and salvation. *Religion in Life*, 1945-46, 15, 214-224.—The Christian message must be brought into contact with the human personality in a definitive and particularized way. "Christ's salvation must apply to all of that problematical human nature with its strange emotions and its disorganization. You cannot separate a man's soul from his human nature and you cannot save him aside from it." An adequate knowledge of personality dynamics and counseling technics is called for.
- 2248.** Wheeler, W. F. Priestly counseling in a mental hospital. *Bull. Guild Cath. Psychiatrists*, 1958, 5 (3), 28-33.—The priest's purpose in the mental hospital is to do that which he does anywhere else in the exercise of his ministry, i.e., to teach revealed truth and care for the spiritual welfare of souls. The priest's role is quite different from the psychiatrist's and priestly counseling is consequently not psychiatric counseling. The attitudes of the priest in counseling are discussed.
- 2249.** Yochelson, Leon. Psychiatric and pastoral collaboration with reference to schizophrenia. *J. clin. Pastoral Wk.*, 1949, 2, 25-32.—In catatonic and hebephrenic schizophrenia, patients seem most disturbed by overwhelming guilt and extreme loneliness. Their enforced seclusiveness arises from frequent disappointments in interpersonal relationships, their guilt from acute hostility toward people who disappoint them. The pastor and psychiatrist need to collaborate in treating such patients with warm curiosity and unfailing interest. Every precaution should be taken not to break appointments or fail their expectations and add causes for suspicion. Even the apparently incurable patients who seem to have given up the struggle for health are known to improve when a pastor or physician will take a genuine interest in understanding them with permissive, respectful attitudes in a non-disappointing relationship. (PA)
- 2250.** Young, R. K. *The pastor's hospital ministry*. Nashville, Tenn.: Broadman, 1954.
- 2251.** Zilboorg, G. The sense of guilt. *Proceedings of the institute for the clergy on problems in pastoral psychology*. NY: Fordham University, 1956. Pp. 5-22.—Unconscious guilt is discussed and related to the problems regarding guilt feeling with which the pastor must deal. Both the superego and the conscience can be operative in such guilt reactions. The differentiation of these neurotic sources and reactions is a main concern of pastoral psychology. Pastoral psychology, then, must be the fruit of joint effort between psychiatrist and priest.

## PASTORAL PSYCHOLOGY IN MARRIAGE COUNSELING

- 2252.** Bigham, T. J. The religious element in marriage counseling. *Pastoral Psychol.*, 1952, 2, 14-18.—There are four elements in pastoral counseling: judicial, educational, supportive, and therapeutic. These are made more obvious and are deepened by the fact of the pastor's ordained status. The symbolic character of the office depends upon the work of the clergyman as judge, teacher, father and physician of souls. The content of the counseling interview on marriage considers the positive nature of sex and the social and sacred nature of marriage. (PA)
- 2253.** Cavanaugh, John R. *Fundamental marriage counseling; a Catholic viewpoint*. Milwaukee: Bruce, 1957.—Chapters deal with biological aspects; sexual aspects; fertility, pregnancy, control of conception, and abortion; social aspects such as divorce, alcoholism, difference in religious faith, economic difficulties and legal complications; and religious aspects. Every area of relevance to a counselor faced with problems in a client whose problem is marital and whose faith is Catholic is covered. (PA)
- 2254.** Duvall, S. M. The minister as marriage counselor. *Marriage Fam. Living*, 1947, 9, 63-65.—Since the needs of people for counseling in family relations are far greater than our psychiatrists and other professional counselors can meet, and since many people need a type of counseling which the psychiatrist is not trained to give, it is suggested that the minister, properly trained, can make the following contributions: become familiar with, and make available resources to assist people in various kinds of family and marriage problems; help peo-

ple to develop sound policies of family relationships; be an understanding friend, skilled in bringing psychological release; help others to solve their own problems; relieve feelings of guilt; understanding interpretation; help individuals to make limited adjustments; bring moral and religious ideals to bear upon problems of family adjustment. (PA)

**2255.** Maxwell, W. P. Marriage problems brought to Army chaplains. *Marriage Fam. Living*, 1949, 11, 52-53.—The problems of overseas marriages and the hasty marriages of soldiers in this country are briefly discussed. "The greatest field of work for the chaplain, premarital counseling, is an effort to postpone marriages between two immature individuals. When this fails, he is faced with the problem of helping the couple to develop social patterns which have a more mature outlook." (PA)

**2256.** Oates, Wayne E. The pastor as a marriage counselor. *Marriage Fam. Living*, 1955, 17, 62-67.—The pastor is often very close personally to the people he counsels; this has advantages and disadvantages, based upon his normal role in the community. He must deal with all kinds of problems since he cannot choose his counselees. He depends less upon technique and more upon living and knowing the community, and may seek help from the professional members of the church or others nearby. (PA)

**2257.** Oates, Wayne E. *Premarital pastoral care and counseling*. Nashville, Tenn.: Broadman Press, 1958.—Some characteristics of Baptist congregations and marriage, and the pastor's role in premarital counseling, are discussed. As preacher and teacher, as organizer and administrator, a pastor faces such premarital problems as parental disapproval, indecisiveness, religious differences, mental illness, sexual control, premarital pregnancy, and certain special problems (couples outside the local church fellowship, rural counseling, divorced couples). (PA)

**2258.** Odenwald, R. P. The priest as counselor: family counseling. *Conf. Bull. Archdioc. N. Y.*, 1956, 33, 89-95.—The role of the priest in family and marital counseling is discussed.

**2259.** Orso, P. M. Marriage counseling by the United Lutheran minister. *Lutheran Quart.*, 1949, 1, 447-455.—Brief discussion of the problems and resources of the minister in marriage counseling, based on a doctoral dissertation from Boston Univ. (1949).

**2260.** Orso, P. M. The role of the minister in marriage counseling. Unpubl. Doct., Boston Univ., 1949.—500 Lutheran ministers were studied. Conclusions: (1) The minister is in a unique position for marriage counseling. (2) He has a strategic role as a therapeutic agent. (3) He should be trained

in adjustment problems. (4) Theological seminaries and graduate schools should offer facilities to better prepare the minister for his role in marriage counseling.

**2261.** Perkins, W. What contribution should the clergyman make to marriage counseling? *Marriage Fam. Living*, 1952, 14, 124-126.—A clergyman, declares the author, must recognize psychiatric and neurotic symptoms, even though he is not a physician, in order to help prepare for marriage the people he is to marry. He recommends, first of all, a complete physical examination; he discusses the pros and cons of mixed marriages, and possibility of their success; he explains the problems of pregnancy and the religious implications. Sex knowledge may be one form of preventive therapy. (PA)

**2262.** Tingle, A. M. The minister's role in marriage preparation and premarital counseling. *Marriage Fam. Living*, 1958, 20, 11-17.—Because the minister is looked upon as a helping person, his counseling is sought "regardless of his suitability for counseling or willingness to be a counselor." The author gives 12 suggestions as to procedure in counseling by ministers. Some persons who come present medical and psychiatric problems which first require diagnosis by these experts, although some communities have no medical psychiatric facilities. Sermons and study help to determine whether or not the couple is entering marriage on a sound basis. The premarital interview seeks to explore the emotional needs of each partner as revealed by the family background, education, vocation, social adjustment outside the family, attitude towards marriage and love, health and special crises, spiritual development, ideals and attitudes. How the individual handles his problems is illustrated by 3 cases. (PA)

**2263.** Wood, L. F. The training of ministers for marriage and family counseling. *Marriage Fam. Living*, 1950, 12, 46-47; 50.—The author states that "the question is not whether ministers shall counsel, but how well." "Out of an effective synthesis of his experience as a socialized human being, his school training, his reading and his contacts with people, the minister gradually gains ground in his preparation for dealing with persons in difficulty." As for training in counseling, from the catalogs of 27 seminaries he found that help in counseling was offered in all but one. (PA)

**2264.** Youngs, G. R. A selected bibliography on marriage, the family, and sex education; for pastors, religious educators, and counselors. *Relig. Educ.*, 1942, 37, 232-240.—This bibliography comprises 210 titles, most of them books. Each book is keyed as to specific topic, and as to whether it is suitable for the average reader or primarily of value for the student, minister, or religious educator. (PA)

## PSYCHOLOGY OF PREACHING

- 2265.** Haas, A. B. The therapeutic value of hymns. *Pastoral Psychol.*, 1950, 1 (9), 39-42.—The public worship of God is a form of group therapy, relieving egocentricity and isolation, in a larger perspective and social unity. The wise use of hymns for congregational singing may (1) focus attention outside of preoccupation with self, (2) bring comfort, (3) reduce anxiety, (4) alleviate the sense of guilt, and (5) strengthen inner resources. There are emotionally immature hymns full of infantile regressions, and the pastor who knows the personality needs of his people will choose hymns that better serve the need to grow and accept social responsibilities. (PA)
- 2266.** Hughes, T. H. *The psychology of preaching and pastoral work*. NY: Macmillan, 1941.—The basic principles of the new psychology (chiefly dynamic and psychoanalytic) are presented briefly in an introductory chapter. In the 8 chapters following, these principles are applied to the problems of preaching, of pastoral care, and of the minister himself. Although some indication of methods of treatment is given, the book is not designed to prepare the minister for the practice of psychoanalysis and therapy. (PA)
- 2267.** Jackson, E. N. The therapeutic function in preaching. *Pastoral Psychol.*, 1950, 1 (5), 36-39.—The use of the sermon as an instrument of group therapy is probably one of the oldest forms of emotional re-education. In a society where the soul sickness of men, women and children is revealed in increasing divorce rates, juvenile adjustment problems, millions of cases of acute mental illness and functional disorders, the sermon is an opportunity not to be overlooked. Yet to be effective, preaching must be interesting enough to hold attention, realistic enough to come to grips with life, and constructive enough to point the way toward solutions rather than defeats. (PA)
- 2268.** Jackson, E. N. *How to preach to people's needs*. NY: Abingdon, 1956.
- 2269.** Kline, L. W. The sermon: a study in social psychology. *Amer. J. relig. Psychol. Educ.*, 1906, 1, 288-300.
- 2270.** Miller, H. C. *The new psychology and the preacher*. NY: Boni, 1924.
- 2271.** Morlan, G. K. Preaching and psychological research. *Pulpit Dig.*, 1952, 32 (1), 5-17.—Reporting the results of open-end interviews in reference to what people liked or disliked in sermons, the author found that of 371 opinions expressed, 259 persons wanted sermons to deal with practical problems (usually of personal application), and 112 wanted sermons to be restricted to faith and religious topics. Another study was made of 191 people to ascertain what they could recall of that sermon they remembered best. The majority of the sample could not recall anything of any sermon they had heard more than 2 weeks previously. Word pictures were best retained; next, items that concerned their problems and interests; and third, those that "shocked" them; but least of all those that "stuck to religion." (PA)
- 2272.** Willuhm, —. Die Psychologie der Kinderpredigt. *Z. Religionspsychol.*, 1908, 2, 334-340.
- 2273.** Young, K. The psychology of hymns. *J. abn. soc. Psychol.*, 1926, 20, 391-406.—Religious rituals and ceremonials function as outlets for many crude, selfish, or primitive and infantile impulses on a socially acceptable level. Nearly 3,000 hymns were examined and classified into categories of appeal. The majority were found to deal with infantile return and future reward. The simple themes, constant repetition, use of stereotyped phrases, and musical accompaniment, make a ceremonial of great significance for stabilizing the personality. (PA)

## PSYCHOLOGY AND MORALITY

- 2274.** Alexander, Franz. Werte und Wissenschaft. *Psyche, Heidel.*, 1952, 5, 662-667.—The moral attitude of man can be understood from psychoanalytic theory as psychological manifestations of biological maturation. According to the author altruism has a biological foundation. Moral phenomena can be explained partially as adjustment mechanism and partly as manifestations of biological and psychological maturation which permits the organism to use some of his energy not only for his own growth and self-preservation, but also for the preservation and well-being of others. (PA)
- 2275.** Allers, Rudolf. Irresistible impulses. *Amer. Ecol. Rev.*, 1939, 100, 208-219.—The psychology and morality of so-called "irresistible impulses" are discussed with reference to confessional practice.
- 2276.** Allers, Rudolf. Abnormality: a chapter in moral psychology. I. Introduction. *Homil. Past. Rev.*, 1941, 42, 217-222.—In this first article of a series, Dr. Allers traces the history of modern attitudes toward abnormal behavior and some of the repercussions of these attitudes in judging responsibility.
- 2277.** Allers, Rudolf. Abnormality: a chapter in moral psychology. II. Some facts and notions on mental troubles. *Homil. Past. Rev.*, 1942, 42, 348-354.—The notion of "abnormality" is discussed and the difficulties involved in the recognition and diagnosis of abnormality particularly in intermediate states, are indicated.
- 2278.** Allers, Rudolf. Abnormality: a chapter in moral psychology. III. Some fundamental traits of



the neurotic. *Homil. Past. Rev.*, 1942, 42, 441-447.—Discussion of the basic neurotic symptoms, dread and guilt.

**2279.** Allers, Rudolf. Abnormality: a chapter in moral psychology. IV. The origin of neurosis. *Homil. Past. Rev.*, 1942, 42, 527-532.—Brief discussion of psychological conditions leading to neurosis. The loss of self-esteem and devaluation of the dignity of the human person in neurosis is stressed.

**2280.** Allers, Rudolf. Abnormality: a chapter in moral psychology. V. Sin and neurosis. *Homil. Past. Rev.*, 1942, 42, 637-644.—This article poses the problem of neurotic impairment and responsibility. The author makes 2 points: (1) the similarity between a behavior determined by neurosis and misbehavior within the range of normalcy may be so great that diagnosis can be reached only after careful study of the individual case, and (2) the fact that there are neurotic characters does not justify a sweeping generalization which makes all misbehavior the effect of an abnormal state.

**2281.** Allers, Rudolf. Abnormality: a chapter in moral psychology. VI. Moral responsibility of the neurotic. *Homil. Past. Rev.*, 1942, 42, 727-733.—The conditions for moral responsibility are described. Some of the difficulties involved in estimation of responsibility when neurotic elements are in question are discussed. The judgment always depends on the individual case.

**2282.** Allers, Rudolf. Abnormality: a chapter in moral psychology. VII. Diagnosis of mental abnormalities. *Homil. Past. Rev.*, 1942, 42, 827-834.—3 case histories are discussed which exemplify the distinguishing features between neurotic behavior on one hand and sinful behavior on the other.

**2283.** Allers, Rudolf. Abnormality: a chapter in moral psychology. VIII. Dealing with neurotics. *Homil. Past. Rev.*, 1942, 42, 923-930.—Practical suggestions are offered in regard to the way in which the priest should deal with such neurotic souls. Treatment is the job of the psychiatrist, not of the priest.

**2284.** Allers, Rudolf. Abnormality: a chapter in moral psychology. IX. Prevention of neurosis. *Homil. Past. Rev.*, 1942, 42, 1024-1031.—Suggestions are made for the priest toward establishing conditions more conducive to mental health. The priest plays an important role in this regard in religious education. The attitudes generated here are closely bound to mental health.

**2285.** Allers, R. The unconscious and sin. *Bull. Guild Cath. Psychiatrists*, 1958, 6 (1), 3-8.—The psychological hypothesis of the "unconscious" must be clearly distinguished from any such moral notion as sin. Psychiatry has nothing to do with sin or morality. The general problem of moral imputability is discussed, particularly in reference to determination of levels of assent.

**2286.** Azcárate (SJ), F. Pio XII y la psiquiatría. *Razón y Fe*, 1954, 150, 43-58; 219-234.—A summary

and commentary on the allocution of Pius XII to the Fifth International Catholic Congress of Psychotherapy and Clinical Psychology (April 13, 1953).

**2287.** v. Baeyer, Walter. Ueber Freiheit und Verantwortlichkeit von Geisteskranken. *Nervenarzt*, 1954, 25, 265-272; 417-426.

**2288.** Barata Tavares, A. Implicações morais e religiosas da psicanálise. *Filosofia*, 1956, 2, 170-179.

**2289.** Barbour, C. E. *Sin and the new psychology*. NY: Abingdon, 1930. Also London: Allen and Unwin, 1931.

**2290.** Barkley, K. L. Development of the moral judgment of college students. *Char. Pers.*, 1942, 10, 199-212.

**2291.** Baruk, H. Le problème moral et le traitement moral en psychiatrie. *Ann. méd.-psychol.*, 1945, 103, 385-415.—The moral conscience is involved in guilt feelings, which in turn are basic, not only to neuroses, but also to psychoses of a number of sorts, e.g., paranoia, melancholia, and delusions of persecution. Psychiatric study of abnormal behavior conditions must not lose sight of the moral aspect in these problems. (PA)

**2292.** Baruk, H. *Psychiatrie morale expérimentale, individuelle et sociale*. Haines et réactions de culpabilité. Paris: Presses universitaires de France, 1945.

**2293.** Baudouin, Ch. L'échelonnement des instances morales selon la psychologie analytique. *Suppl. Vie Spir.*, 1948, 5 (17), 212-225.—A discussion of the "morality" of the superego in relation to the true morality determined by conscience.

**2294.** Baudouin, Ch. Culpabilité: point du vue psychologique. *Dictionnaire de Spiritualité*, II (2). Paris: Beauchesne, 1953. Col. 2632-2645.—Several levels of culpability are distinguished: mechanical, biological, social, logical, psychological, moral and metaphysical. Some of the difficulties related to unconscious or neurotic culpability are investigated. Reparation is considered as the completion or "intention" of culpability.

**2295.** Baxter, William M. The relationship of faith to sexual morality. *J. past. Care*, 1955, 9, 77-82.—A discussion of the moral implications of the Kinsey Report.

**2296.** Beirnaert (SJ), L. "La morale sans péché" du Dr. A. Hesnard. *Études*, 1955, 284, 35-49.—Fr. Beirnaert discusses Hesnard's book, *Morale sans péché* (1954), in regard to the question of neurotic culpability. The thesis does not imply the elimination of responsibility.

**2297.** Berge, A. Déterminisme psychologique et responsabilité morale. *Psyché*, 1950, 43, —.

**2298.** Bihler (SJ), H. J. Freudian morality. *Conf. Bull. Archdioc. N. Y.*, 1946, 23, 23-26.—Freud's notions of morality and ethical standards are examined in several of his works. The deficiencies in Freud's conclusions are discussed.

- 2299.** Bihler (SJ), H. J. Lobotomy. *Conf. Bull. Archdioc. N. Y.*, 1947, 24, 86-92.—The nature and effects of lobotomy are discussed in relation to the moral implications of its use. The operation is found to be permissible in the case of hopeless psychotics, but for the present it seems more prudent to abstain from its use on neurotics.
- 2300.** Bihler (SJ), H. J. Lobotomy re-examined. *Conf. Bull. Archdioc. N. Y.*, 1952, 29, 36-40.—Essential facts about lobotomy and a moral evaluation are presented in brief compass. The author urges caution and careful attention to the competence of the surgeon.
- 2301.** Bonnar (OFM), A. Moralists and psychiatrists. *Clergy Rev.*, 1957, 42, 419-428.—The author compares psychiatric and moral approaches to the problem of subjective responsibility. He criticizes the position of Oraison and von Gager. He concludes that it is rarely possible, except in the case of psychotics, to make a definite pronouncement as to the absence of responsibility in a particular case.
- 2302.** Borel, J. *Le déséquilibre psychique, ses psychoses, sa morale*, Paris: Presses Universitaires de France, 1947.
- 2303.** Britt, R. E. Alcoholism and some moral issues. *Linnacre Quart.*, 1945, 13, 15-24.
- 2304.** Britt, R. E. Moral limitations in mental disease. *Linnacre Quart.*, 1947, 14 (4), 16-25.—The degree of limitation of moral responsibility in organic reaction types, affective reaction types, schizophrenia, paranoia, paranoid states, epilepsy, mental deficiency, psychoneuroses, and constitutional psychopathic states, is investigated.
- 2305.** Browne, M. J. The morality of abreaction. *Irish Theol. Quart.*, 1956, 23, 1-11.—The views of Catholic authors on the psychoanalytic abreaction and the moral admissibility of undergoing it are discussed. The author concludes that "it is clear that Catholics are not justified in submitting to analytic treatment unless they have an assurance that they will not be required to undergo moral danger."
- 2306.** Buckley, M. J. *Morality and the homosexual: a catholic approach to a moral problem*. Westminster, Md.: Newman Press, 1959.—A discussion of current concepts and theories regarding the nature and causes of homosexuality. Some conclusions: homosexuality is not a disease; the homosexual in general is not inexorably determined by heredity or his own physical condition; homosexuality is an unnatural condition, and the homosexual is generally in varying degrees responsible for its origin, and even more for its expression in homosexual practices. "Religion and all it has to offer is one of the most effective factors in the homosexual's rehabilitation. The priest, no longer deterred by the false claim that homosexuality is essentially a medical or psychiatric problem, must enter the field and spread the truth."
- 2307.** Burns, J. J. Moral responsibility and depth psychology. *Conf. Bull. Archdioc. N. Y.*, 1954, 31, 13-24.—Some basic psychoanalytic notions are described and the effects of unconscious motivation on human freedom and responsibility are discussed. Findings of psychoanalysis do not affect the free operation of the human will in conscious decisions of everyday life.
- 2308.** Calmel (OP), M.-Th. La psychanalyse et la morale. *Rev. Thom.*, 1947, 47, 158-168.—This is a critical review of Richard's *La psychanalyse et la morale* (1946). The author tries to suggest the conditions in which spiritual direction can profit by contact with psychoanalysis. Some of the benefits and problems of this contact are discussed.
- 2309.** Cammack (SJ), J. S. *Moral problems of mental defect*. London: Burns, Oates & Washbourne, 1938.—Types of mental defect are discussed in relation to determining the moral and legal responsibility of the mentally deficient. The notion of moral defect is discussed. The role of emotional and personality factors in behavior deviations related to the concept of "moral defect" are examined.
- 2310.** Canavan (SJ), F. L. Vie chrétienne et problèmes de la sexualité. *Theologian*, 1953, 9 (1), 37-47.—A critical review of Abbé Oraison's book of the same name.
- 2311.** Canavan, F. L. Vie chrétienne et problèmes de la sexualité. *Conf. Bull. Archdioc. N. Y.*, 1954, 31, 39-50.—A critical review of Abbé Marc Oraison's *Vie chrétienne et problèmes de la sexualité* (1951). This review also appeared in *The Theologian*, 1953, 9 (1), 37-47.
- 2312.** Caruso, J. *Le coupable est-il un malade ou un pécheur?* Paris: 1950.
- 2313.** Cattell, R. B. The integration of psychology with moral values. *Brit. J. Psychol.*, 1950, 41, 25-34.—"When a social scientist makes recommendations for progress it is surely not too much to ask that he state clearly what human values he regards as most important." Value systems are implied in many of our theories and in the interpretation of much of our data. "...it seems questionable whether a social scientist can or should escape from the problem of having to make a thorough moral examination of the use being made of his results or of the set-up in which he is being asked to answer a specific question." (PA)
- 2314.** Choisy, Maryse. Insecurité, culpabilité, péché. *Psyché*, 1949, 34, 674-691.—Analyses of case histories and dreams tend to show that feelings of insecurity and guilt are not related to theological sin. (PA)
- 2315.** Choisy, M. La responsabilité morale dans la psychanalyse de Freud. *Psyché*, 1951, 6, 57-58.
- 2316.** Combes, A. Vie chrétienne et problèmes de la sexualité. (II. Observations théologiques.) *Pensée Cath.*, 1953, 26, 72-82.—A critical review of

Abbé Marc Oraison's *Vie chrétienne et problèmes de la sexualité* (1952).

**2317.** Connery (SJ), J. R. Notes on moral theology. *Theol. Stud.*, 1954, 15, 594-626.—This review of current moral theology discusses the following points: conscience in relation to neurosis, responsibility in psychotherapy, psychosurgery, prefrontal procaine injection, addiction, frigidity and masturbation.

**2318.** Connery (SJ), J. R. Notes on moral theology. *Theol. Stud.*, 1955, 16, 558-590.—This review of moral theology for December 1954 to June 1955 touches on the following points: sin in relation to abnormal disturbances, sex identification.

**2319.** Connery (SJ), J. R. Notes on moral theology. *Theol. Stud.*, 1956, 17, 549-583.—This survey of moral theology discusses the following relevant issues: psychoanalytic view of man, psychoanalysis in relation to moral values, meaning of psychoanalytic technique, morality of abreaction relation of religion and mental health, pathological origin of scruples, pathological conscience, homosexuality and the law.

**2320.** Connery (SJ), J. R. Notes on moral theology. *Theol. Stud.*, 1957, 18, 560-595.—This survey of moral theology includes discussion of the importance of the religious orientation in man's moral and psychic life, psychoanalysis and faith, attitudes of Freud and Jung to religion, the M'Naghten Rule for criminal responsibility of the insane, the psychology of virtue and sanctity, neurotic motivation, scrupulosity, psychological evaluation of candidates to religious or priestly life, masturbation and transvestism.

**2321.** Connery (SJ), J. R. Notes on moral theology. *Theol. Stud.*, 1958, 19, 533-571.—This survey of moral theology from January to June, 1958, includes the following topics: the relations of religion, morality and psychiatry, the relation of pastoral activity to psychiatry, transference, pastoral counseling, suicide, narcoanalysis, lie detection.

**2322.** Connery (SJ), J. R. Notes on moral theology. *Theol. Stud.*, 1959, 20, 590-629.—This survey of current moral theology touches on the use of psychiatric techniques in spiritual growth, contributions of psychology to ethical problems, problems raised by psychology (e.g., subliminal advertising), contributions of psychology to pastoral practice (e.g., regarding spiritual development of adolescents, treatment of scruples, nondirective techniques in pastoral work), hypnosis, psychological sexual identification.

**2323.** Connery (SJ), J. R. Sin, sickness and psychiatry. *America*, 1960, 102 (Jan. 23), 493-495.—A moral theologian discusses the relations of sin and moral responsibility to mental illness. "The sacrament of penance is primarily a sacrament of forgiveness. Consequently, it presumes responsibility for sin and has no meaning outside of a context of

responsibility." Guilt feelings and the sense of sin, neurosis as caused by sin, and the functions of psychiatrist and confessor are discussed.

**2324.** Cremin, F. Is neucotomy lawful? *Irish Theol. Quart.*, 1954, 21, 16-31.—The conditions for the liceity of psychosurgery are discussed. It is possible that certain postoperative behavior changes are not due to surgical intervention, but to the preoperative or even premorbid personality of the patient.

**2325.** Cremin, F. Is leucotomy lawful? *Theol. Dig.*, 1955, 3, 25-28.—Taken from an article which appeared in the *Irish Theol. Quart.*, 1954, 21, 16-31.

**2326.** Daly, C. B. Some moral problems and depth psychology. *Irish Theol. Quart.*, 1960, 27, 323-331.—A critical review of Hagmaier and Gleason's *Counseling the Catholic* (1959).

**2327.** Delor, J.-M. La narcoanalyse et la morale. *Rev. Dioc. Tournai*, 1950, 5, 254-260.—A survey of recent articles on the morality of narcoanalysis concludes: (1) exclusively medical use must be distinguished from medico-legal use, and the subject's responsibility must be distinguished from his culpability; (2) medical use is licit if competently employed; (3) legal use to establish culpability is condemned.

**2328.** Duhamel (SJ), J. S., & Hayden (OSB), J. Theological and psychiatric aspects of habitual sin. *Proc. Cath. Theol. Soc. Amer.*, 1956, 11, 130-163.—Fr. Duhamel discusses the theological aspects of lessened imputability in habitual sin (e.g. masturbation) and Fr. Hayden discusses the psychiatric states which serve to inhibit or eliminate freedom.

**2329.** Farragher (SJ), J. F. Notes on moral theology. *Theol. Stud.*, 1955, 16, 233-269.—This review of moral theology for June to December, 1954, touches on the following related psychological issues: relations of psychiatry and the religious ministry, alcoholism, psychological requirements for the priestly vocation.

**2330.** Flood (OSB), P. *The ethics of brain surgery*. Chicago: Regnery, 1955.—This is a translation of an issue of *Cahiers Laennec* (1951) devoted to technical and moral aspects of leucotomy.

**2331.** Ford (SJ), J. C. Current moral theology and canon law. *Theol. Stud.*, 1941, 2, 527-577.—This survey for 1941 includes questions like moral aspects of psychopathic states, psychiatric interpretations of religion, Catholic evaluations of Freudianism, relevance of endocrinological factors to morality.

**2332.** Ford (SJ), J. C. Notes on moral theology, 1943. *Theol. Stud.*, 1943, 4, 561-600.—This review of moral theology for 1943 includes discussions of the following relevant points: theological view of G. A. Coe, mental illness and confessional practice, responsibility and the irresistible impulse.

- 2333.** Ford (SJ), J. C. Notes on moral theology, 1944. *Theol. Stud.*, 1944, 5, 495-538.—This survey of moral theology for the year 1944 discusses the question of Catholic thought in relation to modern psychology.
- 2334.** Ford (SJ), John C. Depth psychology, morality, and alcoholism. *Proc. Cath. Theol. Soc. Amer.*, 1950, 5, 64-149. Also Weston, Mass.: Weston College, 1951.—The first part of this paper deals with the moral problems raised by depth psychology. Fr. Ford concludes that there is no need to conclude that unconscious motivation eliminates freedom in our deliberative acts. The influence of alcoholism on morality is taken up in the second part. The conclusion is that the alcoholic's "responsibility for his drinking is generally diminished to a considerable extent, and sometimes eliminated, but each alcoholic, each drinking episode, and even each act of drinking must be judged separately."
- 2335.** Ford (SJ), J. C. May Catholics be psychoanalyzed? *Linacre Quart.*, 1953, 20, 57-66.—The conclusion is reached that "Catholics may be psychoanalyzed provided the analysis does not make use of immoral means or involve undue moral dangers. The only practical way to guard against these deviations is to choose an analyst whose principles and practices are not to offend against Catholic morality."
- 2336.** Ford (SJ), John C. May Catholics be psychoanalyzed? *Pastoral Psychol.*, 1954, 5 (47), 25-34.—After distinguishing psychoanalytic therapy from Freudian psychological and philosophical theory, the author rejects the philosophy of materialism, atheism, and determinism. Psychological theories he leaves to the psychologists for debate and further study. Psychoanalytic theory may have dangers in untrustworthy practitioners but there is no intention to condemn it wholesale. "Catholics may be psychoanalyzed provided the analysis does not make use of immoral means or involve undue moral dangers." The practical suggestion here is to choose an analyst whose principles and practices are known not to offend against Catholic morality.
- 2337.** Ford (SJ), J. C. Reply to Father Vann. *Homil. Past. Rev.*, 1956, 57, 124-127.—Fr. Ford replies to Vann's criticisms of Ford's position on pseudo-virtue. Ford distinguishes self-deception from truly unconscious motivation.
- 2338.** Ford (SJ), John C. Problems in autosexuality: moral aspects. *Proceedings of the Second Institute for the Clergy on Problems in Pastoral Psychology*. NY: Fordham University, 1958. Pp. 199-214.—Fr. Ford provides some theological and psychological guideposts for judging the degree of freedom and consequent responsibility in masturbation. A list of criteria to help the confessor in judging moral guilt is included.
- 2339.** Ford (SJ), J. C., & Kelly (SJ), Gerald. Notes on moral theology, 1953. *Theol. Stud.*, 1954, 15, 52-102.—This review of moral theology discusses the following pertinent points: psychoanalysis and responsibility, pansexuality, alcoholism.
- 2340.** Ford (SJ), J. C., & Kelly (SJ), Gerald. *Contemporary moral theology*. Vol. I. Westminster, Md.: Newman Press, 1958.—This work contains a series of chapters on psychological problems related to moral theology. The headings read "Imputability and Unconscious Motivation," "Freedom and Imputability under Stress," "Juridical Aspects of Subjective Imputability," "Alcoholism and Subjective Imputability," and finally "Psychiatry and Catholicism."
- 2341.** Friedmann, —. Das religiöse Schuldbewusstsein. *Z. Religionspsychol.*, 1909, 3, 1-16.
- 2342.** Gemelli (OFM), A. La responsabilità nelle azioni umane dal punto di vista della psicologia e della psichiatria. *Vita e pensiero*, 1944, 42, —.
- 2343.** Gemelli (OFM), A. Morale sans péché. *Vita e pensiero*, 1955, 53, 555- .
- 2344.** Géraud, J. Narcotherapy in Catholic hospitals. *Hosp. Prog.*, 1948, 29, 107-108.—The use of narcotic drugs on an unsuspecting subject is "moral robbery" whereas medical use, with proper regard for the consent of the patient and proper respect for the professional secret, is justifiable. The author concludes that narcoanalysis is a greater menace to civilization than the atom bomb because, by threatening man's freedom to preserve his secrets, it strikes more deeply at the roots of human dignity. Lobotomy is also briefly discussed.
- 2345.** Géraud, J. Procédés actuels d'investigation de la conscience. *L'ami du clergé*, 1948, 33, 513-518.—Psychiatric techniques like hypnosis and narcoanalysis are discussed with regard to the morality of their use. If employed by a competent physician these techniques are good if directed to medical or therapeutic ends. The author is opposed to all legal usage.
- 2346.** Ghees, J. Quid sit psychanalysis et quomodo de ea sit iudicandum. *Coll. Mechl.*, 1952, 37, 477-482.—The Freudian philosophy is inadmissible to Catholics since it denies the spiritual principle in man. The method of psychoanalysis, however, although open to dangers, is not absolutely illicit and may be resorted to in the cure of mental illness when other remedies are ineffective and the analyst is competent and conscientious.
- 2347.** Gilby (OP), Thomas. Genèse de la culpabilité. *Suppl. Vie Spir.*, 1950, 12, 36-50.—The notion of sin and its consequences are discussed from the Christian point of view of St. Augustine and St. Thomas. True culpability does not require psychiatry but spiritual help. The sacramental life of the Church, particularly in Penance, can contribute to the growth of normal responsibility.
- 2348.** Ginthor (SJ), Karl. Die Psychochirurgie und ihre sittliche Bewertung. *Theol.-prakt. Quartalschr.*, 1952, 100, 143-160; 232-248.—The author discusses the history, nature and function, techniques, and therapeutic consequences of psychosurgical ap-

proaches to psychic disturbance. The moral questions involved in its use are indicated.

**2349.** Goffi, Tullo. Metodo psicoanalitico e morale dell'interiorità profonda. *Humanitas*, 1952, 6, —.

**2350.** Goffi, Tullo. La responsabilità morale nella psicologia dell'interiorità profonda. *La Scuola Cattolica*, 1956, 84, 161-174.—A discussion of moral issues related to the use of psychoanalysis.

**2351.** Gratton, OMI, H. Le problème de la responsabilité dans les abréactions, surtout les abréactions psychanalytique. *Suppl. Vie Spir.*, 1957, 10 (41), 199-218.—This discussion of the moral difficulties involved in abreactions elicited in therapy takes its point of departure from Papal pronouncements on this subject. Types of abreaction are described (simple emotional abreaction, cathartic abreaction, abreaction in hypnotic and narcoanalytic states, and psychoanalytic abreaction). The moral principles of material sin and double effect are used as grounds for the therapeutic use of abreaction.

**2351A.** Greeff, E. de. La morale est-elle inscrite dans notre psychisme? *Limites de l'humain. Études carmélitaines*. Paris: Desclée de Brouwer, 1953. Pp. 161-177.—The author feels that there are certain irreducible functions which are intimately connected with the development of personality. The profound instinctual reflexes of the unconscious are sometimes mistaken for the totality of the soul. The whole psychic being of man implies a moral direction. The implications of this view are discussed.

**2352.** Grimbert, F., & Combes, A. Vie chrétienne et problèmes de la sexualité. *Pensée Cath.*, 1953, 26, 67-82.—A discussion of Marc Oraison's *Vie chrétienne et problèmes de la sexualité*. Grimbert discusses medical and psychological difficulties with Oraison's thesis and Combes suggests some undesirable consequences of Oraison's close adherence to Freudianism and his emphasis on material sin.

**2353.** Hadfield, J. S. *Psychology and morals*. NY: McBride, 1925.

**2354.** Hamel (SJ), E. Le "serum de vérité" et la théologie morale. *Sci. Eccl.*, 1953, 5, 43-56.—The use of narcoanalysis for medical and for legal purposes is described and the morality of such usages discussed. The author concludes that medical use is permissible under certain conditions, but that legal use is immoral.

**2355.** Hayden (OSB), J. The moral aspects of the new developments in mental hygiene. *Religion and mental health*. Washington, D. C.: National Conference of Catholic Charities, 1950. Pp. 28-39.—Mental health is a responsibility of all professional groups, including the clergy. The clergy tend to believe that religious counsel and piety will serve to prevent and cure neurosis. The moral and spiritual life is undoubtedly seriously involved in psychic disturbance, but it is frequently the outcome of unconscious conflict rather than the cause of it.

**2356.** Hesnard, A. *L'univers morbide de la faute*. Paris: Presses Universitaires de France, 1949.

**2357.** Hesnard, A. *Morale sans péché*. Paris: Presses Universitaires de France, 1954.—Christians are haunted by anxieties, fears and feelings of guilt because they are victims of a morality based on sin, which in fact persecutes the innocent. This morality results in regression. Its solution can be found only in the altruistic, interhuman ethic of Christ in which the only moral reality will be the interpersonal relation constantly achieving greater perfection through cooperation, tolerance and charity.

**2358.** Hollenbach, J. M. Schuld und Neurose. Zu Hafners "Schuldenleben und Gewissen." *Stimmen der Zeit*, 1957, 161, 112-126.—A discussion of guilt feelings in relation to neurosis and in relation to moral conscience. The discussion is based on Hafner's book which appeared in 1956.

**2359.** Hudson, R. L. Sin and sickness. *J. past. Care*, 1956, 10, 65-75.—Though sin and sickness are not the same thing, they may be aspects of one event or experience. They are related in that "sin and sickness may enter into and influence the same act. . . . Sin may cause illness and illness may contribute to sin. . . . Emotional illness may need to be treated before sin can be faced. . . . Both sin and sickness involve intrapsychic problems and interpersonal disturbances. . . . Both sinners and sick people build defenses against anxiety." The aim of both the psychotherapist and the clergyman is ego strength. (PA)

**2360.** Jeanson, F. Le problème moral et la psychanalyse. *Rev. Domin.*, 1947, 53 (2), 296-299.—Moral standards implied in psychoanalysis are briefly rejected because they fail to recognize the dignity of the person and his inherent freedom.

**2361.** Kelly (SJ), Gerald. Notes on moral theology, 1948. *Theol. Stud.*, 1949, 10, 67-117.—This survey touches on the subject of responsibility in psychiatric illness, conscience in relation to psychoanalysis, morality of psychoanalysis, Catholic attitudes toward Freud, the need of cooperation between priest and psychiatrist.

**2362.** Kelly (SJ), Gerald. Notes on moral theology, 1949. *Theol. Stud.*, 1950, 11, 34-77.—This review of moral theology for 1949 takes up the following points related to psychology: scrupulosity, narcoanalysis, hypnosis, prefrontal lobotomy, inversion.

**2363.** Kelly (SJ), Gerald. Notes on moral theology, 1950. *Theol. Stud.*, 1951, 12, 52-92.—This survey of moral theology includes discussions of the following pertinent topics: scruples, narcoanalysis.

**2364.** Kelly (SJ), Gerald. Current theology: notes on moral theology. *Theol. Stud.*, 1952, 13, 59-100.—This review of publications in moral theology for 1951 touches on the following points: alcoholism, psychosurgery.

- 2365.** Kelly (SJ), Gerald. *Current Theology: notes on moral theology. Theol. Stud.*, 1953, 14, 31-72.—This review of publications in moral theology from Nov., 1951 to Oct., 1952 touches on the following areas: alcoholism, referral of scrupulous persons for psychoanalysis, moral admissibility of psychoanalysis, prefrontal lobotomy.
- 2366.** Kelly (SJ), Gerald. *Medico-moral problems*. St. Louis: Catholic Hospital Assoc., 1957.—Fr. Kelly includes chapters on "Psychosurgery," "Narcoanalysis and Hypnoanalysis," and "Electroshock Therapy."
- 2367.** Kelman, H., et. al. Psychoanalysis and moral values: a symposium. *Amer. J. Psychother.*, 1950, 10, 61-69.—Kelman, Horney, Ivimey, Martin and Weiss present their ideas on moral values and their relation to psychoanalysis. (PA)
- 2368.** Klug, J. *Die Tiefen der Seele. Moralphyschologische Studien*. Paderborn: F. Schöningh, 1927.—Seeks to interpret the phenomena of the moral life when these are considered not merely from a moral-theological point of view, but also from a moral-psychological point of view. When the man who errs as well as the man who aspires reaches for help it aims to provide this help in a genuinely psychological manner. (PA)
- 2369.** Larère, Ch. Concerning narcoanalysis. In Flood (OSB), P. (ed.) *New problems in medical ethics*. Vol. II. Westminster, Md.: Newman Press, 1954. Pp. 99-101.—The author indicates the safeguards which must be observed for the use of narcoanalysis to be licit. Stress is placed on the competence of the psychiatrist in the use of the technique.
- 2370.** La Rivière, A. *Psychanalyse et culpabilité. Rev. Domin.*, 1953, 59 (1), 101-113.—Unconscious motivation is discussed in relation to its influence on the life of moral responsibility. We must distinguish sin from imperfection. It is the neurotic who fails to do so.
- 2371.** La Rivière, A. *Névrose, conscience, religion*. Montreal: Les Éditions Psychologiques Enrg., 1954.
- 2372.** Leblanc (OP), M.-A. L'hypnotisme et sa moralité. *Rev. Domin.*, 1945, 51 (1), 271-281.—The moral aspects of hypnotism are discussed and the conclusion is reached that there is nothing intrinsically wrong with it and it may do a great deal of good. However, prudence in its application is called for.
- 2373.** Lopez, F. C. Sentimiento de culpabilidad y tests de proyección. In *Conducta religiosa y salud mental*. Madrid: VII Congreso Católico Internacional de Psicoterapia y Psicología Clínica, 1959. Pp. 261-263.—This discussion of projective tests in evaluating feelings of culpability concludes that they often reveal ego-defense mechanisms. Conscious culpability is distinguishable from unconscious only with difficulty. The relations of culpability feelings to transcendental values and their treatment is discussed.
- 2374.** Lynch (SJ), J. J. Notes on moral theology. *Theol. Stud.*, 1956, 17, 167-196.—This survey of moral theology discusses psychological aspects of responsibility and subjective sin, hypnotism, homosexuality.
- 2375.** Lynch (SJ), J. J. Notes on moral theology. *Theol. Stud.*, 1957, 18, 216-248.—This survey of moral theology from June to December, 1956, discusses the following subjects: responsibility, pseudo-virtue of the unconscious, prostitution and homosexuality, hypnotism, and lobotomy.
- 2376.** McAllister, J. B. Psychoanalysis and morality. *New Scholast.*, 1956, 30, 310-329.—A discussion of the moral and religious implications of psychoanalysis. "The problem is not so much psychoanalysis, when it is indicated as it is to find practitioners free of Freud's objectionable features—men and women who can benefit their patients by analysis without endangering their moral and religious convictions."
- 2377.** McCann, Richard V. *Delinquency: sickness or sin?* NY: Harper, 1957.—The volume describes the approaches, methods and results "to the study of the role of religion in delinquency prevention" conducted at Harvard Divinity School and Andover Newton Theological School. Psychological factors, including distortions in the self-concept, are discussed and illustrated by case report. It is concluded that "the antisocial acts and attitude of the delinquent can be regarded as symptoms of an illness of the mind, personality, and spirit." A plea is made for active participation by the clergy in the quest for solutions. (PA)
- 2378.** McCarthy, J. The morality of prefrontal leucotomy. *Irish Ecccl. Rec.*, 1949, 71, 433-438.—"It seems to us that the operation of prefrontal leucotomy is lawful provided it be performed, with due permission, by an expert brain surgeon, as a last resort, for the relief of serious mental disorders of a type which seems likely to benefit there from and provided post-operative guidance and treatment are available."
- 2379.** McCarthy, J. The morality of the use of the "truth-drug". *Irish Ecccl. Rec.*, 1949, 71, 361-365.—There is no legal or moral justification for the use of drugs like sodium pentothal to extract confessions. Psychiatric use is permissible under certain conditions—the same as required for the use of hypnosis.
- 2380.** Mailloux (OP), N. Modern psychology and moral values. *Pastoral Psychol.*, 1954, 5 (47), 11-16.—As psychology is less biased by current prejudices we see that determinism includes self-determination by autonomous decision, that moral law cannot be formulated like physical laws by statistical averages but by rational consideration of values and adequate contact with reality. The integrated functioning of a fully developed moral

conscience is quite distinct from the distorted and rigid claims of an infantile super-ego. (PA)

**2381.** Mailloux (OP), Noel. Morality and contemporary psychology. *Proc. Cath. Theol. Soc. Amer.*, 1954, 9, 47-66.—This paper sketches some of the major points of contact between psychology and moral theology. The overdetermination of moral activity and the influence of personality development on morality are discussed. Both moral theology and psychology are struggling to grasp man in his most significant dimensions. A discussion follows.

**2382.** Mailloux (OP), N. La moralità e la psicologia contemporanea. *La Scuola Cattolica*, 1955, 83, 177-195.—Some lines of consideration are suggested in regard to the problems which arise between modern psychology and moral theology. Points of contact with traditional notions are indicated.

**2383.** Mailloux (OP), Noel. Religious and moral issues in psychotherapy and counseling. *Ann. N. Y. Acad. Sci.*, 1955, 63, 427-428.—Father Mailloux discusses the contributions to be expected from the minister of religion in the understanding and relief of human suffering. (PA)

**2384.** Mangan (SJ), J. T. Hypnosis: a medico-moral evaluation. *Linaere Quart.*, 1959, 26, 39-48.—The nature and medical uses of hypnosis are described and moral conclusions drawn: (1) the physician must be competent, (2) a proportionate cause is required, (3) the consent of the patient must be procured, (4) there should be no unjustifiable risk to the patient, and (5) professional secrecy must be observed regarding information obtained under hypnosis.

**2385.** Marshall, J. Médecine et morale. *Suppl. Vie Spir.*, 1957, 10, (40), 5-16.—A brief discussion of physiological evidence from extirpation experiments especially of the rhinencephalon with regard to the effects of such ablations on emotional behavior. The effects of endocrine therapy on emotion are also discussed. These physiological components are related to human moral behavior.

**2385A.** Millet, J. A. P. Shock therapies, old and new. *Pastoral Psychol.*, 1959, 10, 44-50.—The history and development of ECT is traced and ethical implications of the treatment are discussed.

**2386.** Monahan, J. F. Alcoholics and alcoholism. *Conf. Bull. Archdioc. N. Y.*, 1953, 30, 37-46.—Physiological and psychological aspects of alcoholism are discussed in relation to moral responsibility.

**2387.** Montcheuil, Y. de. Freudisme et psychanalyse devant la morale chrétienne. *Mélanges Théologiques*. Paris: Aubier, 1946. Pp. 297-317.—The author accepts Dabiez's thesis of the separability of Freud's method from his doctrine on the human spirit. It is a sophism to try to defend the doctrine on the basis of the method. Repression, sublimation and sexuality are discussed in re-

lation to the moral aspects of human freedom and responsibility.

**2388.** Moore (OSB), T. V. Dogma, morals and psychiatry. *Bull. Guild Cath. Psychiatrists*, 1952, 1 (2) 24-30.

**2389.** Niedermeyer, Albert. *Ärztliche Ethik (Deontologie). Grundlagen und System der ärztlichen Berufsethik*. Vienna: Verlag Herder, 1954.—The first part treats the foundations of medical ethics: absoluteness or relativity of norms, the patient and his illness, moral behavior in general and its applications in medicine. The *System* section treats a variety of questions, including secrets, obligation to truth, relations with patients and colleagues, and the Christian meaning of the profession.

**2390.** Noble (OP), R. P. Psychopathie et responsabilité. *Rev. Thom.*, 1931, 14, 47-93.

**2391.** Nodet, Ch.-H. Psychanalyse et morale. *Cah. Laënnec*, 1948, 8, 22-36.—The Freudian doctrine is compared with Christian notions of morality. The author analyzes Freud's doctrine into empirical observations, method of investigation, and a group of philosophical conclusions. He asserts the possibility of psychoanalytic practice within the limits imposed by true morality.

**2392.** Nodet, Ch.-H. Vie affective infantile et vie morale adulte, notions "analogues." *Suppl. Vie Spir.*, 1948, 4, 390-410.—Dr. Nodet suggests that there is an analogy between the affective life of the infant and the moral life of adults. He suggests that this analogy would serve as a basis for better understanding the instinctual aspects of morality.

**2393.** Nodet, Ch.-H. Psychoanalysis and morality. In Flood (OSB), P. *New problems in medical ethics*. Vol. III. Westminster, Md.: Newman Press, 1956. Pp. 103-117.—An English translation of an article which appeared previously in *Cahiers Laënnec*, 1948, 8, 22-36.

**2394.** Nodet, Ch.-H. Psychanalyse et sens du péché. *Rev. franç. Psychanal.*, 1957, 21, 791-805.—The sense of sin has a moral and religious connotation and is not directly the psychologist's province. The normal psychology of sin is hardly known, and there is a tendency to confuse the normal psychology of the spiritual regression which is sin with the regressive psychology of the character neurotic. The sense of sin can thrust its force abusively into the guilt feelings of the unconscious structure. The sense of sin, like the conquest of virtue, postulates a certain spiritual inquietude. Perhaps some neurotic element is necessary to maintain a lively inquietude. (PA)

**2395.** O'Brien (CM), P. Prefrontal lobotomy: its present moral aspect. *Amer. Ecol. Rev.*, 1948, 119, 196-201.—Lobotomy is permissible in the case of a true psychosis that is affective in character, truly disabling, and of sufficient duration to allow for a



reasonable medical judgment that time or situational changes will not effect a cure. Other available means of therapy must be exhausted first, and there must be assurance of competent care for a long period after the operation.

**2396.** Odier, Charles. *Les deux sources, consciente et inconsciente, de la vie morale*. Neuchâtel, Suisse: Editions de la Baconnière, 1943-47.

**2397.** O'Donnell (SJ), R. E. Psychic impediments to human acts. *Theologian*, 1954, 10 (1), 38-57.—A discussion of the major characteristics of abnormal states and their implications for imputability. Some pastoral hints are given. The priest's "primary function will be to detect the first signs of serious mental illness and subsequently to co-operate with the psychiatrist in the painstaking labor of rehabilitation."

**2398.** Oraison, M. *Vie chrétienne et problèmes de la sexualité*. Paris: Lethielleux, 1952.—The author concludes from the almost universal immaturity of the sex instinct that formal mortal sin in the matter of sex will be most rare. This thesis was condemned as "untenable" and the book placed on the *Index* of forbidden books by the Roman Catholic Church. Abbé Oraison submitted to the decree of the Holy Office.

**2399.** Oraison, M. Réflexions sur "Morale sans péché" du Dr. Hesnard. *Rev. Thom.*, 1955, 55, 197-208.—Abbé Oraison is critical of the thesis proposed by Hesnard in *Morale sans péché* (1954). He concludes with the remark that Hesnard's book is a flagrant proof that psychoanalysis, however valuable it may be in clinical practice, can never explain psychological processes, and further, that it would be vain to ask it to explain the mystery of man and his destiny.

**2399A.** Page, Shirley B. Some further observations on sin and sickness. *J. past. Care*, 1959, 13, 144-154.—Is sin, crime and vice now to be regarded as the result of illness? What is the relation of sin and sickness? The psychological notion of illness and the Christian notion of sin are defined. Neurosis and sin both involve the problem of determinism vs. responsibility. Present knowledge cannot draw the line between necessity and sinful action.

**2400.** Paquin (SJ), J. *Morale et médecine*. Montreal: Comité des Hôpitaux du Québec, 1955.—The author includes a section on psychic health and the moral problems which relate to it. Particular sections treat psychological phenomena in general, psychotherapy and psychoanalysis, hypnotism, narcoanalysis, and medical and surgical treatment of the mentally ill.

**2401.** Paquin, J. Ê le cita la narcoanalisi? *Dig. Relig.*, 1958, 4 (2), 17-19.—Medical uses of narcoanalysis are permissible as long as the patient consents, there is a just cause, and the proper precautions are taken. Political or juridical use to obtain confessions is immoral.

**2402.** Palloux, L. Psicanalisi e morale christiana. *Studium*, 1948, 44, n. 11.

**2403.** Pfister, O. Neutestamentliche Seelsorge und psychoanalytische Therapie. *Imago, Lpz.*, 1934, 20, 425-443.—Religion in general embodies aims and interests that are opposite to those of psychoanalysis, as Freud has pointed out, though Freud's theory of Father-substitution with respect to his theory of God, may be disputed. On the other hand, there are a great many points of view and techniques that psychoanalysis and the Jesus of the four gospels possess in common. Nevertheless, the dissimilarities are great. Jesus' religion involved items other than the resolution of conflicts, which is the purpose of psychoanalysis. (PA)

**2404.** Pius XII. Address of Pope Pius XII to the International Congress of Psychotherapy and Clinical Psychology. *Bull. Isaac Ray med. Libr.*, 1953, 1, 61-72.—In his greetings to this congress, Pius XII considers the moral limits of psychotherapy. He indicates that psychotherapy cannot remain neutral in the face of material sin but "...must always consider man as (1), a unity, a psychological totality; (2) a unity structured within itself; (3) a social unity; (4) a transcendent unity, that is to say, a unity tending toward God." (PA)

**2405.** Pius XII. Die Grundhaltung des christlichen Psychologen und Therapeuten. *Geist und Leben*, 1953, 26, 136-141.—A translation into German of the Pope's address to the Roman Congress for Psychotherapy and Clinical Psychology, April 13, 1953.

**2406.** Pius XII, Pope. Psychotherapy and religion. Address to the 5th International Congress on Psychotherapy and Clinical Psychology. *Cath. Mind*, 1953, 51, 428-435.—An English translation of the Pope's address.

**2407.** Pius XII, Pope. Applied psychology. *The Pope Speaks*, 1958, 5, 7-20.—An English translation of the Pope's address to the Congress of the International Association of Applied Psychology on April 10, 1958.

**2408.** Pius XII, Pope. Morality and applied psychology. *Cath. Mind*, 1958, 56, 353-368.—Address of the Holy Father to the Congress of the International Association of Applied Psychology, on April 10, 1958.

**2409.** Plé (OP), A. L'acte moral et la "pseudo-morale" de l'inconscient. *Suppl. Vie Spir.*, 1957, 10, (40), 24-68.—The differences are discussed between true morality governed by conscience and free will and the pseudo-morality which stems from the superego. The characteristics of human (moral) acts are described, and the sub-moral conditions of human activity are discussed and compared to the Freudian conception.

**2410.** Plé (OP), A. Moral acts and the pseudo-morality of the unconscious. *Cross Currents*, 1959,

9, 31-56.—English translation of a previously published article in *Supplement de la Vie Spirituelle*, 1957, 10 (40), 24-68.

**2411.** Prümmer (OP), M. *Psychopathie et morale*. Freiburg: St. Paulus, 1927.

**2412.** Richard, G. *La psychanalyse et les problèmes psychiques et moraux*. Paris: Neuchatel, 1939.

**2413.** Richard, G. *La psychanalyse et la morale*. Lausanne: Payot, 1946.

**2414.** Ricoeur, P. "Morale sans péché" ou péché sans moralisme. *Ésprit*, 1954, 22, 294-312.—This is a critical review of Hesnard's *Morale sans péché* (1954). Hesnard resolves to call sin inauthentic culpability. This constantly interferes with the traditional meaning as fault before and against God. He also opposes "internal" to "external" morality. But the best pages of the book discern in intention itself the narcissistic and masochistic vector and the intersubjective vector. The question is whether interiority leans to the side of care of oneself or the side of openness to the other.

**2415.** Ricoeur, Paul. "Morality without sin" or sin without moralism? *Cross Currents*, 1955, 5, 339-352.—A critical review of Hesnard's *Morale sans péché* (1954). Translated from *Ésprit*, 1954.

**2416.** Rimaud, Jean. Les psychologues contre la morale. *Études*, 1949, 263, 3-22.—Various aspects of the relation between the psychology of unconscious motivation and moral judgment of responsibility are discussed. The roles of the dimensions of freedom and determinism, conscious and unconscious dynamics are investigated. The author suggests three approaches to the self-autonomy of the person: the psychology of intelligence, the psychology of character, and the psychology of conjugal love. "It is by a constant and confident appeal to responsibility, to moral judgment, to the courage to be oneself, that we can save men on whom civilization lays the burden of necessity and conformism."

**2417.** Ruland, L. Was gewinnt die Moralthologie aus der Verwertung der Ergebnisse der medizinischen Psychologie? *Ethik und Leben*, 1931, 181-196.

**2418.** Samson (SJ), H. Guilt—real and unreal. *Bull. Guild Cath. Psychiatrists*, 1953, 2,—.

**2419.** Samson (SJ), H. La morale dans son rapport avec les faits biologiques. *Limites de l'humain. Études carmélitaines*. Paris: Desclée de Brouwer, 1953. Pp. 178-185.—A brief account of a number of psychophysiological factors which can influence subjective morality in man.

**2420.** Santa Maria (CP), B. de. Imputabilidade e psicopatia em face da moral e do direito. *Rev. Ecles. Brasil.*, 1942, 2, 637-644.—A brief discussion of the concept of imputability as it is realized in law, morality and psychopathology. The conclusion is reached that much must be done to deter-

mine the relevance of psychopathological findings to legal and moral notions.

**2421.** Saz-Orozco, Carlos del. La psicocirugía y sus problemas morales. *Razón y Fe*, 1955, 151, 581-596.—A discussion of the morality of psychosurgery, specifically pre-frontal lobotomy.

**2422.** Simonart, P. C. The imputability of the mental patient. *Linnæus Quart.*, 1947, 15 (Oct.), 8-15.—A psychiatrist discusses the conditions for imputability and moral responsibility of the human act. The influence upon these necessary conditions of constitutional psychopathy, schizophrenia, depression, paranoia, is discussed.

**2423.** Snoeck (SJ), A. Moral reflections on psychiatric abreactions. *Theol. Stud.*, 1952, 13, 173-189.—The function of abreaction in therapy is examined and the moral norms by which it is to be evaluated are discussed. Fr. Snoeck decides that the emotional response of the abreaction is not immoral and not subject to moral responsibility. In lateral abreaction, where an apparently free act is motivated by unconscious impulses, we must determine for moral judgment "who" acts in the given instance, and what does the real personality do? Lateral abreactions should not be desired in therapy, since they are dangerous.

**2424.** Stace, W. T. *The concept of morals*. NY: Macmillan, 1937.

**2425.** Stafford (CSV), J. W. Psychology and moral problems. *Homil. Past. Rev.*, 1950, 51, 118-124.—The contributions of psychology to the study of such moral problems as are involved in alcoholism, sexual misbehavior, and scrupulosity are discussed. Characteristics of normal and abnormal personalities in regard to moral behavior are also treated.

**2426.** Stévaux, Albert. Psychologie et morale: le sens du péché. *Rev. Dioc. Tournai*, 1956, 11, 289-306.—The problem of morality and responsibility as posed by psychological investigation is discussed. The findings of these investigations cannot be rejected, but neither can the gravity and reality of sin be denied (a tendency noted in Hesnard's thesis).

**2426A.** Stock (OP), M. E. Some moral issues in psychoanalysis. *The Thomist*, 1960, 23 (2), 143-188.—Moral aspects of free association, abreaction, and other aspects of psychoanalytic therapy are discussed. The morality of many problems can not be clearly determined because of a lack of pertinent data. Some parallels between Freudian psychology and Thomistic psychology are indicated.

**2427.** Stocker, A. *Psychologie du sens moral*. Genève: Éditions Sazeranne, 1949.

**2428.** Stocker, A. Culpabilité et agression. *Pensée Cath.*, 1951, 17, 45-79.—Some of Freud's basic hypotheses on the nature and function of aggression are described. De Greeff's work on defense mechanisms and the structure of personality is discussed, and the relations obtaining between ag-

gression, guilt feelings and moral culpability are treated.

**2429.** Stocker, A. Névrose, inversion, perversion et culpabilité. *Pensée Cath.*, 1954, 29, 24-44.—The author discusses the moral aspects of these types of normal behavior. He concludes that one can speak of "false culpability" in cases of neurosis and inversion, where these involve unconscious dynamisms. However, because of the conscious and voluntary character of perverted behavior, we must speak of "true culpability."

**2430.** Stocker, A. Sexualité et morale. *Pensée Cath.*, 1955, 39, 55-70.—Basing his argument on a hierarchic conception of the structure of human personality, the author criticises Freudian and Jungian ideas of the dynamics of human behavior. The most profound dynamisms in human behavior come on the level of moral and spiritual values.

**2431.** Stolk, P. J. Het zondebesef als godsdienst-psychologisch probleem. (The sense of sin as a religious-psychological problem.) *Ned. Tijdschr. Psychol.*, 1949, 4, 484-502.—Sin has been distinguished from guilt; the sense of sin is the expression of a discrepancy between man and God, if not between man and his own nature. Some theories of sense of sin are discussed. The opinion is developed that there is a conflict between the urgency of religious surrender and the tendency to maintain one's personality. As the religious demands are too urgent, one's own being is rejected fanatically to make the surrender possible. There is, to a certain extent, accordance between this opinion and the psychoanalytic view. The described form of sense of sin is not the only one. "Cosmic guilt" is not to be explained by this, if by any psychological hypothesis. The Christian dogma of the original sin is perhaps an expression of the conflict just mentioned. (PA)

**2432.** Stratton, G. M. *Anger: its religious and moral significance*. NY: Macmillan, 1923.

**2433.** Tesson (SJ), E. Leucotomie et morale. *Cah. Laënnec*, 1951, 11 (1), 50-53.—A reflection on the moral aspects of leucotomy. The physician has no right to disturb the structure of the personality as profoundly as this operation seems to do. Great reserve is called for in its application.

**2434.** Thiéfry, (SJ), M. La narco-analyse et la morale. *Nouv. Rev. Théol.*, 1950, 72, 192-198.—Moral aspects of narcoanalysis are discussed. The author concludes that to submit someone to narcoanalysis is not necessarily immoral. Legal use is condemned because of the grave abuses it can easily lead to. For good reason and for purposes proportionate to the gravity of the risk, narcoanalysis could be legitimate, as long as the necessary medical, juridical and moral precautions are observed.

**2435.** Thum, Beda. Psicanalisi e morale cristiana. *Studium*, 1949, 45.

**2436.** Timmermans (SJ), F. Psychoanalysis and the moral life. *Clergy Mo.*, 1951, 15, 212-216; 291-299.—Recent Catholic opinions of responsibility in relation to psychoanalytic notions are surveyed. The author decides that morality and psychoanalysis are not really opposed. There is need of psychiatrists who at least respect the Catholic religion.

**2437.** Vann (OP), Gerald. Unconscious motivation and pseudo-virtue. *Homil. Past. Rev.*, 1956, 57, 115-123.—The author argues that the necessity for incorporating the concept of unconscious motivation into the explanation of the morality of human acts demands that the notion of "end" must include not only conscious but unconscious ends. The view of "pseudo-virtue" offered by Ford (Ford (SJ), J. C. *Depth psychology, morality, and alcoholism*. Weston, Mass.: Weston College, 1951.) is criticized.

**2438.** Vaughan (SJ), Richard P. Moral issues in psychological screening. *Rev. Religious*, 1957, 16, 65-78.—Moral questions related to the use of psychological tests in the selection of candidates to religion are discussed. Proper understanding of the use and purpose of the tests and a correct application of the principles of moral theology will enable the proper solutions to be reached. The problems discussed are: personal data, problems of superiors, refusal of candidates to cooperate, omission of items seeking secret information, secrecy, rejection of candidates, and the use of test results after entrance.

**2439.** Verardo (OP), Raimondo. Christliches Leben oder Psychoanalyse? *Freiburger Z. Phil. Theol.*, 1955, 2, 68-79.—The author attacks what he feels to be theological deficiencies in Oraison's *Vie chrétienne et problèmes de la sexualité* (1952).

**2440.** Vergriete (OP), P.-V. La pseudo-morale inconsciente. *Suppl. Vie Spir.*, 1947, 7, 293-303.—The psychological influence of the instincts and the unconscious on the moral life and responsibility are discussed. The author concludes that Catholic moralists must take account of these forces.

**2441.** Vieujean, J. Le sens de péché et ses déviations. In Steenberghen, F. van. (ed.) *Psychologie et pastorale*. Paris: Desclée de Brouwer, 1953. Pp. 79-129.

**2442.** Vieujean, J. The sense of sin and its deviations. In Van Steenberghen, F. (ed.) *Psychology, morality and education*. London: Burns & Oates, 1958. Pp. 50-83.—Examines the underplaying of sin in the modern world, the authentic Christian conception of sin, and the role of normal guilt and morbid guilt in the moral life.

**2443.** Weigert, Edith H. Psychiatry and sin. *J. past. Care*, 1950, 4 (Spring-Summer), 43-49.—"The psychiatrist is against sin, but not against the sinner, just as a physician fights against an illness, but not against the patient." From the psychiatric viewpoint, sin is a psychogenic illness.

Sin and psychogenic illness are both characterized by isolation, compulsiveness, and guilty feelings of shame, which make him defensive, anxious, and rigid. The patient may need the help of a psychiatrist to release repressed negative feelings of hatred and resentment. After such liberation he will find the way open to spontaneous expression of the latent resources of the human soul in faith and love. (PA)

**2444.** White (OP), Victor. La culpabilité en théologie et en psychologie. *Suppl. Vie Spir.*, 1957, 10 (42), 332-353.—Fr. White distinguishes and discusses the relations between theological and psychological culpability. Unconscious factors and their relation to Christian concepts of moral responsibility are treated.

**2445.** Wolff, Konrad. *Psychologie und Sittlichkeit*. Stuttgart: Ernst Klett, 1958.—Freud himself had discovered the phenomenon of morality very early in the development of his psychoanalytic thought. Since the beginning of modern psychology various authors tried to approach morality from different points of view, but nobody attempted to combine psychology with philosophical and theological ethics. It was thought that these disciplines deal with different levels of man and that they have little in common. Wolff does not share this opinion, and he tries to close the gap between various disciplines dealing with human behavior, but especially between psychology, philosophy and theology. Various clinical cases are presented and their psychoanalytic-psychological and philosophico-moral implications studied. (PA)

**2446.** Yoder, H. Walter. Moral and psychiatric evaluations. *J. past. Care*, 1948, 2, 1-5.—Psychiatrists have shown pastoral counselors the damage done by "moral" judgments in making a person feel guilty and defensive. A person may also suffer a severe loss of worth by psychiatric evaluations such as "neurotic," "emotionally unstable," or "maladjusted." When one person declares another not a person, i.e., incapable of taking responsibility for himself, the effect is apt to be traumatic. The difficulty with both moral and psychiatric evaluations is in assuming the right of one person to order and control the lives of others. Both pro-

fessions may learn that "when the locus of evaluation is left within the individual, he will make more real, accurate, sensitive, better evaluations for himself and even more important will come to learn respect for himself and responsibility for his life." (PA)

**2447.** Zalba (SJ), M. El narcoanalisis terapéutico y forense ante la moral. *Razón y Fe*, 1949, 139, 249-268.—Prompted by the Mindszenty trial, the author examines the morality of narcoanalysis in therapeutic situations and in legal situations. With proper safeguards narcoanalysis is perfectly admissible as a medical therapy. The author has certain reservations with regard to legal usage—it is inadmissible as evidence in a judicial verdict.

**2448.** Zalba (SJ), M. Psicocirugía y moral. *Estud. Ecles.*, 1955, 29, 345-358.—A discussion of the moral aspects and problems involved in psychosurgery.

**2449.** Zilboorg, Gregory. The sense of guilt and reality. *Dig. Neurol. Psychiat.*, 1950, 18, 226.—The issue of guilt as discussed by the psychiatrist refers to unconscious, pathogenic guilt, while many moralists and theologians consider only conscious guilt. Differences in opinions between psychiatry and religion would diminish if this distinction were better understood. (PA)

**2450.** Zilboorg, Gregory. Clinical variants of moral values. *Amer. J. Psychiat.*, 1950, 106, 744-747.—Due to the wide range of meaning of popularized scientific terminology or "catchwords" as the author refers to them, scientific attitude in psychiatry has begun to show signs of considerable confusion in dealing with the problems of moral values. The sense of guilt is not always pathological and it is important in every case to make a differential diagnosis of this sense of guilt. In the pathological sense of guilt, the intent, even unconscious, and the deed are equated and the person reacts to the unconscious intent as if it were an already accomplished misdeed. This pathological reaction should not be equated with the sense of guilt which is related only to accomplished deeds and with the preventive sense of guilt which characterizes the healthy reaction of conscience. (PA)

## PSYCHOLOGICAL ASPECTS OF CHURCH LAW

**2451.** Allers, Rudolph. Some medico-psychological remarks on Canons 1068, 1081 and 1087. *The Jurist*, 1944, 4, 351-380.—A distinguished psychiatrist discusses psychological factors related to psychic impotence in non-consummation of marriage, in defect of consent to marriage and in the case of fear which motivates marriage consent. Difficulties arising from psychopathology are discussed.

**2452.** Amanieu, A. Aliénation mentale en matière

de nullité de mariage. *Dictionnaire de Droit Canonique*, I. Paris: Librairie Letouzey et Ane, 1935. Col. 417-440.—The various types of psychiatric disorder which might be advanced as grounds for the declaration of nullity of a marriage by ecclesiastical courts are described. The use of a psychiatric expert in the various types of cases is discussed. Responsibility and its determination are the major problems.

**2453.** Conradi, W. C. Mental illness and holy communion. *Lutheran Church Quart.*, 1945, 18, 312-314.

**2454.** Ford (SJ), J. C. Criminal responsibility in Canon Law and Catholic thought. *Bull. Guild Cath. Psychiatrists*, 1955, 3,—.

**2455.** Galdon (SJ), J. A. Mental illness and marital consent: a note on the judicial practice of the Rota. *The Theologian*, 1959, 15, 111-122.—The history and practice of the Roman Rota in the delation of nullity due to defect of marriage consent is sketched. The effects of abnormal states on the consent are discussed. Family history and present behavior are included as criteria of mental illness. Thus psychiatric experts are often consulted, reserving judicial decision to the court.

**2456.** Hayes, J. J. Mental diseases and the ecclesiastical court. *Jurist*, 1956, 16, 267-284.—An examination of the attitude of the Roman Rota toward cases in which insanity is introduced as grounds for declaration of nullity of marriage. The employment of a psychiatric expert is discussed in a series of decisions. "He is to be consulted, his opinions are to be carefully pondered, but the Judge, in the final analysis, has full responsibility for the decision."

**2457.** Hayes, J. J. Mental disease and the ecclesiastical courts. *Bull. Guild Cath. Psychiatrists*, 1957, 5 (1), 3-14.—The attitudes manifested by the Rota toward psychiatric experts and the Rota's actions in cases in which psychiatric disability to give the marriage consent is the basis for determining whether a given marriage should be nullified, are discussed. Psychiatrists function only as consultants to the court and the final responsibility remains with the judge. The practice of the Rota has proven sound and in keeping with sound psychiatric opinion.

**2458.** Pickett, R. C. *Mental affliction in church law*. Ottawa: University of Ottawa Press, 1952.—The book is divided into two sections. The first treats the attitudes of Roman and pre-Code law toward insanity and mental affliction. The second section constitutes a commentary on those parts of Canon Law which relate to insanity or mental disturbance.

**2459.** Smet, A. de. Aliénation mentale en matière de consentement matrimonial. *Dictionnaire de Droit Canonique*. I. Paris: Librairie Letouzey et Ane, 1935. Col. 415-417.—The distinction of amentia and dementia is outlined and its application to Church law in the matter of the necessary consent for marriage is discussed.

## PSYCHOLOGY AND THE BIBLE

**2460.** Affemann, Rudolf. *Psychologie und Bibel*. Stuttgart: Klett, 1957.—C. G. Jung's psychology is the expression of a pantheistic, mystical worldview. Jung conceives of God as the world-soul and thus equates the sphere of religion with that of psychology. Religion then is understood as the expression of the psychic archetypes in man. Such a conception conflicts with the personal relation of man and God as expressed in the Bible. Theology can, however, learn much of human psychic reality from Jung and other psychologists, despite the incompatibility of Jung's personal metaphysical views with Christianity. (PA)

**2461.** Allwohn, Adolf. Die Ehe des Propheten Hosea in psychoanalytischer Beleuchtung. *Beihfte zur Zeitschrift für die alttestamentliche Wissenschaft*, No. 44. Gießen: Topelmann, 1926.—The account of Hosea's marriage from the first chapters of the Book of Hosea are analyzed psychoanalytically. The prophet was impelled by an unconscious urge to sensuality and a contrary urge to sex restraint at the same time. From this starting point, there gradually developed a diminution of the sensual and an augmentation of zeal for Yahweh who is identified with chastity. The author feels that Hosea effected a synthesis between the Yahwistic religion of austerity and the Baal cult of fertility. His solution was the conversion of lust and abstemiousness into love, thus turning Yahweh into the God of love.

**2462.** Anderson, F. A. Psychopathological glimpses of some Biblical characters. *Psychoanal. Rev.*, 1927, 14, 56-70.—In the biblical account of the lives of Jacob, David, and Paul, the author finds evidences of psychopathological conditions. Jacob, softened and spoiled by his mother, became narcissistic and sacrificed kinship, traditions, religion, and responsibilities on the altar of his egocentricity. David, sensitive, patient, courageous, and self-sacrificing, was ruled by impulses, and his actions became incongruous and unstable. Paul, finding himself between Jews and Christians and committed to the latter, became hysterical, saw visions, and became blind. (PA)

**2463.** Arlow, Jacob. A. The consecration of the prophet. *Psychoanal. Quart.*, 1951, 20, 374-397.—The preprophetic struggle of Old Testament prophets is related to the prophetic calling which is represented as a solution to their conflicts. "The consecration of the prophet is a temporary schizophrenoid abandonment of reality and withdrawal of object libido." But the prophet establishes contact with reality by involving his fellow men in his delusions. The latter hear his message because it corresponds to emotion awaiting to be stirred. The true prophet thus expresses emergent but inarticulate dreams and aspirations of his people. (PA)

**2464.** Baker, Oren H. Paul—a study in conflict. *Pastoral Psychol.*, 1951, 2 (15), 29-40.—There is

evidence that Paul the Apostle had some physical deficiency to which he refers as a "thorn in the flesh," which contributed to a basic feeling of inferiority, and motivated zealous, compensatory striving. The destiny of his own soul was at stake in the winning of others to the religious cause with which he was so deeply identified. (PA)

**2465.** Baumer, L. Das Buch Hiob: Versuch einer psychopathologischen Deutung. *Nervenarzt*, 1957, 28, 548-550.—The author finds the Book of Job especially interesting because he is able to diagnose a "cyclothymic depression" from the artistically never-since-equalled self-description in this 2500-yr.-old document. He is fascinated by the constancy through the ages of the manifestations of this genuine psychosis as opposed to the profound changes of neurotic reactions within one generation. (PA)

**2466.** Beirnaert (SJ), L. Pêché et libération chrétienne chez saint Paul. *Psyché*, 1948, 18-19, 429-440.

**2467.** Berguer, G. La puissance du nom. *Arch. Psychol., Genève*, 1936, 25, 313-322.—We constantly find in the Bible and in prayers the formula "In the name of..." Why is the name invoked rather than the person? The same fact is observable in oaths, such as "Nom de Dieu!" This arises from the fact that the name itself had originally a magic significance, and we find that with children the name still has a magic value. (PA)

**2468.** Blum, Ernst. Ueber Sigmund Freuds Der Mann Moses und die montheistische Religion. *Psyche, Heidel.*, 1956, 10, 367-390.—In this work Freud returns to the study of his own ancestral past, as well as to the study of Jewish religion. More recent archaeological findings tend to confirm Freud's inference that the original Moses figure was murdered and supplanted by a second Moses figure. This work reveals Freud's continuing interest in religion which he did not pretend to explain solely through psychologically reductive statements.

**2469.** Bonaparte, Marie. Eros, Saul de Tarse et Freud. *Rev. franç. Psychanal.*, 1957, 21, 23-34.—The positive attitude of antiquity to Eros was superseded by the negative Christian attitude toward sexuality. Freud's contribution taught men that instinct must learn to tolerate morality as morality must learn to tolerate instinct. Analysis teaches the submission of instinct, seeking blindly to follow the pleasure principle, to the reality of social morality. (PA)

**2470.** Brenner, A. B. The great mother goddess: puberty initiation rites and the covenant of Abraham. *Psychoanal. Rev.*, 1950, 37, 320-340.—In tracing the evolution of the consequences of the primal horde crime (patricide and incest with mother and sister), one can at least partially indicate the place of maternal deities by uncovering in the father centered puberty initiation rites cer-

tain repressed elements of reference to the Great Mother Goddess and the submergence of her cult by the cult of the Father-God. (PA)

**2471.** Brenner, A. B. The covenant with Abraham. *Psychoanal. Rev.*, 1952, 39, 34-52.—The rigid repression of primal horde oedipus subject-matter in Judaic religion calls for constructive release of the repressed to avoid severe psychopathology. Hebraism denies the possibility of father-murder by making God incorporeal and eliminates murder by giving God no female consort. In the covenant made by God with Abraham, Father-God explicitly sanctions adults sexuality of His sons as well as allowing Abraham and his seed to possess the land (mother). Circumcision (castration) feminizes the Hebrews, thus eliminating mother so that Israel can effect rapport with Father-God by symbolically taking mother's place. (PA)

**2472.** Brunner (SJ), A. Theologie oder Tiefenpsychologie? *Stimmen der Zeit*, 1953, 152, 401-415.—Discussion of Jung's notions regarding the relations between Man and God, particularly those involving the problem of evil, in the light of Jung's analysis of the Book of Job in *Answer to Job*. The discussion is theological in concern.

**2473.** Choisy, Maryse. Quelques réflexions sur une psychologie de Cain. *Psyché, Paris*, 1953, 8, 88-95.—An analysis of Cain's life and achievements is related to a legend which indicates that Cain is not the son of Adam but an illegitimate child fathered by an angel of fire. (PA)

**2474.** Dsang, George Shao-Ying. A psychodynamic view of the healing stories in the Synoptic Gospels. Unpubl. Doct. Dissert., 1950, Boston U.

**2475.** Elkisch, F. B. The Old Testament and modern psychology. *The Life of the Spirit*, 1953, 8, 382-391.—The Old Testament story of Jacob and Esau is interpreted as the "story of man's reconciliation with his other self, with the dark shadowy side of unredeemed nature which is his own worst enemy." This represents the basic pattern of dynamic struggles taking place in the psyche of modern man.

**2476.** Feldman, A. A. Freud's "Moses and Monotheism" and the three stages of Israelitic religion. *Psychoanal. Rev.*, 1944, 31, 361-418.—The development of the Jewish religion from its early Israelite form, through the Torah Judaism of Ezra, and then into the Talmudic-Judaism of the Pharisees is reviewed in the light of analytic principles. Talmudic-Judaism flourished where Torah-Judaism failed because the former readmitted, in a new and less obvious form, the main features of the early Israelite beliefs, hence giving the people an outlet for their incestuous wishes. (PA)

**2477.** Feldman, S. S. The sin of Reuben, first-born, son of Jacob. In Münsterberger, W., & Axelrad, S. *Psychoanalysis and the social sciences*. Vol. IV. NY: International Universities Press.

1955. Pp. 282-287.—Psychoanalytic investigation of the biblical story of the sin of Reuben is explained in terms of the Oedipus complex. Incestuous desires of Reuben toward his mother were gratified by sleeping with Bilah, his father's concubine. For this Reuben had to be punished but the revenge is only a screen. Through his shocking deed, Reuben made his father impotent and therefore Jacob had 12 sons and no more. This fact has been omitted from biblical texts. (PA)
2478. Fingert, H. H. Psychoanalytic study of the minor prophet, Jonah. *Psychoanal. Rev.*, 1954, 41, 55-65.—"Thru psychoanalytic understanding of the disguised symbolism we gain an appreciation of the dynamics, turmoil and partial resolution of a conflict in this story of an individual who lived and suffered centuries ago."
2479. Fletcher, M. S. *The psychology of the New Testament*. London: Hodder and Stoughton, 1912.
2480. Fodor, A. The origin of the Mosaic prohibition against cooking the suckling in its mother's milk. *Int. J. Psycho-Anal.*, 1946, 27, 140-144.—An inquiry into both the Mosaic prohibition against cooking a suckling in its mother's milk and into the Jewish Passover ritual discloses them to derive from (1) the early struggle between matrilinear and patrilinear customs, and (2) an analogous conflict in the general outlook between nomadic and agricultural ways of life. (PA)
2481. Fodor, A. The fall of man in the Book of Genesis. *Amer. Imago*, 1954, 11, 203-231.—The story of the fall of man is a sublimation of primitive Canaanite mythology. "Thus, the curse by God of the Serpent, and withal, of the Earth, moreover the enmity it aroused between the serpent and the woman degraded to a man's consort and bound to bear her offspring in sorrow, all in all symbolize a new cultural epoch of mankind in prehistoric ages. The hegemony of the Mother Goddess had reached its end." (PA)
2482. Frayn, R. S. *Revelation and the unconscious*. London: Epworth Press, 1940.—The author presents a subjective, theologically oriented discussion of the unconscious, which he regards in some respects as the psychic refuse of the consciousness and which, in its deepest layer, is considered to be in direct contact with divinity and to serve to transmit divine revelations. (PA)
2483. Freud, S. If Moses was an Egyptian.... *Int. J. Psychoanal.*, 1939, 20, 1-32.—Attempt to fit the figure of an Egyptian Moses into the framework of Jewish history. Conclusions: "To the well-known duality of that history—two peoples who fuse together to form one nation, two kingdoms into which this nation divides, two names for the Deity in the source of the Bible—we add two new ones: the founding of two new religions, the first one ousted by the second and yet reappearing victorious, two founders of religions, who are both called by the same name Moses and whose personalities we have to separate from each other. And all these dualities are necessary consequences of the first; one section of the people passed through what may properly be termed a traumatic experience which the other was spared. There still remains much to discuss, to explain and to assert. Only then would the interest in our purely historical study be fully warranted."
2484. Freud, S. *Moses and monotheism*. tr. by Katherine Jones. NY: Knopf, 1939.—The derivation of the name Moses from the Egyptian vocabulary and the divergence of the Moses legend from all others support the hypothesis that Moses was an Egyptian. If Moses was an Egyptian, he may well have been a monotheistic worshipper of Aton, a man of status who lost power with the overthrow of the 18th dynasty and of Ikhnaton, and who chose the Hebrews in Egypt as his people in order to promote his religion and found a new nation. Freud suggests such a hypothetical historical account as likely from the psychoanalytic implications of the legend of Moses and of the belief of the Jews that they are the chosen people. Freud also considers the possibility that Moses was murdered during the course of the Exodus, and he reasons that the Levite priests kept alive the legend, compromised with the followers of Jahve but kept the practice of circumcision and gradually made Jahve over into the God of Moses. Thus Moses created the Jewish character by giving the Jews a religion which heightened their self-confidence, kept them segregated, and opened the way to intellectual attainments by requiring further instinctual renunciations. These effects were produced only after a very long period and in a fashion analogous to the return of the repressed in the life of a neurotic. Freud considers the hatred toward the Jews to be a hatred toward Christianity displaced to the people who historically gave Christianity to the world. (PA)
2485. Gerber, I. J. A. Psychological approach to the Book of Job. Unpubl. Doct. Dissert., 1950, Boston U.
2486. Gerber, I. J. *The psychology of the suffering mind*. NY: J. David, 1951.—This is a study of the dynamics of despair as found in Job. Job's physical ailments are studied from a psychosomatic viewpoint and his mental sufferings from a psychiatric viewpoint. The techniques applied by Job's friends are analyzed in the light of modern psychotherapeutic concepts.
2487. Godin (SJ), A. Isaac "at the stake": a psychological enquiry into the manner of presenting a biblical episode to children. *Lumen Vitae*, 1955, 10, 65-92.—Psychological reactions of children to the story of Abraham and Isaac are examined. Reactions were examined by study of free-hand drawings by 53 children (age 7-10) and of verbal reactions of 23 children to 4 types of pictures of the scene. When well told the story impresses on the child that the will of the parents and the security that they afford has in it nothing absolute and that there is a protector and ally of the child who is above the family.



2488. Hines, H. W. The development of the psychology of prophecy. *J. Relig.*, 1928, 8, 212-224.—A study of some early attempts to apply concepts developed from scientific psychology to Old Testament prophecy.
2489. Hulme, W. E. The psychology of religious prophecy. Unpub. Doct. Diss., Boston Univ., 1948.—A comparison is instituted between the prophecy of religious antiquity, especially the prophets of Israel, and modern studies of parapsychological phenomena. The prophets perception of inspiration and revelation is ascribed to a high degree of extra-sensory perception. This eliminates hallucinatory or miraculous explanations.
2490. Jesus-Marie (OCD), B. de, Baudouin, C., Jung, C. G., & Laforque, R. Puissance de l'archétype. *Être le prophète. I. Études carmélitaines*. Paris: Desclée de Brouwer, 1956, Pp. 11-33.—Study from a Jungian vintage point of the archetypal dimension in Elias.
2491. Jones, E. Moses und die monotheistische Religion. *Int. Z. Psychoanal. Imago*, 1940, 25, 418-430.—A review of Freud's book of the same name and a clarification of some passages therein.
2492. Jones, E. The birth and death of Moses. *Int. J. Psycho-Anal.*, 1958, 39 (1), 1-4.—Supports the views expressed by Freud in Moses and Monotheism to the effect that (a) Moses was a child of the Egyptian princess who, history says, adopted him; and (b) Moses was murdered. (PA)
2493. Jung, C. G. Answer to Job. In *Psychology and religion: west and east*. NY: Pantheon, 1958, Pp. 355-470.—This work appeared originally as *Antwort auf Hiob* (1952) and later in translation (1954).
2494. Kaplan, J. H. *Psychology of prophecy*. Philadelphia: 1908.
2495. Katz, R. L. A psychoanalytic comment on Job 325. *Hebrew Union Coll. Ann.*, 1958, 29, 377-383.—The author suggests that this verse from the Book of Job "conveys the thought that some element of moral masochism was symbolized in the characterization of Job and the description of his fate."
2496. Laughlin, H. P. King David's anger. *Psychoanal. Quart.*, 1954, 23, 87-95.—"King David's anger derives its name from the biblical story of how David was led by a parable to perceive his own iniquity. The King David reaction is a complex psychological process which involves the unconscious employment of several mental mechanisms. These are primarily identification, projection, and rationalization. By their use, repressed self-condemnation and disapproval are transposed into feelings experienced subjectively as dislike for another person. The strength of these feelings may be poorly understood by the person concerned, who may explain them to himself or to others on the basis of ascribed attributes (projection) which then appear to be the basis for his condemnation and dislike, or even hatred."
2497. Levy, L. Sexuälsymbolik in der Paradiesgeschichte. *Imago*, 1917-19, 5, 16-30.
2498. Levy, L. Die Kastration in der Bibel. *Hundegeld. Imago*, 1920, 6, 393-397.
2499. Maehr, Martin J. The relationship of Bible information to certain specific beliefs and practices. *Dissertation Abstr.*, 1955, 15, 1354-1355.
2500. Meyer, A. Religiöse Pseudepigraphie als ethischpsychologisches Problem. *Arch. ges. Psychol.*, 1932, 86, 171-190.—The author gives significant examples from Hebrew, Greek and Christian writings, particularly the gospels and other New Testament documents, to illustrate a common and rather favored medium of representation, viz., literary falsification. Thus by the assumption of a distinguished name, and by use of details and speech characteristic of the time depicted, beliefs or fictitious events are given the semblance of truth. The motives behind such falsification are discussed. In its ancient form it was used in the interests of serious propaganda, by believing and well-meaning persons. To write in one's own name was by some regarded as presumptuous. A different spirit prompted the falsifications of the early middle ages, which were made in the interests of priestly and papal power, while those of modern times too often have business interests behind them. The attitude of the church has been to accept or to reject according to the standard of ecclesiastical truth rather than literary authenticity. In most cases we are dealing with an ancient form of literary creation, by means of which great figures of the past might be made to live again in the interest of truth. (PA)
2501. Muedeking, G. H. *Emotional problems and the bible*. Philadelphia: Muhlenberg Press, 1956.
2502. Niederland, W. G. Jacob's dream with some remarks on ladder and river symbolism. *J. Hillside Hosp.*, 1954, 3, 73-97.—The story of the twins, Jacob and Esau, in the Old Testament is extensively interpreted from the psychoanalytic viewpoint with special consideration of Jacob's ladder dream. The symbolism of "ladder" and "river" receives special comment. (PA)
2503. Povah, J. W. *The new psychology and the Hebrew prophets*. London: Longmans, Green, 1925.
2504. Povah, J. W. *The Old Testament and modern problems in psychology*. London: Longmans, Green, 1926.
2505. Reik, T. Das Kainzeichen. *Imago*, 1917-19, 5, 31-42.—A psychoanalytic interpretation of the mark of Cain. Mourning was once self-mutilation to appease the dead. The sign of Cain and other customs as the Keri'ah and Shib'ah are interpreted in this vein.
2506. Reik, T. Psychoanalytische Studien zur Biblexegese. *Imago*, 1917-19, 5, 325-363.
2507. Róheim, G. The covenant of Abraham. *Int. J. Psychoanal.*, 1939, 20, 452-459.—Primitive cove-

- nant rituals involving the killing of animals are cited and discussion is given of theories offering explanation of these rituals. The author then relates these rites and rituals to fantasies, produced by analysts, expressing destructive ideas in relationship to the mother's body. He feels that in these fantasies, as in the primitive rituals, there are abstracted from the body certain good contents in sublimated form, which are represented by a feeling of security and which merge into the reparation phase of the destructive fantasies. (PA)
- 2508.** Róheim, G. The garden of Eden. *Psychoanal. Rev.*, 1940, 27, 1-26.—An analysis of the story of the fall of Adam.
- 2509.** Rosenfeld, Eva M. The pan-headed Moses—a parallel. *Int. J. Psycho-Anal.*, 1951, 32, 83-93.—On the basis of his research into the legend of Moses' descent from Mount Sinai, the author draws "a parallel between an early phase in the development of the child, and the development towards monotheism in the history of religion. The early phase I would then equate to polytheism and idolatry; the later phase to the overcoming of both those, and to monotheism." (PA)
- 2510.** Rudisill, E. S. Original sin in the light of modern psychology. *Lutheran Church Quart.*, 1932, 5, 127-165.
- 2511.** Sachs, Hans. At the gates of heaven. *Amer. Imago*, 1947, 4, 15-32.—Great men whose attainments belong to the inner world have a most enduring influence through their promise of a new way toward inner freedom. But few have themselves been sufficiently strong and free to fulfill their promise. Most have compromised between the freedom of the spirit and a strictly controlled, rigid ego. In his striving after inner freedom the apostle Paul tried to reconcile the contradiction between life and death. Law and lust (Super-ego and id tendencies) constricted his inner life and threatened his destruction. By the drive of desire "the law was turned into the constant threat of sin and sin was identical with death." In his attitude toward Jesus Paul fused the Jewish Messiah and the crucified and resurrected god of the mystery religions. Love was the only means of identification with Jesus. "Life can be gained through death only, life is given to him whom love makes forever willing to die; love, in accepting death, conquers sin and death and the law." How Paul reached this view is traced. (PA)
- 2512.** Saunders, G. F. Elements of mental hygiene in the Pauline Epistles. In *New York University, School of Education, Abstracts of theses ... 1946-1947*. New York, 1947, 61-67.—Abstract of Ph. D. thesis.
- 2513.** Schendler, David. Judas, Oedipus, and various saints. *Psychoanalysis*, 1954, 2 (3), 41-46.—In the course of the middle ages, the story of Oedipus became associated with Judas and the former's crime ascribed to the latter. Various versions of the Judas story are shown to represent ambiguous Christian solutions of the Oedipus problem. (PA)
- 2514.** Schindler, Walter. Depth psychology and dream interpretation in the Bible. *Int. J. Sezol.*, 1954, 8, 77-82.—Presents psychoanalytic interpretations of Pharaoh's and Jacob's dreams. Postulates that love is the spiritual expression of biologically-grounded sexuality, and that there is, therefore, a close connection between religion and sexuality.
- 2515.** Schmideberg, Walter. Original sin. *Psychoanal. Rev.*, 1950, 37, 140-142.—Freud believed that original sin is derived from parricidal and incestual or Oedipal impulses. Original sin viewed as self-assumed guilt to redeem the parent also derives from the Oedipus complex but fits better with female psychology. (PA)
- 2516.** Soleh, M. Z. Sipurey hamikra al reka psihologi. (Biblical stories on psychological background.) *Hahinuh*, 1954-55, 27, 333-337.—An attempt to explain the influence of the Bible by its psychological features. An analysis of the psychological approach of biblical stories is given in classical and preclassical terms, as soul, psyche, spirit, faculties, sensation, perception, cognition and feelings. The analysis is illustrated by the first biblical stories: Adam and Eve, Cain and Abel, the flood, the Babylonian tower. (PA)
- 2517.** Tarachow, S. St. Paul and early Christianity. In Münsterberger, W., & Axelrad, S. (eds.) *Psychoanalysis and the social sciences*. Vol. IV. NY: Intern. Univ. Press, 1955. Pp. 223-281.—This essay deals with the early period of the Christian religion and particularly with the life of Paul who had much to do with its crystallization. Paul's struggles with his various defense systems is allegedly based upon unconscious homosexual components of the Oedipus complex. Illustrative writings and life incidents are cited in support of such a theory. (PA)
- 2518.** Taylor, W. S. Theology and therapy in Job. *Theology Today*, 1956, 12, 451-462.—A discussion of the Book of Job from a psychotherapeutic point of view. In this light, "the significance of Job's personal encounter with God is brought into sharper focus, and the theological debates are seen to have a place in the total process, though a subordinate one." In seeing God as He is, Job has seen himself. (PA)
- 2519.** Trevett, L. D. Origin of the creation myth: a hypothesis. *J. Amer. Psychoanal. Ass.*, 1957, 5, 461-468.—The sequence of the infant's early perceptions from the recognition of the breast to the recognition of person is creation of the infant, which through the ages has been projected into theories of creation similar in many cultures and religions. The need of mankind to produce such theories of creation is reflected by individuals in the Isakower phenomenon because of the tendency to recapture and repeat the infant's earliest perceptions. (PA)

**2520.** Watkins, J. G. Concerning Freud's paper on "The Moses of Michaelangelo." *Amer. Imago*, 1951, 8, 61-63.—Michaelangelo portrays Moses as not breaking the tablets of the law, hence as not castrating for the indulgence in infantile gratification in his absence (worshipping the Golden Calf). (PA)

**2521.** Wellisch, Erich. *Isaac and Oedipus: a study in biblical psychology of the sacrifice of Isaac. The Akedah*. London: Routledge & Kegan Paul, 1954.

**2522.** Wise, C. A. *Psychiatry and the bible*. NY: Harper, 1956.

**2523.** Wittels, F. Psychoanalysis and history: the Nibelungs and the Bible. *Psychoanal. Quart.*, 1946, 15, 88-103.—The song of the Nibelungs is discussed as the representative myth of the Germans and expressive of the German id. The recent historical events in Germany are regarded psychoanalytically as analogous to the prevailing of the German id over the German superego which has evolved from the Scriptures. (PA)

**2524.** Wolff, Werner. *Changing concepts of the Bible; a psychological analysis of its words, symbols and beliefs*. NY: Hermitage House, 1951.—The story of creation in Genesis is examined against a background of ancient civilizations. This cultural analysis "reveals a layer of expression that is patterned by categories of thinking which are different than our own," and "indicate that many of our religious beliefs are based on misconceptions of the ancient texts." The story of creation is neither a primitive fairy tale nor a scientific treatise, but a symbolic view of the laws of the universe. World, history, man and law are interrelated by symbolic formulas. (PA)

**2525.** Zelig, Dorothy F. Two episodes in the life of Jacob. *Amer. Imago*, 1953, 10, 181-203.—Jacob's dream of the ladder to heaven on the night he flees from home after stealing the blessing, and his later experience when he wrestles with the stranger are regarded as "important inner experiences at two different periods of his life each

marking a deep emotional crisis and promoting a major step toward maturity." (PA)

**2526.** Zelig, Dorothy F. Abraham and monotheism. *Amer. Imago*, 1954, 11, 293-316.—The tool of psychoanalysis is applied to the character study of a biblical figure. A connection is established between the personality of Abraham as revealed in biblical and Midrashic literature and the achievement with which he is credited in the field of religion. The historic tradition of Hammurabi, who unified his kingdom and was associated with high standards of social justice, was significant for Abraham's development. Many of Abraham's problems and conflicts center around the father-son nucleus. His ambivalence toward Lot, Ishmael, and Isaac are noted. (PA)

**2527.** Zelig, Dorothy F. A character study of Samuel. *Amer. Imago*, 1955, 12, 355-386.—The character of Samuel, judge and prophet of ancient Israel, offers opportunity for a study in the psychology of leadership. Through his moral leadership, he helped to consolidate the Jewish tribes into a people. His role is evaluated in the light of the reciprocal relationships between the environmental forces that helped to create him and his own later influence on the group. (PA)

**2528.** Zelig, Dorothy. Saul, the tragic king. Part II. *Amer. Imago*, 1957, 14, 165-189.—Saul's relations with David are studied for the picture they present of Saul's personality structure and pathology. A lonely person, suffering from feelings of isolation and withdrawal, Saul never developed a close relationship with anyone. His depressions were responses to situations of rejection or abandonment. Depression was followed by rage and aggression against the rival. The conflict with Samuel was a struggle with a father-figure in which the theme of submission and rebellion predominated. In his contest with David, the father-son imagos were largely reversed. At one level, he first identified with David, then projected part of his own ego upon David and pursued him with sadistic fury. He eventually paid with his life as self-inflicted punishment for his aggressive wishes. (PA)

## PSYCHOLOGICAL STUDY OF CHRIST

**2529.** Baumann, J. *Die Gemütsart Jesu. Nach jetziger wissenschaftlicher, insbesondere jetziger psychologischer Methode erkennbar gemacht*. Leipzig: Kroner, 1908.—An application of psychoanalytic principles to the character of Jesus. The author finds that Christ should not be diagnosed as paranoid, but rather as a case of "excessive nervousness."

**2530.** Berguer, G. *Quelques traits de la vie de Jesus au point de vue psychologique*. Genève and Paris: Atar, 1920.

**2531.** Berguer, G. *Some aspects of the life of Jesus from the psychological and psycho-analytic point of view*. NY: Harcourt, Brace, 1923.

**2532.** Binet-Sanglé, C. *La folie de Jesus*. Paris: A. Maloine, 1908-1915.—Vol. I. Sa hérédité, sa constitution, sa physiologie. Vol. II. Ses connaissances, son idée, son délire, ses hallucinations. Vol. III. Ses facultés intellectuelles, ses sentiments, son procès. Vol. IV. Sa morale, son activité, diagnostique de sa folie.—This longest of all attempts to demonstrate Christ's insanity diagnoses Christ as a

profound case of "theomegalomania" or religious paranoia.

**2533.** Boisen, A. T. What did Jesus think of himself? *J. Bible Relig.*, 1952, 20, 7-12.

**2534.** Bundy, W. E. *The psychic health of Jesus*. NY: Macmillan, 1922.—The author examines the opinions of the many authors who have attempted to interpret the gospel accounts of the life of Christ in some pathological sense. He finds them wanting in various respects. He then conducts his own evaluation of the personality of Jesus and concludes that "in all the features of his self-consciousness Jesus forms the clearest sort of contrast to all those types of insanity in which self-estimation is most extremely exalted and falsely exaggerated."

**2535.** Darroch, Jane. An interpretation of the personality of Jesus. *Brit. J. med. Psychol.*, 1947, 21, 75-79.—Accepting Albert Schweitzer's interpretation of the historical Jesus, the author proceeds to account for Jesus' unconscious motivation. Among the motivations considered are hostility to His parents, and a conflict between pride and humility. His motives for seeking death are said to have included dim realization of the falsity of His messianic claim, the idea of death as a ransom for others, and the need to act the part of an ideally complaisant parent-figure. (PA)

**2536.** Dunlap, K., & Gill, R. S. *The dramatic personality of Jesus*. Baltimore: Williams & Wilkins, 1933.—A study of Jesus considered as a dramatic personality with special view to making the personality sound—i.e., self-consistent. The logic of personality is discussed in a first chapter of orientation. The racial and social background of Jesus is described, and a close scrutiny of the gospels is made which develops the fact that Jesus appears therein as at least two quite distinct personalities. The rest deals with a single aspect of the personality—training, adult life, ethics, ecclesiastical views, theology, family and state relationships, charlatanry, etc. Treatment specifically avoids question of historicity; is sympathetic, but free from pietisms; views Jesus as a man of exceptional parts, but neither wonder-worker nor professional holy man. (PA)

**2537.** Hall, G. Stanley. *Jesus the Christ in the light of psychology*. NY: Doubleday, Page, 1917. 2 vols.

**2538.** Hofling, C. K. Notes on Raychaudhuri's "Jesus Christ and Sree Krisna." *Amer. Imago*, 1958, 15, 213-226.—Raychaudhuri's paper "Jesus Christ and Sree Krisna" (1957) exemplifies the major difficulties encountered by those who attempt to interpret cultural data from the standpoint of depth psychology. The clinician can check his formulation against his patient's subsequent behavior; the investigator of a cultural phenomenon can move only to further speculation. In treating the life, personality and myth of Jesus, Raychaudhuri has failed to check his "facts" against the available historical evidence. The clinical pic-

ture presented of Jesus contains a number of statements which directly contradict one another. (PA)

**2539.** Johnson, P. E. Jesus as psychologist. *Pastoral Psychol.*, 1951, 2 (Dec.), 17-21.—Though clouded by the distance of time and culture, Jesus appears to us as a practicing psychologist, who employed psychology for practical ends in understanding persons and working with them in creative relationships. It may be shown that he employed psychodynamics to understand the inner causal motives of the person, and psychotherapy to heal psychic conflicts and distresses. These procedures are considered in further detail as psychological aspects of interpersonal relations. (PA)

**2540.** Jones, E. Der Gottmensch-Komplex. *Psyche, Heidelberg*, 1958, 12, 1-17.—Reprint of an essay first published in 1913 and later included in the 1923 edition of *Essays in Applied Psychoanalysis*.

**2541.** Jourmet, C. *Quelques réflexions sur la vie de Jesus de M. le pasteur Berguer*. Genève: Gilbert, 1920.

**2542.** Kneib, P. *Moderne Leben-Jesu-Forschung unter dem Einflusse der Psychiatrie. Eine kritische Darstellung für Gebildete aller Stände*. Mainz: Kirchheim, 1908.—The author attacks the "pathographies" of Lomer, Rasmussen, Baumann and Holzmann from a Catholic point of view. He observes that "If once the divine in Jesus Christ is surrendered, then the uniqueness of this historical personality must be explained as purely human."

**2543.** Lang, L. W. *Christ's psychology of the kingdom: a study in modern psychology of the system of Jesus in the gospels*. London: Group Publications, 1937.

**2544.** Lomer (de Loosten), G. *Jesus Christus vom Standpunkte des Psychiaters*. Bamberg: Handels-Druckerei, 1905.—In the first part of the book, the author reviews the psychology of genius as studied from the psychiatric aspect. The second part is an examination of the life of Christ. The author concludes that Christ suffered from birth under hereditary burden and was probably a half-caste. He attracted attention even in his youth by his excessive self-consciousness which was combined with gifted intelligence and a poorly developed sense for family and sex. This self-consciousness was fixed in a delusional system conditioned by the religious climate of his time.

**2545.** Marcozzi (SJ), V. Osservazioni medico-psicologiche sui fatti concernenti la risurrezione di N. S. Gregorianum, 1958, 39, 440-462.—The author discusses the death of Christ, the physiopathology of the crucifixion. He examines the resurrection accounts in the light of psychological theories of hallucination.

**2546.** Matthews, W. R. *The problem of Christ in the twentieth century*. London: Oxford Univ. Press, 1950.—The author looks for a modern Christology by an investigation of Christ's libido and a discussion of the relationship between the unconscious and redemption.

- 2547.** Moerchen, F. Zur psychiatrischen Betrachtung des überlieferten Christusbildes. *Monatschr. kirchl. Praxis*, 1906, 10, 422-426.—The author writes from a medical point of view. He emphasizes the difficulties to psychiatric diagnosis of the mind of Jesus. The sources are simply inadequate for any kind of diagnosis. He looks on Christ's self-consciousness as abnormal, but not pathological.
- 2548.** Naumann, J. Jesus Christus vom Standpunkte des Psychiaters. *Die Christliche Welt*, 1906, 12, 266-271.—The answer to any question of the psychic health of Jesus depends on the answer to the question of the possibility of contact between finite and infinite. If the answer is no, then we must regard Christ as a paranoiac. The author criticizes attempts to prove Christ's insanity. "As genius is not insanity, so the highest religious life is not insanity but a powerful concentration of inner forces and activities which has only the most superficial resemblances to insanity."
- 2549.** Peaslee, J. K. Jesus' psychotherapy and ours. *Lutheran Church Quart.*, 1947, 20, 441-444.—Reflections on Our Lord's psychotherapeutic technique drawn from the gospels. Jesus respected the personal autonomy of individuals, believed in the individual's ability to arrive at his own best answers to a personal problem; he accepted people as they were, and helped people to help themselves.
- 2550.** Rasmussen, Emil. *Jesus: eine vergleichende psychopathologische Studie*. Leipzig: Zeitler, 1905.—The author devotes the first part of the book to showing that Jesus was not the Son of God, and the second to a study of the psychopathology of religious prophets. A third section applies the fruits of this investigation to the life of Christ. The argument proceeds as follows: Christ was merely a great prophet; but all prophets suffered from epilepsy, and therefore Christ was an epileptic.
- 2551.** Raychaudhuri, Arun Kumar. Jesus and Sree Krisna: a psychoanalytic study. *Amer. Imago*, 1957, 14, 389-405.—The personalities of Jesus and of Krisna, divorced from their mythological investments, are considered in the light of psychoanalytic principles. Attention is given to their different adjustments to reality, to the passivity of Jesus and the activity of Krisna, and to their roles as reformers and initiators of new religions. The religion of Jesus is one of love, faith, hope, repentance and reconciliation. The religion of Krisna is one of dynamic action, justice, and righteousness, and the practice of equanimity and imperiturbability of mind under all conditions of life.
- 2552.** Roberts, W. H. A psychological study of the growing Jesus. *Open Court*, 1931, 45, 243-255.—In spite of the meagerness of materials at hand, the author believes it possible to trace the psychological development of Jesus. He conceives the crowning feature of this to be the idea of substituting love for hate. This spiritual conception was not grasped by his disciples, nor has it been appreciated by orthodox theology or evangelical Christianity. Its significance has recently become understood through the practical application made by Gandhi. Jesus accepted failure rather than faithlessness to his ideal, but in that way achieved leadership through sacrificial service. (PA)
- 2553.** Schaefer, H. *Jesus in psychiatrischer Beleuchtung*. Berlin: Hoffmann, 1910.—The book is written in opposition to the work of Lomer (de Loosten). The author finds no evidence of an hereditary burden. Jesus' great cures are explained as a form of therapeutic suggestion. The author draws a clear contrast between Jesus's self-consciousness and the clinical picture of paranoid self-consciousness.
- 2554.** Schweitzer, A. *Die psychiatrische Beurteilung Jesu*. Tübingen: Mohr, 1913.
- 2555.** Schweitzer, Albert. *The psychiatric study of Jesus; exposition and criticism*. Boston: Beacon Press, 1948.—This is the first English translation of a 1913 German edition by the missionary doctor and theologian. He carefully examines the charges of contemporary psychiatrists that Jesus was paranoiac having ideas of reference, hallucinations, delusions of grandeur and persecution. These claims he finds for the most part based upon uncritical treatment of unhistorical literary sources. Clinical data are not only scarce but misinterpreted. A closer study of the sayings and doings of Jesus show them to be coherent with the ideas and expectations of the Jewish people of that day. He shared the eschatological views of his time that a new era was about to be inaugurated from heaven, in which he and his contemporaries would participate. In the context of his culture Jesus is better understood. (PA)
- 2556.** Seabury, D. *How Jesus heals our minds today*. Boston: Little, Brown, 1941.—An attempt to interpret the teaching of Our Lord in terms of modern mental healing and psychology.
- 2557.** Wayne, R. Prometheus and Christ. In Róheim, G. (ed.) *Psychoanalysis and the social sciences*. NY: Intern. Univ. Press, 1951. (Vol III.) Pp. 201-219.—The similarities in the Greek legend of Prometheus and the story of Christ are studied from the psychoanalytic viewpoint in an attempt to throw light on "their inner structure, the dynamic relationship between their parts, and their latent meaning. . . ." (PA)
- 2558.** Werner, H. *Die psychische Gesundheit Jesu*. Berlin: Verlag E. Runge, 1909.—The opinions of Lomer, Rasmussen, Holtzmann, Bousset, are criticized. The decline of intellectual abilities in epilepsy is not found in Jesus. Christ was in no sense a fanatic, but rather the most fully normal or supernormal personality. "Indeed this soul life presents an incomparable example of the complete harmony of all psychic powers. . ."
- 2559.** Werner, H. Der historische Jesus der liberalen Theologie—ein Geisteskranker. *Neue kirchl.*

Z., 1911, 22, 347-390.—The historical Jesus of liberal theology is insane. The picture of Jesus delineated in the work of Harnack, Hausrath, Weinell, Otto and Schweitzer, proves Jesus a paranoiac

because of his exalted self-consciousness and delusions of grandeur. "The historical Jesus of liberal theology is and remains a morbid man with a morbid mind."

## PSYCHOLOGY OF RELIGIOUS PERSONALITIES

**2560.** Armstrong, C. C. The religious leadership of John Wesley. Unpubl. Doct. Dissert., 1950, Boston U.

**2561.** Aslam, M. Religious experiences of Muhammed. *Indian J. Psychol.*, 1939, 14, 101-109.—A psychological analysis of the religious experiences of Mohammed as revealed in his writings.

**2561A.** Baker, F. "Mad Grimshaw" and his covenants with God. *London Quart. Holborn Rev.*, 1958, 270-277.—William Grimshaw was not "mad" but he did pass through severe spiritual crises with mental and physical anguish. The crises were intensified by a revivalist atmosphere in which he saw himself as a pigmy battling with gigantic emotions.

**2562.** Baracaldo (CMF), R. Estudio grafopsicológico de la vida sentimental de San Antonio M. Claret. *Virtud y Letras*, 1956, 15, 295-311.—An autograph of the Saint is presented and analysed graphologically. In terms of the analysis certain aspects of his character are described.

**2562A.** Beirnaert (SJ), L. L'expérience fondamentale d'ignance de Loyola et l'expérience psychanalytique. *Psychanalyse*, 1957, 3, 111-137.—The autobiography of Loyola describes his experiences of 1522-1523 in a series of alternately fascinating and oppressing images and feelings that gradually revealed their illusive character. Together they very much resemble the psychoanalytic process. During this period Loyola appears to have realized a basic clarification, resulting in his dismissal of contemporary asceticism and reflected in the humanism of the Jesuit order he founded. (PA)

**2563.** Evans, W. N. Notes on the conversion of John Bunyan: a study in English Puritanism. *Int. J. Psychoanal.*, 1943, 24, 176-185.—Detailed discussion is given of John Bunyan and his conversion, especially as depicted in *Pilgrim's Progress*, as a measure of understanding, through the religious experience of one individual, the nature and character of the extremely repressive religious movement of Puritanism. (PA)

**2564.** Freemantle, Anne. The Oedipal legend in Christian hagiology. *Psychoanal. Quart.*, 1950, 19, 408-409.—The rediscovery of a story concerning Judas originally recorded by Jacobus de Voragine about 1260 has it that Judas killed his father and married his mother. Shocked at the discovery, Judas "leaped from his mother's bed and presently sought out Jesus, who was preaching the forgiveness of sins." (PA)

**2565.** Hitschmann, E. New varieties of religious experience: from William James to Sigmund Freud. In Röheim, G. (ed) *Psychoanalysis and the social sciences*. NY: Intern. Univ. Press, 1947. Pp. 195-233.—A series of biographical studies of historical personages are presented to show how the ubiquitous oedipus complex accounts for the unconscious roots of the varieties of religious attitudes. (PA)

**2566.** Hopkins, P. A personality study of an avatar of Krishna: an essay on Parekh's biography of Sri Swami Narayana. *Char. Pers.*, 1939, 8, 71-80.—This analysis is based on the book, *Sri Swami Narayana*, by B. M. C. Parekh, who is very sympathetic toward the Swami but not a professed believer in his teachings or a member of his church. It treats of such topics as the Swami's early experiences, preparations for his career, psychological insight, and powers attained. (PA)

**2567.** McGarrigle (SJ), F. J. The psychoanalysis of Luther: escape from pessimism. *Amer. Ecc. Rev.*, 1935, 92, 252-270.—Luther's behavior and ideas are traced to the central idea of pessimism in his view of man's relation to God and a consequent endeavor to escape from that pessimism. Despite the title, there is nothing psychoanalytic about this study.

**2568.** Matthews, R. *English Messiahs*. London: Methuen, 1936.—A study of 6 English religious pretenders, to wit: James Nayler, Joanna Southcott, Richard Brothers, John Nichols Tom, Henry James Price, Rev. J. H. Smythe-Pigott. The essential biographical details are recorded in each case, and some attempt is made to explain in psychological terms the psychological mechanisms which led to these curious aberrations of human effort. (PA)

**2569.** Reiter, P. J. *Martin Luthers Umwelt, Charakter und Psychose sowie die Bedeutung dieser Faktoren für seine Entwicklung und Lehre*. Kopenhagen: Levin & Munksgaard, 1937.—Environment is discussed at much greater length than heredity. An important change is seen in Luther's reaction to the general and personal environment after 1517-20, leading from an introverted to a more extraverted attitude. (PA)

**2570.** Rorschach, H. *Zwei schweizerische Sektenstifter. Imago*, 1927, 13, 395-441.—The pathological sexualizing of religion is shown in the beliefs and deeds of the neurotic Johannes Binggeli and his schizophrenic predecessor Anton Unternahrer, who died 10 years before Binggeli's birth. (PA)

**2571.** Schindler, C. J. The mind of Ignatius Loyola: a study in the psychopathology of religion. *Lutheran Church Quart.*, 1946, 19, 83-89.—The spiritual life of Ignatius and his *Spiritual Exercises* are explained by the author in terms of compensation for his lost opportunity for a military career and his disappointments in love. Saint Ignatius is diagnosed as a manic-depressive type psychotic. Conclusion: "The power of the gospel is such that it can take hold of even a thoroughly sick mind and fill it with a new content and purpose. The other observation, less encouraging, is the fact that in any age a pathological individual can find followers and influence the course of history for centuries."

**2572.** Werner, Martin. Psychologisches zum Klosterleben Martin Luthers. *Schweiz. Z. Psychol. Anwend.*, 1948, 7, 1-18.—Several mental crises can be noted in Martin Luther's life, whose constitu-

tion has been characterized as manic-depressive. When he took the monastic vows he was acting contrary to his father's wishes who had wanted him to study law. The conflict between parental and religious authority brought on a severe crisis which was solved by Luther's unconditional surrender to God's will. (PA)

**2573.** Zoltan, V. Pascal vallaskarakterológiai képe. (A picture of Pascal's religious character.) *Mag. psychol. Szle.*, 1935, 8, 86-104.—The chief motif of Pascal's life was an almost mystical theocentrism mingled with elements of Jansenism. The first part of the study concerns the psychological characteristics of Pascal's personality, the second section the ideal factors; the third deals with Pascal's religious milieu, and the last is a description of Pascal's inner religious development. (PA)

## PSYCHOLOGY OF JUDAISM

**2574.** Almansí, R. J. A psychoanalytic interpretation of the Menorah. *J. Hillside Hosp.*, 1953, 2, 80-95.—The Menorah, the 7-branched Hebrew candlestick, is investigated from the point of view of psychoanalytic theory with reference to its early use and comparable practices in primitive religions. (PA)

**2575.** Arlow, Jacob A. A psychoanalytic study of a religious initiation rite: Bar Mitzvah. In Eisler, Ruth S., et al. (eds.) *The psychoanalytic study of the child*. Vol. VI. NY: Intern. Univ. Press, 1951. Pp. 353-374.—The Jewish ceremony of Bar Mitzvah for the boy at the age of 13 years is discussed in terms of the ambivalent father-son relationship, moral and sexual significance, symbolic castration, successful and unsuccessful resolution of oedipal conflict, and sibling rivalry. "There seems to be a special affinity between significant Bar Mitzvah conflict and the later or concurrent appearance of examination anxiety." (PA)

**2576.** Arlow, Jacob A. A psychoanalytic study of a religious initiation rite: Bar Mitzvah. *Psychoanal. Quart.*, 1951, 20, 506-507. Abstract.

**2577.** Barag, G. G. The mother in the religious concepts of Judaism. *Amer. Imago*, 1946, 4, 32-53.—In the early religion of the Jews a mother goddess had great importance; her repression from the consciousness of the Jewish people has not succeeded completely. Relevant material from such sources as the Old Testament, the Babylonian and Jerusalemite Talmud, and Chassidic and Kabbalistic writings is arranged according to the kind of attitude maintained toward the mother goddess: direct relation (adoration, symbolic possession by cult acts), identification (the community of Israel is the "bride" of Jehovah), and the merging of father and mother into a single personality (God is supplied with motherly-femi-

nine traits.) Evidence for the existence of a mother-goddess is found in the festival of drawing water, the blessing of the full moon, the work prohibition and the joy of the Sabbath, and in the theological concepts related to the Torah and the Sch'china. (PA)

**2578.** Cronbach, A. The psychoanalytic study of Judaism. *Hebrew Union Coll. Ann.*, 1931-32, 8-9, 605-740.—The psychoanalytic literature dealing with aspects of Judaism is reviewed. Divisions treated are Ambivalence, The Heterosexual, The Heterosexual and the Narcissistic, Incest, Hostility between Father and Son, Conciliation between Father and Son, Amalgamations, Totemism—Incest, Totemism—Hostility between Father and Son, Totemism—Conciliation between Father and Son, and Totemism—Amalgamations. A section of critical comments follows, as well as citations of the critical comments of other psychoanalysts.

**2579.** Cronbach, A. New studies in the psychology of Judaism. *Hebrew Union Coll. Ann.*, 1946, 19, 205-273.—The psychological literature since 1929 with reference to Judaism is reviewed. An introduction defines the psychological subject matter to include rituals, doctrines, evaluations, rationalizations, and dramatizations of the people, which are observed and explained by principles of psychology. The studies reviewed are mainly those of psychoanalytic writers who have applied the concept of the Oedipus complex and its resolution to account for behavior in the Old Testament and current ritual usages. A summary of the criticisms of this approach follows, together with a few descriptive studies of religious behavior and attitudes of Jews in modern communities. (PA)

**2580.** Daly, C. D. The psycho-biological origins of circumcision. *Int. J. Psycho-Anal.*, 1950, 31, 217-



236.—Anthropological explanations of the origin of circumcision are reviewed and a brief discussion of the antiquity of man in its relation to sexual repression is offered. A general discussion of the motives for the introduction of circumcision in phylogenesis is then presented together with certain psychoanalytic contributions to circumcision and bisexuality. A summary on the role of circumcision in the puberty rites of primitive people and an appendix on the blood covenant in psychic evolution and its connection with circumcision rites conclude the article. (PA)

2581. Eder, M. D. The Jewish phylacteries and other Jewish ritual observances. *Int. J. Psychoanal.*, 1933, 14, 341-375.—A descriptive account is given of the form and usages of the phylacteries, the small fringed garment, the large praying shawl, and the door-post scroll. There follows a brief account of the general Jewish religious opinion regarding the nature and use of these objects. Then the amulet and the phallic theories of modern scholars regarding these objects are briefly discussed. Clinical observations on Jewish patients showing the role of these objects in the unconscious life are then given and discussed as to meaning. There follows a statement of the psychoanalytic theories of Abraham, Fromm-Reichmann, Bonaparte, Langer, and Reik, together with abstracts of Reik's paper, *Gebetmantel und Gebetsriemen der Juden*, *Imago*, 1930, 16, 388-434, and Langer's paper, *Die Jüdischen, Imago*, 1930, 16, 435-485. (PA)

2582. Eder, M. D. Die jüdischen Gebetsriemen und andere rituelle Gebrauche der Juden. *Imago*, 1933, 19, 473-504.—Psychoanalytic study is made of the significance of the phylacteries (tefillin), fringes (tsitsith), prayer shawl (talith), and door-post amulet (mesusah). Psychoanalysis regards them as closely connected with the parental imagos, castration fear, and the full content of the Oedipus situation. The phylacteries, etc., are identified by patients with the "cruel" father or mother; they are projections of the introjected "evil" father and mother imagos and the individual placates his own aggressive impulses by acts of atonement. The motives of the sadistic fantasies regarding these objects evinced by neurotic patients have roots in extreme antiquity, in totem murder. The introjected parent (the sacrificial animal in the history of the Jews, and the actual father in the case of the individual) is a source of unpleasure and is rejected and projected in the form of phylacteries, talith and mesusah. This process, however, is active only so long as the nature of the ritual objects is consciously or unconsciously perceived by the worshipper. Otherwise they lose their magical potency, and the super-ego has only the neurotic path available for its discharge, i.e., neurotic sense of guilt, craving for punishment, etc. (PA)

2583. Feldman, S. The blessing of the Kohenities. *Amer. Imago*, 1941, 2, 296-322.—The author

studied a religious rite, the raising up of hands performed in orthodox Jewish synagogues by the Kohenities, the reputed descendants of Aaron, and sought parallels to it in other ethnological fields and in the behavior of patients under psychoanalysis. He interprets it as "a Freudian phylogenetic pattern that symbolically reflects several stages in the sexual development of man and in the unfolding of the Super-Ego." (PA)

2584. Fraenkel, Ernest. La circoncision chez les Juifs peut-elle s'expliquer comme une castration atténuée, infligée à ses fils par le chef de la horde? *Psyché*, 1952, 7, 377-385.—A study of the ancient history of the Jewish faith tends to reveal that circumcision is not related to castration. It is more probably related to "the benediction of fecundity." (PA)

2585. Freehof, S. W. Three psychiatric stories from Rabbinic lore. *Psychoanal. Rev.*, 1942, 29, 185-187.—Three stories, two concerned with neurotic illnesses and one with a period of confusion and amnesia, are recounted. (PA)

2586. Freud, S. Der Fortschritt in der Geistigkeit. *Int. Z. Psychoanal. Imago*, 1939, 24, 6-9.—The history of the Jewish people shows that the concept of being subjugated to an omnipotent God raises a "chosen" people's ego. Furthermore, Moses' law against making images of his God was not merely a protection against magic abuses, but also a triumph of spirituality over sensuality and a subordination of sensory percepts to abstract concepts. Through this prohibition, Moses dematerialized his God and thus contributed to establishing in his people the respect for spiritual values which resulted in a continued emphasis upon cultural and mental activities in the Jewish race. Though they failed to achieve the nice balance of the Greeks, this characteristic served the Jews to resist the tendency toward violence which usually develops among those whose national ideal is muscular perfection. (PA)

2587. Fromm, E. Der Sabbath. *Imago*, 1927, 13, 223-234.—The work forbidden on the Sabbath is symbolic of incest (mother-earth—matter, materia, mater). The element of punishment, expiation for and defense against incest covers the wish-fulfilling tendency to return to the intra-uterine paradise by feeling at one with nature. The word for penitence on the day of atonement (Teshuba) means return (to the womb). The primal satisfaction from the mother is also projected into the messianic age. (PA)

2588. Fromm-Reichmann, Frieda. Das jüdische Speiseritual. *Imago*, 1927, 13, 235-246.—The clean animals have the capacity to form horny substance like the assumed Jewish totems—the bull and the ram. The milk taboos are a defense against mother-incest. The breaking of such taboos in analysis releases sexual excitations. (PA)

2589. Isaac-Edersheim, E. Messias, Golem, Ahasver. Drei mythische Gestalten des Judentums. I.

Der Messias. *Int. Z. Psychoanal. Imago*, 1941, 26, 50-80.—The Messiah concept is traced through different interpretations with special emphasis on Hebrew mythology. The word means "anointed" and points to the desire to appropriate by means of the proper rituals the power of God, the father, after killing him. It involves the original solution of the Oedipus situation. Many other characteristic attitudes toward the father combine to create the Messiah figure: respect, fear, longing, guilt. Thus he becomes the resurrected son of the King, yet also the King himself, equipped with divine power, and the hero who performs the revolutionary miracle. The Christians made such a hero out of Jesus, while the Jews still await their Messiah. He will come as an unknown, when the time is ripe—which explains why some orthodox Jews will not attempt to alleviate the suffering of their people: that must await the Messiah's coming. (PA)

2590. Isaac-Edersheim, E. Messias, Golem, Ahasver. Drei mythische Gestalten des Judentums. II. Der Golem. *Int. J. Psychoanal. Imago*, 1941, 26, 179-213.—Golem is the god of the story of creation, all-powerful, allwise, invisible; but his demonic powers are tempered by his coarseness and servility whereby he is reduced to a lifeless colossus of clay. This illustrates once more the mechanism of conversion and wish fulfillment: the god who created man weak and sinful, condemned him to mortality, often treats him sternly, and exposes him to all sorts of privations, now is turned into a mortal and incomplete being by a myth which, however, leaves him a few traits by which his original supernatural position can be recognized. Again, the deity is created in the image of man. While the Messiah remains alive in the heart of man, man's phantasy creates the Golem as a symbol of his dualism. (PA)

2591. Isaac-Edersheim, E. Messias, Golem, Ahasver. Drei mythische Gestalten des Judentums. III. Der ewige Jude. *Int. Z. Psychoanal. Imago*, 1941, 26, 286-315.—Variations of this myth circulated for centuries in both pagan and Christian lands. The Reformation first connected it with Judaism and the doctrine of predestination. Its main themes are an unconquerable supernatural figure, inspiring a mixture of hate, respect and repressed love; an unnamed crime; and eternal life on earth as punishment. Represented in it are the story of Cain, brother-son-father antagonism, overcoming the older generation (gods or men) by the younger, and the specific connotations Jahweh-Jesus and Jesus-Ahasver. Even after the revolution of Christianity, the Old Testament Father-God still remained the Highest hence the ambivalence and projection of hate on the vague, mysterious, and secretly fascinating Ahasver. The Reformation anchored the heightened feelings of doubt, aggression and guilt. Therefore, in Ahasver wanders the ejected Father-God, symbol of the conflict of generations, and Cain, condemned to eternal wandering by the tabu against touching the murderer. (PA)

2592. Katz, R. L. Empathy in modern psychotherapy and in the Aggadah. *Hebrew Union Coll. Ann.*, 1959, 30, 191-215.—The nature of empathy and its function in therapy is discussed. Parallels are indicated in rabbinic aggadic materials. Distinctions corresponding to empathy and sympathy are also found in the same sources.

2593. Langer, G. Zur Funktion der jüdischen Turpfostenrolle. *Imago*, 1928, 14, 457-468.

2594. Langer, G. Die jüdischen Gebetriemen. *Imago*, 1930, 16, 435-485.

2595. Levy, L. Die Schuhsymbolik im jüdischen Ritus. *Monatschrift*, 1918, 62, 178-185.

2596. Lorand, Sandor. Dream interpretation in the Talmud. *Int. J. Psychoanal.*, 1957, 38, 92-97.—Talmudic dream interpretations served mainly to either prophesy the future or to fulfill wishes. The similarity between dream interpretation in the Talmud and Freud's concepts is noted. (PA)

2597. Palm, Rose. On the symbolic significance of the Star of David. *Amer. Imago*, 1958, 15, 227-231.—The Star of David connotes the principle of bisexuality. "The thought of omnipotence... is inherently linked to unconscious bisexuality and serves as a defense against castration." (PA)

2598. Reik, Th. The face of God. *Psychoanalysis*, 1955, 3(2), 3-26.—The sight of an old Jew with conspicuous sidelocks was followed by the idea that God cannot be beautiful. As an example of analytic exploration and discovery, it is shown that saintliness and sacrilege meet and merge in the Jewish custom of curled sidelocks. An unconscious sacrilegious act pretends to be a manifestation of special religious zeal. (PA)

2599. Róheim, Géza. Some aspects of semitic monotheism. In Münsterberger, W., & Axelrad, S. (eds.) *Psychoanalysis and the social sciences*. Vol. IV. NY: International Universities Press, 1955. Pp. 169-222.—Monotheism is neither the peak nor the root of all religions but merely one of the phantasies by which some primitive and some civilized people have dealt with their Oedipus complex. Yahwe is the superego while the supernatural beings of polytheism are the projected representatives of the libido. (PA)

2600. Rosenzweig, E. M. Some notes, historical and psychoanalytical, on the people of Israel and the land of Israel with special reference to Deuteronomy. *Amer. Imago*, 1940, 1, No. 4, 50-64.—The author seeks to explain the absence in post-biblical Judaism of any vestige of the worship of a mother-goddess despite its origin in a culture area where the cult of the mother-goddess was universal. With the promulgation of Deuteronomy came a "sublimation of sexual interest in the mother-goddess and her sacred locale by diffusing it over the whole land of Israel." (PA)

2601. Wiener, M. Jüdische Frommigkeit und psychoanalytische Religionsbetrachtung. *Ethik*, 1929, 5 (7), 462-467.

**2602.** Zimmermann, F. Origin and significance of the Jewish rite of circumcision. *Psychoanal. Rev.*, 1951, 38, 103-112.—The origin of circumcision lies in the wish to create in males a "permanent" erection of the penis so as to insure fertile sex-

uality and the continuity of the group. Circumcision is done on the eighth day because of fear of retaliation if the boy remembers it and because the infant is untouchable the first seven days. (PA)

## ORIENTAL RELIGIONS

**2603.** Alhilananda, Swami. *Hindu psychology; its meaning for the West*. NY: Harper, 1946.—Presents the psychology which has been developed by Hindus and Buddhists in India and compares it with trends in western psychology, especially psychoanalysis. Historical treatment has not been attempted. Some of the main topics discussed are: cognition, emotion, the relationship between conscious and the subconscious, will and personality, and significance of meditation for the integration of the person, and extrasensory perception. The author believes that psychology could gain much by an exchange of ideas between East and West. (PA)

**2604.** Ataka, K. La psychologie de Zen. *Jap. J. exp. Psychol.*, 1934, 1, 67-74.—Zen aims to break all the restraints of human life with the comprehension of the essential principle. The study contains three questions: (1) What is the essential principle? (2) With what psychological process do we comprehend it? and (3) What is the mental state after we have comprehended it? The author thinks that the comprehension of the essential principle means the realization of pure subjectivity. (PA)

**2605.** Bruel, Oluf. Sexuallymbolik im volkstümlich-religiösen Kult. *Z. Psychother. med. Psychol.*, 1952, 2, 59-61.—Bruel describes the religious statue at the temple Wat Phra Jetubon at Bangkok (Siam) as an example of sexual symbolism found in religious cult. Childless women visit this phallic figure and perform a ceremony which symbolizes their search for help with conception.

**2606.** Coster, G. *Yoga and western psychology*. NY and London: Oxford Univ. Press, 1934.—Although the inconsistencies and conflicts of mental life have been treated with some success by psychoanalysis, this involves persistent and patient effort not only by the patient but also by the analyst. It is much the same with yoga, a method of meditation, although the candidate is more independent. Of the various forms of yoga, Coster chooses that of Patanjali, dating from 200 B.C., and gives the sutras or rules for producing the form of consciousness necessary for mental reconstruction. She also gives much care to their elucidation and a comparison between them and similar steps in psychoanalysis, in that it aims not merely at mental consistency and a feeling of security, but also at creative thinking. It seems to have much to offer not only to western psychology but to western ethics as well. To be effective it will

need to be presented as a simplified and practicable regimen. (PA)

**2607.** Daly, C. D. Hindu-Mythologie und Kastrationskomplex. *Imago*, 1927, 13, 145-198.—Evidence of specially intense castration trauma, fear of death and hate of the mother among Hindus. The destroying mother-goddess Kali shows the tendency to hide the mother's genital as organ of birth and menstruation. The importance of menstruation taboos has been underestimated. Psychoanalytic reasons are given for the heads, forearms, the mouse and the hibiscus associated with Kali. Man's sexual desire for the woman at her menstrual periods and the consequent death anxiety caused the most serious conflict that men had to fight. (PA)

**2608.** Dasgupta, S. N. *Hindu mysticism*. Chicago: Open Court, 1927.—The fundamental types of Indian mysticism are outlined. The sacrificial mysticism of the Vedas leads to the growth of the concept of Brahmin, "the supreme reality" (in the Upanishad mysticism); this in turn leads to yogic mysticism which teaches that ultimate reality can be arrived at through liberation of the spirit (extinction of desire and the concept of Nirvana as a method of obtaining it). (PA)

**2609.** Harding, T. S. Adele, and the swami, and I. *Nation*, 1927, 124, 693-694.—The reasons for the attraction and mystical awe of the Swami are discussed. The Swami fills a need for mysticism and ritual. (PA)

**2610.** Horten, M. Der Sinn der islamischen Mystik. *Scientia*, 1927, 42, 15-18.—The fundamental concepts of mysticism and of Christianity are compared and the impossibility of reconciling mysticism with the Christian doctrine of individual spiritual survival is shown. (PA)

**2611.** Kuroda, R. On vijñati-matrata. I. Introduction and the eight phases of mind. *Acta psychol. Keijo*, 1932, 1, 133-145.—After having described the general outline of the doctrine of Vijñati-matrata (Vijñati-matrata according to Uj) the author tries to interpret the so-called eight phases of mind from the standpoint of modern psychology. He has the intention, upon conclusion of the remaining studies, of putting the essentials of this representative Buddhist psychology into a foreign language. (PA)

**2612.** Kuroda, R. On Vijñati-matrata. II. The first two classes of Caitasika-dharma. *Acta psychol. Keijo*, 1934, 2, 84-90.

**2613.** Kuroda, R. Takuan's psychology revealed in his work "Rigaku Shokei." *Acta psychol. Keijo*, 1934, 2, 71-75.—According to a Zen priest Takuan (1573-1645), human life is a microcosmos, a miniature of the universe, and is governed by Sei, which is a counterpart of Ri, the microscopic principle. The Sei is static in nature and manifests itself as mind in our concrete experience. Several different phases of mind can be understood as an outcome of interconnection of external and internal worlds. Several terms corresponding to vital force, instincts, sensation, perception, feeling, and will were used to express such phases. (PA)

**2614.** Mukherjee, K. C. Sex in Tantras. *J. abn. soc. Psychol.*, 1926, 21, 65-74.—The sacred Sanskrit text shows a sex motif throughout. The sexual libido excited in the conjugal embrace of the deities is differentiated in the manifold activities of creation. The energy pervading the universe is ultimately sexual. A detailed account is given of the Tantric conception of human nature and suggestions for transposing it into terms of modern psychology and physiology. (PA)

**2615.** Okumoto, S. Buddhistische Lieb-schmerz-theorie und analytische Sexualtheorie. *Tokio Z. Psychoanal.*, 1939, 7, No. 7-8.

**2616.** Sastry, N. S. N. Symbolism in Hindu gods. *Indian J. Psychol.*, 1944, 19, 190-193.—A certain Hindu god was, in primitive times, an analogue of Oedipus. With civilization, a kind of social sublimation has modified the symbol to make it more acceptable to doctrine of Hindu monistic philosophy.

**2616A.** Sato, K. Psychotherapeutic implications of Zen. *Psychologia*, 1957, 1, 213-218.—The therapeutic implications of Zen are discussed, including an exposition of Zen training and a statement of similarities and differences between Zen and Western psychotherapy. The primary difference lies in Zen's more deeply dynamic quality because of its stress on the intuitive, the concrete, the experiential, as opposed to Western labeling or categorizing. (PA)

**2617.** Schnier, J. The Tibetan Lamaist ritual: Chod. *Int. J. Psychoanal.*, 1957, 38, 402-407.—Finds parallels between psychoanalytic teachings and

Lamaist religious principles such as are found in the ritual called Chod. (PA)

**2618.** Schultz, J. H. Der Yoga und die deutsche Seele. *Zentbl. Psychother.*, 1934, 7, 61-69.—Are the present attempts to utilize the yoga in psychotherapy justifiable critically? The yoga is not an end, but a psychotechnique for attaining higher states of consciousness through physical and mental concentration. It is not bound up with any particular content or world-view; hence its use would not involve the adoption of an alien cult. It embodies universal religious mystic intuition. The German soul has a particular affinity for this primeval Indo-germanic experience, which is close to the great German mystics. The special forms of the yoga have a cosmic-human meaning (Jung) and its technique is in complete harmony with the rational practice of autogenous training, which surprisingly resembles the earlier stages of the yoga. In summary, the yoga helps toward going beyond the ego to the self and thereby attaining the goal of self-realization. (PA)

**2619.** Stunkard, A. Some interpersonal aspects of an Oriental religion. *Psychiatry*, 1951, 14, 419-431.—The interpersonal relationship as it occurs in intensive psychotherapy is compared with the master-disciple relationship of the Zen sect of Buddhism in Japan. Its foundation in present day culture, the interpersonal situation that it encourages, the resulting transference-like phenomena and other details are studied in the light of psychoanalytic and Zen criteria. (PA)

**2619A.** Van Dusen, W. Zen and Western psychotherapy. *Psychologia*, 1957, 1, 229-230.—A brief statement of points in common between European existential analysis and Zen. (PA)

**2620.** Watts, A. W. *The legacy of Asia and western man: a study of the middle way*. Chicago: Univ. Chicago Press, 1938.

**2620A.** Wendt, Ingeborg. Japanische Psychotherapie. *Z. Psychother. med. Psychol.*, 1958, 8, 204-223.—In 1918, the Japanese psychiatrist Morita introduced a system of psychotherapy which derives from the philosophy of Zen Buddhism and meets the needs of Japanese culture and personality. Its approach and basic principles are discussed. (PA)

## PRIMITIVE RELIGIONS

**2621.** Barber, B. Acculturation and messianic movements. *Amer. sociol. Rev.*, 1941, 6, 663-669.—Messianic movements among North American Indians under white influence are interpreted. Evidence is cited, both from comparisons of tribes and from comparisons of individuals within a tribe for the thesis that acceptance of messianic beliefs is a response to deprivation. Alternative responses to deprivation which have also been observed in

these tribes are armed rebellion and passive resignation (as embodied in the Peyote cult). (PA)

**2622.** Baumann, E. D. Magische identifikation. (Magic identification.) *Mensch en Maatsch.*, 1938, 14, 334-346.—Identification becomes possible when the lability of the individual's personality permits him to lose his customary identity, usually temporarily, in order to assume that of another person, animal, or object. In its normal appearance

- it is the basis of sympathy, understanding of others, and dramatics; but it may occur in exaggerated form, such as that experienced by Francis of Assisi and by primitive peoples assuming the posture and habits of their sacred tribal animal. This magic identification Freud has called a regression phenomenon. It occurs as psychic infection when man becomes a member of a crowd. On it, and on the subsequent solidarity of the mob, demagogues thrive. (PA)
- 2623.** Berguer, G. Les origines psychologiques du rite sacrificiel. *Rev. de Théol. Phil.*, 1930, 17, 5-.
- 2624.** Borges, C., & Lima, D. Investigações sobre as religiões no Recife. (Studies on the religious colony of Recife.) *Arq. assist. psicopat. Pernambuco*, 1932, 2, 138-145.
- 2625.** Carcamo, C. E. La serpiente emplumada. (Psicoanálisis de la religion maya-azteca y del sacrificio humano.) (The plumed serpent: psychoanalysis of the Maya-Aztec religion and of human sacrifice.) *Rev. Psicoanal.*, 1943, No. 1—The plumed serpent is concluded to be a bisexual symbol of fecundity which indicates a superevaluation of the life instinct. The rites of sacrifice were defenses against the incestuous implications of the correspondingly repressed death instinct. (PA)
- 2626.** Carcamo, C. E. Quetzalcoatl; le dieu-serpent à plumes de la religion Maya-Azèque. *Rev. franç. Psychanal.*, 1948, 12, 101-124.—The plumed serpent, peculiar to the Mayan and Aztec civilizations, constitutes a symbol of collective general import, the "unconscious archetype" of Jung. It seems to be fundamentally related to the primitive ano-genital preoccupations of the child. The plumed serpent, bisexual symbol of fertility, appears as a hypertrophy or over-evaluation of the life instinct as opposed to the death instinct. The idea of death among the Mayan and Aztec peoples, as perhaps among many primitives, has an incestuous character. It is for this reason, the author believes, that among these people, it has unchained the mechanisms of repression and of the prohibition against sacrifices, expressed in a magical-religious ceremonial of bloody atrocity. (PA)
- 2627.** Casey, R. P. Transient cults. *Psychiatry*, 1941, 4, 525-534.—Transient religious cults are parasitic outgrowths from larger, more permanent, religious developments, with which they have little in common. Much of their importance lies in their completeness; they are of short duration and barren. They represent a continuous process of flux in relation to religious development, and their purpose must be understood in terms of deep religious needs which explain their continuing persistence and the emphasis that they place upon the individual's need for self-expression. In discussing various transient cults the author makes frequent reference to Pierre Geyraud's two studies, *Les petits églises de Paris* and *Les religions nouvelles de Paris*, (Paris: Editions Emile-Paul Frères, 1937.) (PA)
- 2628.** Castiglioni, A. *Incantesimo e magia*. (Enchantment and magic.) Milan: Mondadori, 1934.—The author gives the history of magic considered as a life manifestation and not as a mental aberration or unexplainable pathological state. Magical practices correspond to certain primitive, universal tendencies of the human mind, tendencies which are manifested differently at different times and with different peoples, including the present. The two principles of fecundation-procreation and destruction-death give rise to two forms of magic recognizable in all systems. Enchantment is above all nature's means for attaining its ends. Colors, perfumes, songs, and cries attract the living toward the continuation of life and toward death. Enchantment prepares the way for magic, which is the human effort to evade a condition of anguish in which thinking is impossible. The author defines magic as the objectification of a desire without a clearly appreciated causal relation. A psychological characteristic of magic is its appearance when the critical faculties of the subject are absent or diminished and when the emotional processes are at a maximum. The author discusses the conditions of individual and group magic in detail. (PA)
- 2628A.** Cavalcanti, P. Investigações sobre as religiões no Recife. *Arq. assist. psicopat. Pernambuco*, 1933, 3, 58-63.—Several modes of religious worship are considered. These, being of an extremely naive, mystical, and inferior type, are conducive to the development of morbid manifestations of "psychological automatism." This conclusion is approached from the standpoint of theories of the subconscious. The author shows analogies between this pantheistic cult and several practices in other religions. (PA)
- 2629.** Culwick, A. T., & Culwick, G. M. Religious and economic sanctions in a Bantu tribe. *Brit. J. Psychol.*, 1935, 26, 183-190.—Many customs and sanctions of native tribes which are taken by the native to have a supernatural origin, and appear to the European to be foolish superstitions, have a basis in economic necessity and may actually be of great social value. This theory is discussed with reference to the Wabena people, who inhabit the upper end of the Ulanga valley, Tanganyika Territory. (PA)
- 2630.** Cutner, H. *A short history of sex-worship*. London: Watts, 1940.
- 2631.** Desmonde, W. H. The eternal fire as a symbol of the state. *J. Hillside Hosp.*, 1953, 2, 143-147.—A psychoanalytic interpretation of the sacred fire as a father symbol is offered. Fire rituals among the early Indo-Europeans, especially the Graeco-Roman practices, are described and discussed. (PA)
- 2632.** Durkheim, E. *The elementary forms of the religious life*. NY: Macmillan, 1915.
- 2633.** Eckert, G. Prophetentum und Kulturwandel in Melanesien. *Baessler-Arch. Volkerk.*,

1940, 23, 26-41.—In New Guinea the strongest reaction to the influx of the ultimately incomprehensible European culture has been in the religious sphere. The rise of numerous prophets and religious propagandists has produced mass psychoses and new cults. (PA)

**2634.** Eneas Galvão, E. The religion of an Amazon community: a study in culture change. *Dissertation Abstr.*, 1952, 12, 488-489.—Abstract of Ph. D. thesis, 1952, Columbia Univ.

**2635.** Fodor, A. Asherah of Ugarit. *Amer. Imago*, 1952, 9, 127-146.—The "alarm-ritual" connected with the celebration of the Passover meal is traced to the once actual dread of a Divine Mother's vengefulness, attributed to her by her former worshippers. The official religion of Israel rejected any kind of worship connected with the Mother-goddess, e. g., cooking the kid in its mother's milk, but Canaanite religion nevertheless influenced the religious practices of the Israelites in many ways. (PA)

**2636.** Freeman, T. Some notes on a forgotten religion. *Psychoanal. Rev.*, 1954, 41, 9-28.—Mithraism was the most important rival of Christianity for religious domination of the Western world in the first centuries of our era. Mithraism appealed to soldiers, provided masculine ideals and feminine or maternal qualities. Denial of castration led to exclusion of women and increasing homosexual trends. Mithraism permitted a free expression of aggression, denied incestuous wishes, but lost to Christianity because it excluded women and did not satisfy the strong guilt feeling after Christ's death. (PA)

**2637.** Gifford, E. W. Southern Maidu religious ceremonies. *Amer. Anthropol.*, 1927, 29, 214-257.—A study of the god-impersonating cult of southern California. The origin, diffusion, stratification, motives, and climatic determinants of ceremonial dances, as well as associated taboos, paraphernalia, relation to dreams, etc., are given in detail. The cult seems to be an outgrowth of shamanism. (PA)

**2638.** Gotz, B. Jungfräuliche Gottinnen und Gottemutter. *Z. Sex.-wiss. Sex.-pol.*, 1931, 18, 298-314.—The author traces the concept of a divine mother through all religions. The mother not only gives birth to holy sons, partaking of a supernatural power, but often becomes symbolic of the universe itself—source of the sun, milky way, thunder, earth itself, fire, water, vegetation. He applies the principles of psychoanalysis to the concept. (PA)

**2639.** Gressot, Michel. Le mythe dogmatique et le système moral des Manichéens. *Rev. franç. Psychanal.*, 1953, 17, 398-427.—The problem of Manichaeism has received a new impulse in the last decades. As a religion it opposes good to evil, light to shadow. From the psychological point of view, the two forces can struggle in man for the elimination of the death instinct and the sole survival

of the love instinct. Practical morality and dogmatic thought adopt an obsessional form and the conception of life rests on fantasies of incorporation and rejection. It nonetheless offers possibilities of sublimation while the myth assumes a psychotherapeutic function. (PA)

**2640.** Henke, F. G. *A study in the psychology of ritualism*. Chicago: Univ. of Chicago Press, 1910.

**2641.** Hocart, A. M. Ritual and emotion. *Char. Pers.*, 1939, 7, 201-210.—It is a common conviction that ritual is the child of emotion. But on this basis it is not unique; practically everything we do is accompanied and sustained by emotion. The author makes a plea that we study ritual by describing its forms minutely so that they can be put into proper relationship. This problem is part of the bigger problem of how cultures are built up and how dissolved. (PA)

**2642.** Homans, G. C. Anxiety and ritual: the theories of Malinowski and Radcliffe-Brown. *Amer. Anthropol.*, 1941, 43, 164-172.—Fundamentally Radcliffe-Brown and Malinowski agree that magic and religious ritual are means of extending control over the environment and of reducing anxiety. They disagree on whether ritual is to prevent a mishap or to acknowledge, in deference to the expectation of the social group, the existence of a possible mishap; and whether it serves to prevent a mishap or actually arouses anxiety due to the improper performance of a ceremony. Both types of anxiety may occur, and purification is a secondary ritual to guard against the anxiety of ritual error. The two views are complementary. (PA)

**2643.** Honigman, J. J. An interpretation of the social-psychological functions of the ritual clown. *Char. Pers.*, 1942, 10, 221-226.—In a cultural society, certain social functions, such as religion, instill in the individual a sense of helplessness and fear. One of his fundamental psychological needs as well as tendencies is to establish some degree of order and pattern into an environment that threatens him. Through clowning and burlesque the incomprehensible and uncontrollable are distorted into a more familiar form. As an example of this approach, the author discusses the ritual clown as found among the Indians in the southwestern part of North America. (PA)

**2644.** Humble, E. *The gods in plain garb; a study in psychology*. NY: Putnam, 1935.

**2645.** Hurston, Z. N. *Tell my horse*. Philadelphia: Lippincott, 1938.—Presents the detailed accounts of an initiate into the esoteric ceremonies of the savage cults of the islands. Part I presents the cults, and the position of women, in Jamaica; Part II discusses politics and personalities of Haiti; Part III gives a vivid account of voodooism in Haiti. Voodoo is seen as the worship of natural forces, but the symbolism is no better understood than that of other religions and consequently is taken too literally. Zombism is a matter of the semblance of death induced by some drug known to



a few. It is evident that it produces a permanent psychosis; the victims can move and act, but cannot formulate thought or speak. An appendix gives numerous songs of worship to voodoo gods. (PA)

**2646.** Junod, H. A. Le sacrifice dans l'ancestralité sud-africaine. *Arch. de Psychol.*, 1932, 23, 305-335.—Before trying to arrive at a single explanation of the various theories on sacrifice, Junod insists that we take into consideration the particular theology underlying each religion. He bases his discussion on elaborate investigations of the Thonga tribe (Bantus). The ancestors do not attain any moral superiority through their deification, but retain all their former faults and virtues, the essential factor of the sacrifice being that they must not be forgotten. The means taken by the Thongas to protect themselves from these mystic forces or to render them favorable are of 2 kinds: the *mouri*, a sort of procedure which acts mechanically or automatically on certain impersonal forces, and the *mhamba*, which is a presentation of a religious object or the accomplishment of a symbolic act affecting the special, personal forces. He formulates his definition of sacrifice as practiced by the Thongas as follows: the sacrificial rite is a religious act which consists in the offering of a symbolic object, accompanied by a vow or prayer, to maintain or re-establish favorable dispositions in the deified ancestors toward the health and prosperity of their descendants. (PA)

**2647.** Kerenyi, K. Valláslektan és antik vallás. (Psychology of religion and the ancient religion.) *Athenaeum*, 1936, 22, 139-152.—Proving the insufficiency method in analyzing religious experience, Kerenyi tries to discover the source of religious feeling by studying the behavior of a deeply religious people, the ancient Greeks. Their lives were built upon religious experience, which cannot be identified with an illusion, as suggested by the studies of James, or with pathological phenomena, as maintained by the psychoanalysts. The Greek religious experience is a grasping of the reality, the representation of the world, in its heroic, beautiful and rich appearance in the life of a strong and youthful folk. (PA)

**2648.** Kluckhohn, C. Myths and rituals: a general theory. *Harvard theol. Rev.*, 1942, 35, 45-79.—The question of whether myths give rise to ritual or ritual to myths is reviewed, and the stand is taken that neither is always primary. Instead, myths and rituals are viewed as related responses to a culturally indicated anxiety over events beyond rational control. The ritual is a repetitive activity in response to a particular threat, while the myth is the rationalization of this activity. The two together thus furnish security systems for the ego, provide means of sublimating in-group aggression, restore individuals to in-group solidarity, and furnish a method of social action against recognized threats. (PA)

**2649.** LaBarre, W. A cultist drug-addiction in an Indian alcoholic. *Bull. Menninger Clin.*, 1941, 5,

40-46.—After a brief discussion of the peyote religion of the Indians and of the uses of peyote (mescal) in psychiatry, the author presents a case history of an Osage peyote cultist suffering from alcohol addiction. Marked cultural conflicts are evident. 4 recorded peyote "visions" are summarized and tentatively interpreted. They are felt to provide information for the psychiatrist similar to that obtainable from dreams. (PA)

**2650.** La Barre, Weston. Primitive psychotherapy in native American cultures: Peyotism and confession. *J. abn. soc. Psychol.*, 1947, 42, 294-309.—Since 1870 the Mexican peyote cult has spread to the Indian tribes of the Plains and Great Basin. In those tribes where power proverbially stems from supernatural vision the peyote is valued for its production of visual and auditory hallucinations and synesthesias. After the all-night ceremonies the men lounge and tell of their visions and experiences. These reports, related to life histories, are psychologically revealing. Because of the great fear of illness and death, a major use of peyote is for doctoring of all ailments, including insanities. Power is centered in the Father Peyote button, which protects, punishes, reveals witchcraft, and resolves conflicts. Public confession of sins during the ritual is effective in relieving anxieties. Some variety of confessional appears in nearly every American tribe, suggesting that it is a truly aboriginal forms of psychotherapy. (PA)

**2651.** Laforgue, R. La pensée magique dans la religion. *Rev. franç. Psychanal.*, 1934, 7, 19-31.—Magic, religion and science are not to be considered as being fundamentally different psychical attitudes. They have as their origin affective needs. Psychoanalytic theory considers religion as a universal obsession, and magic as representing certain particularly characteristic aspects of this obsession. In practice, magic and religion are so entangled that it is often difficult to distinguish one from the other. (PA)

**2652.** Lang, R. Die Frage der Urreligion in der Tiefenpsychologie. *Wissenschaft und Weltbild*, 1952, 5, 46-53.

**2653.** Latham, R. A. El totemismo y la historia de las regiones. *Criterion*, 1928, 13, 138-148.—Account is based on firsthand observations among Incas and Araucanians in South America. The idea that the tribe descends from the totem is not primitive but represents a later development, since the primitive must have had exact knowledge as to his individual origin. Freud's theory of the totem and the taboo is rejected. (PA)

**2654.** Latham, R. A. Las creencias religiosas de los antiguos peruanos. (The religious beliefs of the ancient Peruvians.) *An. Univ. Chile*, 1929, 7, 279-334; 691-726; 727-744; 1155-1198; 1711-1804; 8, 239-278; 279-364; 747-870; 1525-1547; 1663-1745; 1485-1424.

**2655.** Leighton, A. H., & Leighton, D. C. Elements of psychotherapy in Navaho religion. *Psychiatry*,



1941, 4, 515-523.—The authors deal with the Navaho ideas of health which constitute an important part of their religious faith, and because of which there is an unreadiness to accept the much needed advantage of white medicine. Particularly do the Navahos emphasize the importance of religious rituals in the practice of medicine; these rites are of great psychological significance and constitute a highly important form of psychotherapy for which provision should be made in introducing white medicine. (PA)

**2656.** Leuba, J. H. Religion: its impulses and its ends. *Bibliotheca Sacra*, 1901, 58, 751-773.—"A psychological study of religious life had better start therefore, with the consideration of the instinct, the needs, the impulses, the desires; in short, with the dynamics factors of which the outward religious deeds are the manifestations." Examples are discussed from primitive religious practices of North American Indians and from primitive Buddhism.

**2657.** Leuba, J. H. Magic and religion. *Sociol. Rev.*, 1909, 2, 20-35.

**2658.** McNickle, D. Peyote and the Indian. *Scient. Mo., N. Y.*, 1943, 57, 220-229.—A brief account is offered of the use of the drug peyote by certain of the Indian tribes as the core of a religious cult which has been organized formally in several of the states as the Native American Church. The psychophysiological effects of the drug and the ceremonials devolving about its use are discussed. (PA)

**2659.** Mann, C. W. Religion and symbolism in Fiji. *J. gen. Psychol.*, 1940, 23, 169-184.—The religions of the Fijians is discussed under the following headings: belief in the supernatural, temples and worship, secret societies, witchcraft and magic, and the path of the spirit. Although the Fijians made no images of their gods and did not worship material objects, they attached significance to certain objects concerning which there were elaborate rituals. The whale's tooth, a beverage (yang-gona), various objects presented as symbols of welcome, dances, and fire-walking are discussed in this connection. While the old Fijian religion has been supplanted, symbolism is still an important part of the Fijian social life. (PA)

**2660.** Metraux, A. Réactions psychologiques à la christianisation de la Vallée de Marbial (Haiti). *Rev. Psychol. Peuples*, 1953, 8, 250-267.—This is an eye-witness account of the futile outcome of priestly effort sustained by the government to eliminate voodooism in the Valley of Marbial in Haiti. This valley is taken as an example of the whole republic in respect to voodooism. Resistance was sometimes violent. Threats included penalties in the next world. A general social crisis developed. Voodooism seems to have disappeared from other causes. (PA)

**2661.** Paulian, D. [Primitive mentality: the phenomena of Maglavit (the Roumanian Lourdes)

considered in the light of present-day psychological knowledge.] *Arch. Neurol. Bucharest*, 1939, 3, 163-184.

**2662.** Radin, P. *Primitive religion, its nature and origin*. NY: Viking, 1937.—Religion is seen to consist of two parts, a feeling and certain specific acts, customs, beliefs and conceptions associated with the feeling. The belief is one in spirits outside man to whom are ascribed powers greater than his own. Religion is assumed to have evolved from magic, in a process of disentanglement of the ego from infantile subjectivism. The basis for man's postulation of the supernatural is seen as his physical insecurity; the supernatural constitutes a sort of compensation fantasy. Radin finds individual differences in the degree to which a need for the supernatural is felt. These differences are manifest in men's descriptions of their deities. All people are spontaneously religious at crises, markedly religious people are religious on numerous other occasions as well, and indifferently religious people are secondarily religious on occasions not connected with crises. This difference leads to a fundamental distinction, between the priest-thinker (religious formulator) and the layman. The book describes the role of the religious formulator, discusses the economic determinants, the magical substratum, the relation between the crises of life and the various transition rites (initiation into tribal secrets at puberty, etc.), the process of evolution from magicians to priests, from ghosts to gods, and also contains discussions of the approach to the supernatural, monolatry and monotheism, and the soul. (PA)

**2663.** Rapoport, R. N. Changing Navaho religious values, a study of Christian missions to the Rimrock Navahoes. *Pap. Peabody Mus. Harvard Univ.*, 1954, 41 (2), xiv.—The development of the Galilean and Mormon missions in Rimrock is traced and their ideology compared with Navaho beliefs. The author concludes that "Missionizing, when it is successful, operates selectively by attracting more women than men, more of the socially and psychological disfranchised than of the others, and more of those who stand in certain spheres of kinship influence to the disfranchised than those who do not." In section II, case studies are presented to support these conclusions. (PA)

**2664.** Reichard, Gladys A. The Navaho and Christianity. *Amer. Anthropol.*, 1949, 51, 66-71.—The adoption of Christianity by the Navaho is obstructed by their non-recognition of individual immortality, atonement for sin, and resurrection of the dead. Instead the Navaho does not expect to survive after death, regards ill-fortune as a form of punishment for disobedience of divine rules, and abhors the dead. Indeed, the ritual offering, as contrasted with Christian sacrifice, is esoteric knowledge, difficult to obtain, which is made in expectation of a return blessing. The negative Christian attitude toward polygyny and the dourness of church services are further barriers to acceptance. (PA)

- 2665.** Reichard, Gladys A. *Navaho religion; a study of symbolism*. NY: Pantheon Books, 1950.—Curing of sickness, central focus of Navaho ceremonial life, is first analyzed under the heading of Dogma for its assumptions about the nature of man in the cosmos. A second part entitled "Symbolism" explains certain aspects of the ceremonies as they are associated with supernatural power and myths and act to make the cures more efficacious. Part 3, called "Ritual," accounts for the use of song and prayer-sticks as well as offering a classification of the ceremonies. The second volume contains concordances of supernatural beings, ritualistic ideas and rites. (PA)
- 2666.** Róheim, Géza. *Zur Psychologie der Bundesriten. Imago*, 1920, 6, 397-398.
- 2667.** Róheim, G. Mondmythologie und Mondreligion. *Imago*, 1927, 13, 442-537.—Study of 40 variants of moon myths showing the water-carrier motif and such symbols as the tree, the hare, the endless threads, the spinner, the toad and the tortoise. Flood myths are connected with birth. Regression to oral and intra-uterine phases is a defense against the threatened emergence of anxiety or guilt. The waning moon suggests loss of power (castration), the new moon the unreality of the fear. Behind the phallic symbolism of the moon lies the deeper meaning of the mother "castrated" by menstruation in order once more to be less dangerously accessible. While the hero in myths of removal to the moon is usually a man, the moon itself is usually the mother. (PA)
- 2668.** Róheim, G. Animism and religion. *Psychoanal. Quart.*, 1932, 1, 59-112.—The religious development of Central Australians is characterized by an absence of paternalistic features and the presence of magic and animism. Various animistic beliefs and practices are given, together with dreams and examples of phallic personification signifying the phallic theory of the soul. The relationship of these ideas to psychoanalytic concepts is discussed. The superego element is prominent in the concept of ghosts, and the relation of ghosts to the soul suggests a projection of life and death instincts. Death is genitalized, with dying symbolizing coitus, and the other world is represented as an erotic paradise. Throughout the article the author makes reference to other primitive religions. (PA)
- 2669.** Róheim, G. Primitive high gods. *Psychoanal. Quart.*, 1934, 3, Pt. 2, 1-133.—This monograph consists of an introduction and three paragraphs entitled respectively, "The Religion of the Andaman Islands," "The Emu-footed Altjira and Other Sky-Beings in Central Australia," and "Conclusions." The author discusses the psychoanalytic significance of the various religious beliefs, practices, attitudes and myths of the primitive tribes studied, and draws parallels between them and those of other peoples. He elaborates upon the symbolism involved in various primitive cultures and portrays its similarity to regressive behavior in neurotics, thereby indicating the probable soundness of psychoanalytic interpretation. (PA)
- 2670.** Róheim, G. Transition rites. *Psychoanal. Quart.*, 1942, 11, 336-374.—A study of rituals discloses them to have certain common elements which appear in all human communities and which are not dependent upon the specific societies in which they are found but are dependent upon the fundamental structure of the human psyche. Each ritual in some way constitutes a transition rite, and all transitions lead to an alteration in object relationships. This results ultimately in separation anxiety which is the primal form of all anxiety. The author elaborates these points by an extensive citation and discussion of primitive transition rites, particularly those centering around birth and the umbilical cord and puberty rites. (PA)
- 2671.** Slotkin, J. S. Menomini peyotism: a study of individual variation in a primary group with a homogeneous culture. *Trans. Amer. Phil. Soc.*, 1952, 42, 565-700.—A report of field work on the Native American Church as it functions among the Menomini. Emphasis is on individual differences in the meaning of religious dogma and ritual within a small and relatively homogeneous group; documentation is provided by very extensive protocols. The author also includes his own introspective report on the effects of peyote on him as a participant in peyotist meetings. (PA)
- 2672.** Snoop, F. Z. *From the monotremes to the Madonna: a study of the breast in culture and religion*. London: Bale, 1928.—An introductory chapter points out the importance of the breast in all ages. Because of its bearing on folk psychology, a mammary glossary is given. The breast is then studied from the zoological, anatomical, artistic and religious points of view. (PA)
- 2673.** Stahl, H. H. Despre Inochentie si Inochentism, (Inochentie and Inochentism.) *Arhiva Sti. Reforma soc.*, 1932, 10, 175-182.—A social-psychological analysis of a religious sect in Rumania. The conditions in which the sect appeared, and the important role played by superstitions, popular imagination, lies, suggestions, etc., are described. (PA)
- 2674.** Starr, F. *Fujiyama*. Chicago: Covici-McGee, 1924.—An account of the history and customs of the sacred mountain. Of psychological interest are the folk-lore and religious observances connected with the mountain, particularly a cult associated with a lava cave called "The Womb," whose communicants "nurse" at stalactites in the cave and upon emergence are dressed in infant clothing and fed on pap. (PA)
- 2675.** Stirling, M. W. Jivaro shamanism. *Psychoanal. Rev.*, 1933, 20, 412-420.—An exposition of various of the important functions performed by the shaman or *wishinu* of the Jivaro Indians of Eastern Ecuador and Peru. (PA)
- 2676.** Strachey, J. Preliminary notes upon the problem of Akhenaten. *Int. J. Psychoanal.*, 1939,

20, 33-42.—The author reviews the discoveries made in relation to Akhenaten since Abraham wrote on the subject in 1921, summarizes this new material, and offers the hypothesis that Akhenaten was born with an unusually large feminine component in his constitution, to which he reacted along lines which would be termed paranoid today. As a consequence of his powerful position, he was able to react to his situation by founding a monotheistic religion and imposing it on his subjects. The author feels that it may be possible that the accident of this constitutional endowment in a most powerful person may be responsible for the first emergence of monotheism in the history of the human race. (PA)

2677. Stratton, G. M. *Psychology of religious life*. London: George Allen, 1911.—This study of religious phenomenon is based on a cross-cultural evaluation of primitive religions. Religious life is regarded as involving an inherent conflict—the presence of the Supreme makes the self and all the goods of life at once objects of value and contempt. Reverence calls forth both hope and fear, rejoicing and dejection. Conflicts in regard to feeling, action, and religious thought are examined.

2678. Sydow, E. V. *Träume und Visionen in der Religion der Indianer Nordamerikas. Imago, Lpz.*, 1935, 21, 96-111.—"Private dreams" of Indians, about which little is known, are distinguished from visions, which, being of a religious or social nature, have a kind of collective significance. A good example of such a vision is the experience of the youth who is being initiated. During solitary fasting he is visited by guardian spirits who guarantee their protection, endow him with useful qualities, and determine the nature of his career. These visions are regularly sought, and there are techniques for inducing them. The careers of priests and medicine men depend on the continuance of visions. It has also been discovered that visions are often the origins of cults and ceremonies, as in the case of the "ghost dance religion" which arose in the modern period. Investigated for content, the visions reveal an ubiquity of guardian spirits, which are evidently closely related to the father-imago, a noticeable lack of erotic tendency, and the fact that the symbolism expresses conscious desires. The need for protection, rather than sex, appears to be mainly operative. These ob-

servations are borne out by the facts of Indian life and upbringing. (PA)

2679. Vernant, Jacques. *La divination; contexte et sens psychologiques des rites et des doctrines. J. Psychol. norm. path.*, 1948, 41, 299-325.—Analysis of a variety of divination rites, including augury, haruspicy, Chinese divination by the shell of a tortoise, and the geomancy of the Dogons, leads the author to conclude that all alike reflect the human tendency of "symbolic objectivation," which disposes man to project upon the broader universe a structure analogous to that which he discerns in, and lifts concretely from, his immediate world of time and space. The altar, the temple, the town, province, kingdom, each represents the center of a wider sphere of which it is a consubstantial model. The relationships posited by Plato in his political theory, and in his elaborately drawn parallel between the nature of the individual and the nature of the world (*Timaeus*) represent the same sort of concrete symbolism. The essential kinship assumed between the microcosm and the macrocosm allows the mind to progress from one object to another which it symbolizes, or to act upon one object through another, the former process being typical of divination, the latter of magic or alchemy. Although divination is yielding to science, instances of this concrete symbolic thinking may still be found in individual behavior and in religion. (PA)

2680. Willoughby, R. R. *Magic and cognate phenomena: an hypothesis. In A handbook of social psychology*. Worcester: Clark Univ. Press, 1935.—The author proposes the hypothesis that the phenomena centering in magic and kindred beliefs and practices form a more or less continuous series, and may be regarded as defensive efforts of the organism to neutralize or resolve tension or anxiety. He discusses the nature of anxiety, citing examples arranged in the presumable order of intensity of the anxiety requiring control. Concerning the social significance of anxiety and its control, he discusses the prevalence, sources, and effects of anxiety in relation to culture type; estimates the efficacy and desirability of various control methods; and considers the possibility of improving them. The final section presents the few points of view hitherto advanced on the subject. (PA)

## OTHER RELIGIOUS MOVEMENTS

2681. Bram, Joseph. *Jehovah's Witnesses and the values of American culture. Trans. N. Y. Acad. Sci.*, 1956, 19, 47-54.—The ideology of the Jehovah's Witnesses movement is rooted in the "preindustrial" tradition embodied by the Scriptures and appeals strongly to segments of our population alienated by the complexity and the ambiguities of modern civilization." Members of the

movement lead a socially isolated, "somewhat encapsulated existence." (PA)

2682. Dimond, S. G. *The psychology of the Methodist revival*. NY: Oxford, 1926.—The mental processes characteristic of the revival are studied in relation to the historical, political, social, philosophical and religious factors which af-

fected them. The form of the revival was contributed by Wesley. Wesley's personality is studied and its impact on the movement discussed. The nature of the revivalist conversions is also treated.

**2683.** England, R. W. Some aspects of Christian Science as reflected in letters of testimony. *Amer. J. Sociol.*, 1954, 59, 448-453.—An analysis of published Christian Science letters of testimony provides information concerning the membership, dynamics, and bases of appeal for this religion. Urban females of mature years who suffered from physical or mental ills constituted the largest category of communicants. Christian Science practice involves some quasi-psychiatric mechanisms, with the professional healer playing a role akin to that of the psychotherapist. (PA)

**2684.** Fauset, A. H. *Black gods of the metropolis; Negro religious cults of the urban north*. Philadelphia: University of Pennsylvania Press, 1944.—Five cults were chosen for study because they provide opportunity to observe the range of cult practice among urban Negroes and because they were among the most important of their respective types. The cults studied were: Mt. Sinai Holy Church of America, Inc.; United House of Prayer for All People (Bishop Grace); Church of God (Black Jews); Moorish Science Temple of

America; and Father Divine Peace Mission Movement. Among the conclusions are that "it is a fair inference that the apparent overemphasis by the American Negro in the religious sphere is related to the comparatively meager participation of Negroes in other institutional forms of American culture," and that "the Negro church is still to be reckoned with as a positive factor in the further social, political, and economic development of the American Negro." (PA)

**2685.** Holt, J. B. Holiness religion: cultural shock and social reorganization. *Amer. sociol. Rev.*, 1940, 5, 740-747.—The rapid growth of holiness sects among Southern whites is interpreted as an effort to recapture a sense of security which has been lost in the course of too swift migration to the cities. (PA)

**2686.** Stratton, G. M. Die Oxford-Gruppen-Bewegung. *Z. Religionspsychol.*, 1936, 9(2), 84-92.—Following a description of certain public meetings and personal testimonies, the inner life of the movement is said to be characterized by (1) the "quiet time," in which the will of God is awaited; (2) an active, rather than passive, obedience to God's will; and (3) a belief in sin as whatever disturbs the community and erects barriers. (PA)

## RELIGIOUS CUSTOMS AND BELIEFS

**2687.** Yarnell, Helen. An example of the psychopathology of religion: the Seventh-day Adventist denomination. *J. nerv. ment. Dis.*, 1957, 125, 202-212.—A history of the Seventh-day Adventist movement and a biographical description of some of its leaders is first presented, after which a discussion on the psychopathology of Seventh-day Adventism is offered. (PA)

**2688.** Beirnaert (SJ), Louis. Le rôle affectif de la Vierge-Mère dans le catholicisme. *Psyché*, 1947, 2, 1309-1318.—The author explains the place of the Virgin Mary in the Catholic religion. She is the perfection of womanhood and of motherhood, in the church home. She represents the ideal to the imagination and to adolescents—the immaculate conception of virginity and the consecration of charity. All desirable and perfect qualities of womankind are represented in the Virgin Mary. Motherhood has assumed a new and sublime meaning, nowhere to be duplicated in history or literature. The author states also that psychology and psychoanalysis can be observed in this role of motherhood which has lasted through the ages.

**2689.** Beirnaert (SJ), L. La dimension du mytique dans la sacramentalisme chrétien. *Eranos Jhb.*, 1949, 17, 255-286.—The utilization of water-symbolism in the Christian rite of Baptism is discussed. Evidence from Christian antiquities is cited to indicate the symbolic dimension of the matter of the sacrament. This symbolic usage is

discussed in terms of the theory of archetypal symbolism developed by Jung.

**2690.** Beirnaert (SJ), L. Le symbolisme ascensionnel dans la liturgie et la mystique chrétiennes. *Eranos Jhb.*, 1950, 19, 41-63.—An investigation of "ascension" symbolism in its various manifestations in Christian mysticism and the liturgy. In all these cases, ascension has the general significance of valorization and expresses the passage from a threatening or menacing situation to a situation which is in some sense superhuman.

**2691.** Beirnaert (SJ), L. Symbolisme mythique de l'eau dans le baptême. *La Maison-Dieu*, 1950, 22, 94-120.—This a reprint of an article which was previously published in *Eranos Jahrbuch*, 1949, 17, 255-286, under the title "La Dimension du Mytique dans le Sacramentalisme Chrétien."

**2692.** Beirnaert (SJ), L. The mythic dimension in Christian sacramentalism. *Cross Currents*, 1951, 5, 68-86.—A study of the psychology of the symbolism inherent in the rite of baptism and the Church's tradition about the sacrament. The orientation is basically Jungian. This essay appeared previously in *Eranos Jahrbuch* (1949).

**2693.** Bonaparte, Marie. Saint Christopher, patron saint of the motor-car drivers. *Amer. Imago*, 1947, 4, 49-77.—The personality of St. Christopher unites two main mythical complexes: the oriental version of the heathen dog-headed giant who is

converted and suffers martyrdom, and the Western version of the simple-minded heathen giant converted, devotes himself to fording travelers over a stream and one day carries the infant Jesus. He traces to the jackal-headed Anubis, Egyptian god of the dead. Originally the bearer of the dead, he is today appealed to as protection against the new dangers threatening men with sudden death. (PA)

**2694.** Bonaparte, Marie. Saint Christophe, patron des automobilistes. *Rev. franç. Psychoanal.*, 1948, 4, 481-504.—In both eastern and western religions, Christopher appears as a giant pagan; in the oriental version he wears the dog's head of the Egyptian Anubis, god of the dead. In the Christianized version, this office explains the carriage of Jesus over the torrent, and by translation the ultimate invocation of the god for protection against death in a moving vehicle. (PA)

**2695.** Chapman, Joan, & Eckstein, M. A. social-psychological study of the alleged visitation of the Virgin Mary in Puerto Rico. *Yearb. Amer. phil. Soc.*, 1954, 203-206. Abstract.

**2696.** Du Bois-Reymond, F. Zur Virginität der Gott-Mutter. *Zentbl. Psychother.*, 1939, 11, 346-359.—The understanding of virginity as a psychological fact is hindered by the special meaning and value which physiological virginity acquired during the struggle between matriarchy and patriarchy. The earliest meaning was connected with the moon goddesses, who represented woman as man's opposite, independent, but not an actual virgin. The mother of the hero and the young god is a virgin and his father is a god—a derivation from the time before the male reproductive function was known. The struggle between male and female resulting from this knowledge produced "the terrible mother." Psychic separation from the mother is the basis of all rebirth myths and religions. It has two phases: the hero, and the young god who through rebirths becomes God. The purely male picture of the young god demands completion by woman as daughter, wife, and mother. The unity, mother and son, is the picture for God—the mother a virgin, the son mystical, supernatural, created from spirit. In the Trinity the virgin principle is the Holy Spirit, represented as the dove, the male symbol of spiritual procreation and also the attribute of goddesses. (PA)

**2697.** Dunlap, K. Psychic research and immortality. *Amer. J. relig. Psychol.*, 1912, 5, 195-201.

**2698.** James, W. *Human immortality: two supposed objections to the doctrine*. Boston and NY: Houghton Mifflin, 1898.—James discusses some difficulties to the conception of human immortality which have been raised from the side of psycho-physiology.

**2699.** Knuth, W. Die Psychologie des Konfirmandenalters. *Arch. Religionspsychol. Seelenführung*, 1929, 4, 217-298.

**2700.** Lorand Sandor. The anathema of the dead mother. In Róheim, G. (ed.) *Psychoanalysis and the social sciences*. NY: Intern. Univ. Press, 1947. Pp. 235-244.—A strange religious rite of a Czech-Jewish community is analyzed from a psycho-analytic viewpoint and interpreted as a defense against the breaking through of various anti-social tendencies that represent unconscious drives transformed into a religious ceremony and kept under control by religion itself. (PA)

**2701.** O'Brien, John A. Modern psychology and the mass. *Homil. Past. Rev.*, 1927, 27, 1175-1185; 1278-1286.—The psychological significance and effects of various parts of the liturgy of the mass are described. The second part treats the correlation of emotions with the ceremonies and the pedagogical function of the liturgy.

**2702.** Oka, D., & Hirao, Y. [A psychological study on the belief in immortality.] *Rep. 6th Congr. Jap. psychol. Ass.*, 1938, 44-54.—1103 subjects, including boys and girls in the primary school and students in schools of middle grade and colleges, were asked about their belief in immortality, in the life to come, in compensation, and in God. Primitive, traditional forms of belief seem to turn into conscious, self-controlled ones with age; no quantitative change was observed. Will was found to be an important factor in the growth of belief; girls in general showed a higher inclination toward belief. (PA)

**2703.** Ong (SJ), Walter J. La dame et l'enjeu. *Psyché, Paris*, 1953, 8, 156-171.—A discussion of the role of the Virgin Mary in the Catholic and Protestant doctrines.

**2704.** Róheim, Geza. Saint Agatha and the Tuesday woman. *Int. J. Psycho-Anal.*, 1946, 27, 119-126.—Accounts are given of superstitions and legends extant from the Pyrenees to Russia of a Cat Saint which shows a peculiarly vindictive spirit toward women for the violation of various set rules, such as working on Tuesday evening. The conjecture is offered that maternal personification of time combined with taboos confirms the explanation of time perception originating in the frustrating mothers. (PA)

**2705.** Römer, A. Welche Fassung der Konfirmation erscheint dem Alter der 14 jährigen angepasst? Von der religionspsychologischen Seite hergesehen. *Protestantenblatt*, 1928, 61, 378-380.—Puts the point of view of the problematic approach to life into the foreground and stresses the moral preparedness of the young Christian. (PA)

**2706.** Sereno, Renzo. Some observations on the Santa Claus custom. *Psychiatry*, 1951, 14, 387-396. Observations are presented on the myth of Santa Claus and on some related Christmas practices in an urban-rural district of the Illinois River valley. (PA)

**2707.** Spiddle, S. The belief in immortality. *J. relig. Psychol.*, 1912, 5, 5-51.

**2708.** Sterba, R. A Dutch celebration of a festival. *Amer. Imago*, 1941, 2, 205-208.—In an unconscious recognition of their common significance, the Church has celebrated the stoning of St. Stephen and the slaughter of the Innocents in close proximity to the birth of Christ. A parallel is found between the holy story and the myth of Oedipus. Folk customs in the festival of the Innocents support this parallel. St. Stephen, Christ, and the Innocents all expiated in their sacrificial deaths a rebellion against a father-figure. (PA)

**2709.** Sterba, R. On Christmas. *Psychoanal. Quart.*, 1944, 13, 79-83.—Commenting critically upon Eisenbud's interpretation of Christmas festival behavior as stemming from reactions specific to the individual and not related to historical and archaic motivations, the author demonstrates that Christmas behavior, in celebrating the birth of the Christ Child, serves also to act out a child birth in the family. (PA)

**2710.** van Gennep, A. La Saint Jean dans les croyances et coutumes populaires de la Savoie, *J. de Psychol.*, 1927, 24, 26-77.

**2711.** Wayne, Robert. A little religious ceremonial. *Amer. Imago*, 1954, 11, 194-202.—In Padua in the church of San Antonio, a local ritual consists of touching the tomb of the saint, rigidly stretching out the left arm and covering the eyes with the right hand. A psychoanalytic interpretation is offered. (PA)

**2712.** Wunderle, G. *Um die Seele der heiligen Ikonen: eine religionspsychologische Betrachtung*. Würzburg: Augustinusverlag, 1947.

**2713.** Zilboorg, G. The sense of immortality. *Psychoanal. Quart.*, 1938, 7, 171-199.—General beliefs in and attitudes toward immortality and the peculiarities manifested in the conceptualization of immortality are discussed. The author then raises the questions: "What are the instinctual forces which enter into play as soon as the problem of life and death is faced, and finally solved in favor of immortality?" and "Which topological units of the human personality play the decisive role in the solution of the problem?" These are answered by an analysis of instances of the behavior in the presence of death and by stressing the importance of the roles of the ego and the super-ego. He concludes that "the primitive ideal of immortality has evolved in the course of thousands of years into a sense of immortality, and that this sense, acting as if it were an independent powerful impulse, plays a major role in the elaboration of our theories of social salvation, in the altruistic aspects of our communal life. The role it plays in the fabric of our neuroses and psychoses (particularly in their depressive forms) is by no means a minor one, but with comparatively few exceptions the influence of this sense of immortality appears to be indirect: it exerts its pressure through a sort of short-circuit connection between its infantile left-overs in our personalities and the drives it generates in our purely social adaptation." (PA)

## SOCIOLOGY OF RELIGION

**2714.** Abts, D. M. Some religious and ethical problems in the practice of Catholic social workers. *Cath. Univ. Amer. Stud. Sociol.*, 1945, 15.—The analysis of cases furnished by Catholic social case workers serves to point out the moral and religious questions raised in social work practice by reason of the worker's Catholicity. Parallel questions would arise in the practice of clinical psychology. The 5 major categories considered are: family problems, religion, community obligations, professional secrecy, and a miscellaneous group involving the moral principles of charity, justice and co-operation. (PA)

**2715.** Alexander, F. D. Religion in a rural community of the South. *Amer. sociol. Rev.*, 1941, 6, 241-251.—An empirical report on the religious beliefs, family religious practices, and patterns of institutional religion in a rural white community in southwestern Tennessee. Differences between owners and tenants are reported. (PA)

**2716.** AllinSmith, W., & AllinSmith, Beverly. Religious affiliation and politico-economic attitude: a study of eight major U. S. religious groups. *Publ. Opin. Quart.*, 1948, 12, 377-389.—Analysis of post-war survey data reveals: (1) differences in

socio-economic status and economic role among the 8 groups; (2) correlated with these differences are differences among the groups in politico-economic opinions and behavior; (3) politico-economic differences within a denominational group are associated with the socio-economic stratification within the group; and (4) the Jewish group, responding presumably to overwhelming cross-pressure, is a marked exception to these relationships between economic role and attitudes. (PA)

**2717.** Berger, P. L. Sectarianism and religious sociation. *Amer. J. Sociol.*, 1958, 64, 41-44.—In a study of Protestant parishes in southwestern Germany the author analyzed the sectarian character of the lay leadership. The pietist *Gemeinschaften* of this religion, despite their sectarian character, play a crucial role in church affairs. It is suggested that sectarianism be understood as a type of religious sociation not necessarily leading to the sect as a social structure distinct from the church. (PA)

**2718.** Binnewies, W. G. Measuring the effect of a social force. *J. educ. Sociol.*, 1934, 8, 83-93.—Questionnaires containing series of statements with regard to belief in God, prayer, the Bible, Jesus Christ, creation, and immortality, were answered



by college students, high school students, and non-college young people. These statements were chosen to represent various opinions, ranging from the most orthodox naïveté to complete agnosticism. When the replies to this questionnaire were compared with the extent of college work of the respondents, it was found that the more advanced students were least inclined to accept the more naive religious concepts. (PA)

**2719.** Bogardus, E. S. Social distance between Catholics, Jews, and Protestants. *Sociol. soc. Res.*, 1932, 17, 167-173.—This study reports the discussions of liberal Catholics, reformed Jews, and modernist Protestants upon certain major problems: the ideas and practices held or done in common by the 3 denominations, the main divisive factors separating liberal-minded members, and finally the factors operating today to diminish religious distance and to promote nearness between Catholics, Jews, and Protestants. (PA)

**2720.** Boháč, A. L'influence de l'irreligiousité sur la natalité en Bohême (Tchécoslovaquie). *Metron*, 1934, 11, 65-73.—After the downfall of the Hapsburg empire and the establishment of the Czechoslovak Republic, a great anti-Catholic movement took place in Bohemia. Data on births between 1922 and 1929 showed the birthrate among the unconfessed population to be below that for the avowed Christians. The illegitimate birthrate was lowest among Israelites and Czechoslovak Protestants and highest among Catholics and German Protestants, with the unconfessed population falling near the middle of the range. The difference between the illegitimate birth rates among Czechoslovak and German Protestants indicates the importance of other factors than religiousness, but the data as a whole show that irreligiousness constitutes one of the factors contributing to the diminution of the birthrate. (PA)

**2721.** Boisen, A. T. *Religion in crisis and custom: a sociological and psychological study*. N. Y.: Harper & Bros., 1955.—Both personal and social crisis experiences have a creative influence on religious beliefs and practices, but crisis experience may break or make. The role of crisis is detailed in chapters on Holy Rollers and churches of custom, a survey of personality adjustment and churches in Springville, reactive patterns, the effect of economic crises on religion, war as social crisis, the role of social crises in developing leaders, the gradual change of Methodism from a sect to a church, the conservatism of Asiatic religions vs. creativity of Hebrew-Christian religion, creativity and conservatism in American Protestantism, development of validation of religious faith as represented by George Fox, central tenets of American Protestantism, the re-creation of religious faith and the present crisis, and the future of Christian civilization. (PA)

**2722.** Boisset, J., Mehl, R., Legal du Pasquier, C., & Roux, A. *Le problème de la civilisation chrétienne*. Paris: Presses Universitaires de France, 1951.—Of the 5 essays in this work, that of Mehl

discusses certain social psychological problems of religion in the modern secular world. (PA)

**2723.** Bonney, Merl E. A study of friendship choices in college in relation to church affiliation, in-church preferences, family size, and length of enrollment in college. *J. soc. Psychol.*, 1949, 29, 153-166.—In this study of choices made and received the data showed that "of the six churches (denominations) studied no one showed a reliable advantage over another in developing the kind of individuals who win friends in college:" students who have no church affiliation received statistically significantly more friendship choices than those having church affiliation; student church members and non-churched students showed marked in-group preferences in friendship choices. Except for largest family size which showed fewer than expected friendship choices, family size was unrelated to choices. "Length of time in school did not bear a consistent relationship to number of choices received, with the exception of extreme groups. Those who had been in school less than one full semester fell far below expectancy, while those who had been in school six or more semesters obtained a reliably greater number of votes than chance alone would allow." (PA)

**2724.** Bossard, J. H. S., & Boll, Eleanor S. *One marriage, two faiths; guidance on interfaith marriage*. N.Y.: Ronald, 1957.—Factual first-hand case material about the difficulties (and some attempted solutions of these) in interfaith marriages. "Marriage is not only the union of two individuals but of two cultural backgrounds...interfaith marriages are subject to the same...influences that operate in the background of all marriages" but difficulties are sometimes increased by the differences in religious customs, and the personal habits based on these, that keep two persons strangers in spirit and in action. Family happiness results from effort, intelligent co-operation. (PA)

**2725.** Brenman, M. Minority-group membership and religious, psychosexual, and social patterns in a group of middle class negro girls. *J. soc. Psychol.*, 1940, 13, 179-196.—A group of middle-class negro girls showed, in intensive interviewing, both a greater religiosity and greater religious conflict than a comparable group of whites. Age appears to be more important than race in determining psychosexual attitudes and practices, there being greater intra-group resemblances among 18-year olds, for example, than among negro girls or white girls taken as a group without regard to age. Negro girls showed ambivalent attitudes toward white esthetic standards of male attractiveness. (PA)

**2725A.** Brooks, Hugh E., & Henry, Franklin J. An empirical study of the relationships to Catholic practice and occupational mobility to fertility. *Milbank Mem. Fund Quart.*, 1958 (Jul), 36, 222-281.—Summary of the literature on differential fertility as it relates to Catholic-non-Catholic fertility: fertility differentials within the Catholic population and within the general American population. A fertility study of a sample of 3202 Cath-



olic couples with a child in the first grade in Catholic schools in the northeastern U. S. using questionnaires and personal interviews (of some of the nonrespondents). (PA)

**2726.** Burchinal, Lee G. Marital satisfaction and religious behavior. *Amer. sociol. Rev.*, 1957, 22, 306-310.—The hypothesis that husband and wife who are church members or who attend church regularly have significantly higher marital satisfaction scores than those who do not attend church or who attend irregularly, was substantially upheld. Non-parametric techniques were utilized in the methodology. (PA)

**2727.** Byrne, John T. *A study of student problems in Catholic men's colleges.* Washington, D. C.: Cath. Univ. Press, 1957.—A doctoral study of the "facts with regard to student problems in Catholic men's colleges." The normative-survey method is used. School life problems ranked first, then vocational problems, followed by moral, financial, family life, personality adjustment, religious, health, and other problems. (PA)

**2728.** Cahnman, W. J. Religion and nationality. *Amer. J. Sociol.*, 1944, 49, 524-529.—Society of the Near East is stratified in terms of belief and disbelief rather than in terms of race or of class. The family, rather than territory, is the nucleus of organization, and hence religion and nationality are inextricably intertwined. It is proposed that the term "millet", taken from Turkish law, be used to described this type of intergroup relations. This would provide a conceptual tool with which to observe the conflict between personal and territorial nationalism, thus contributing toward a better understanding of minority problems in many parts of the world. (PA)

**2729.** Cantril, H. Educational and economic composition of religious groups: an analysis of poll data. *Amer. J. Sociol.*, 1943, 48, 574-579.—Economic status, education, and religious affiliation of approximately 14,000 persons are analyzed to show the relationships among these variables. The data indicate an increasing proportion of Protestants with increasing income and education. In the middle income group, church membership increases particularly rapidly as education increases. (PA)

**2730.** Catton, W. R., Jr. What kind of people does a religious cult attract? *Amer. sociol. Rev.*, 1957, 22, 561-566.—An analysis of the kind of individual who was prone to believe or reject the contention of an individual that he was Jesus Christ incarnate. (PA)

**2731.** Chancellor, Loren E., & Monahan, T. P. Religious preference and interreligious mixtures in marriages and divorces in Iowa. *Amer. J. Sociol.*, 1955, 61, 233-239.—The authors ascribed the prevalence of intermarriage to a more tolerant attitude of the American public toward religious differences in marriage, and suggest church affiliation may not be any more important than other factors in mating. Mixed-Catholic marriages show a higher

rate of divorce than both-Catholic marital unions. Mixed-Protestant denominations are not particularly marked for divorce beyond the proportions true of both-Protestants. Where both partners are Catholics the marriages are only half as like (or less) to reach divorce as are general population marriages. (PA)

**2732.** Chapin, F. S. The optimum size of institutions: a theory of the large group. *Amer. J. Sociol.*, 1957, 62, 449-460.—Optimum size is defined as "...that degree or cluster of social traits, associated with a size and structure of subgroups, which yields the maximum degree of continuity of security for group members by achieving a moving equilibrium of conflicting forces consistent with the preservation of group bonds." Data on 80 churches were collected in order to gain some understanding of optimum size in these groups. A mathematical model with a logarithmic spiral as the principle of growth is suggested by the study. (PA)

**2733.** Clark, W. H., & Warner, Caroline M. The relation of church attendance to honesty and kindness in a small community. *Relig. Educ.*, 1955, 50, 340-342.

**2734.** Coleman, James S. Social cleavage and religious conflict. *J. soc. Issues*, 1956, 12 (3), 44-56.—Some of the attributes peculiar to religion which create a potential for religious conflict are: (1) the private-personal nature of religion; (2) the status and power rewards of religious leadership; (3) religion's function of providing an alternative set of values to those of secular society; (4) the feelings of identity and the in-group associations of religion determine lines of social interaction; (5) the generational transmission of religious values and of personality derivative from these values. (PA)

**2734A.** Combes, A. Psychologie des profondeurs politique et histoire contemporaine: l'ouvrage de Wilfried Daim sur l'inspiration d'Adolf Hitler. *Pensée Cath.*, 1959, 63, 41-52.—This is a review essay of Daim's *Der Mann, der Hitler die Ideen gab*—a psychological study of Adolf Lanz. Lanz's religious aberrations had a considerable effect on Hitler's racist notions.

**2735.** Cooper, Clara C. Learning of biblical facts in college correlated with pre-college learning and intelligence and general culture test scores. *Amer. Psychologist*, 1950, 5, 281-282.—Abstract.

**2736.** Crawley, S. L. Transfer of religious affiliations among urban negroes. *J. appl. Psychol.*, 1936, 20, 93-104.—Personal interviews with the aid of a standard questionnaire were conducted among a group of 180 negroes in Cleveland. Religious restlessness is more clearly expressed in groups with higher education. Roman Catholic and Baptist churches show an increase in membership, while the Methodist, Presbyterian, and Episcopal churches show a decrease as revealed by changes in affiliation. Influence of friends and relatives,

personal solicitation and personal advantage rank highest as reasons for change of denomination. (PA)

**2737.** Curtis, Jack H. Group marginality and adherence to religious doctrine in an American community. *Dissertation Abstr.*, 1954, 14, 1838.

**2738.** Daniel, V. E. Ritual and stratification in Chicago negro churches. *Amer. sociol. Rev.*, 1942, 7, 352-361.—The type of religious ritual in which the individual participates often reflects the life of the society of which the worshipper is a member. The churches play a triple function in the social adjustment of the negro: they enable "the communicants to celebrate the Christian triumph," they render a service to them as members of a minority group, and they minister to the various classes within the group through differences in ritual. (PA)

**2739.** David, J. Mariages mixtes et mariages religieusement homogènes en Suisse. *Lumen Vitae*, 1949, 4, 463-478.—Statistics for mixed marriages in Switzerland are presented. The effects of mixed marriages on the rising divorce rate and on the birth rate are discussed. In mixed marriages of Protestant and Catholic, the children tend to follow the religion of the father. An English summary follows.

**2740.** de Grazia, Sebastian. Status as a political motive. *J. liberal Relig.*, 1947, 8, 91-101.—A philosophical discussion of status which the author defines as "the favorable estimations held by members of a community of the ways persons spend their time." It is pointed out that "the status system... is an ideology, a multitude of beliefs or evaluations concerning activities that contribute to the common good." Discussion on the mode of development of status and the status system followed by the author's concepts of how a primary status system is almost invariably fulfilled within the political sphere. The similarity in the status system of religion in fulfilling these criteria is indicated but, "Political and religious status systems seldom have challenged the validity of one another's claims to providing for the common wealth in the respective spheres of the here-and-now and the hereafter." Economic status systems, according to the author, fail to successfully compete with either political or religious systems in this area. (PA)

**2741.** DeHart, W. A. Fertility of Mormons in Utah and adjacent states. *Amer. sociol. Rev.*, 1941, 6, 818-829.—There has been some doubt cast, in studies of Catholics and Protestants, upon whether religious background really has any effect upon fertility. The Mormon religion encourages large family size. From a statistical study of 60 counties in which Mormons live, the author concludes that religious influence is effective in this case; the other variables which are controlled in the study are proportion of urban population and plane-of-living. (PA)

**2742.** Delcuve (SJ), G. Mariage mixte et vie religieuse. *Lumen Vitae*, 1949, 4, 479-492.—The effects of mixed marriages on the psychological and sociological aspects of the religious behavior of the marriage partners is discussed. A list of subjects is presented for further research. An English summary follows.

**2743.** Dinkle, R. M. Attitudes of children toward supporting aged parents. *Amer. sociol. Rev.*, 1944, 9, 370-379.—The assumptions were tested that there are significant differences with regard to the support of aged parents between the main religious groups, between urban and rural groups, as well as between groups differing in education, age, and sex. An attitude scale of adequate reliability was constructed, the selection of the items being based on the extent of agreement among 14 social workers. The scale was given to 1006 college and 318 high-school students. Analysis showed that Catholic and rural groups hold more strongly to the obligation to support aged parents that do Protestant and urban groups, respectively. In all groups, readiness to support parents depends on the degree of hardship entailed. It is concluded that "the obligation of children to support aged and needy parents is apparently no longer well established in the mores." Consequences for social legislation are discussed. (PA)

**2744.** Droba, D. D. Churches and war attitudes. *Sociol. soc. Res.*, 1932, 16, 547-552.—By means of an attitude test constructed by the writer, 1000 students belonging to various denominations were tested and their records studied with respect to war attitudes. Lutherans and Catholics were most militaristic; the most pacifistic were "Protestants" who did not specify any denomination. In general the more conservative a church is the more militaristic it will tend to be, and the more liberal a church is the more pacifistic it will profess to be. (PA)

**2745.** Dukette, R. Attitudes of a group of Catholic parents toward child guidance treatment. *Smith Coll. Stud. soc. Work*, 1939, 10, 102-103.—Abstract of thesis.

**2746.** Dynes, Russell R. Church-sect typology and socio-economic status. *Amer. sociol. Rev.*, 1955, 20, 555-560.—An attitude scale was developed to measure the polar types of Church and Sect as introduced by Weber and Troeltsch. The scale was sent to a random sample taken from the Columbus city directory. Returns from non-protestants were excluded. The results indicated that "significant relationships were found between the acceptance of the Sect type of organization and lower socio-economic status." "This research should indicate that knowledge of socio-economic factors is important in understanding religious behavior." (PA)

**2747.** Edwards, L. P. Religious sectarianism and race prejudice. *Amer. J. Sociol.*, 1935, 41, 167-179.—Religious sectarianism may on occasions mitigate race prejudice, but among the vast majority of members of most sects race prejudice is dominant

over sectarianism. In certain cases they are hardly distinguishable. That which gives sectarianism greater power over patriotism or race consciousness is mystical experience. The religious sect has an enduring cultural value. (PA)

**2748.** Eister, A. W. Some aspects of institutional behavior with reference to churches. *Amer. sociol. Rev.*, 1952, 17, 64-69.—Results of the Thurstone-Chave scale of church attitudes, from 234 second semester freshmen in a church affiliated college, are broken down by sex, marital status, and a series of similar classifications of the respondents. Data concerning pre- and post-enrollment church attendance habits are analyzed similarly. Pre-enrollment habits rather than attitudes toward the church provide the better estimate of post-enrollment attendance habits. (PA)

**2749.** Eleazer, R. B. *Reason, religion, and race*. NY: Abingdon-Cokesbury, 1950.—Prejudice grows out of ethnocentrism, faulty assumptions, groundless fears, group conflicts, cultural lag, and fallacious religious teaching. The Christian substitutes the brotherhood of man for race exclusiveness. The old story of the curse of Ham was a curse of Noah, not of God, and no one was changed in color. Race tension in other lands, especially Africa, is great, and slight in most S. American countries. Difficulties of Jews, Indians, Orientals, Mexican-Americans, and Negroes and their achievements and contributions are related. Suggestions for educational and religious programs to reduce tension are outlined. (PA)

**2749A.** Engel, G., O'Shea, Harriet E., & Mendenhall, J. H. "Projective" responses to a news article: A study in aspects of bias. *J. Psychol.*, 1958, 46, 309-317.—A controversial article in a national news weekly on alcoholism in Jews together with a questionnaire was presented to groups consisting of Catholic students, Jewish fraternity members, Protestant students, students in an English class, graduate students in clinical psychology, ministers, rabbis, and patients in an alcoholic ward at a state hospital. Intergroup interpretations varied considerably, but in general, Jews felt that Catholics and Protestants were heavier drinkers. (PA)

**2750.** Engle, T. L. An analysis of themes on the subject of war as written by Amish and non-Amish children. *J. educ. Psychol.*, 1944, 35, 267-273.—Themes on the subject "How the war affects me" were written by 134 Amish children and 160 non-Amish children of the same socioeconomic level. Only 8.2% of the Amish children expressed a desire to help win the war, as compared with 41.9% of the non-Amish. Other differences were not significant. About a third of the children said that they had been saddened by the war, 11% expressed a desire for the coming of peace, while only 6% expressed hatred of the enemy. (PA)

**2751.** Engle, T. L. Attitudes toward war as expressed by Amish and non-Amish children. *J. educ. Psychol.*, 1944, 35, 211-219.—The subjects, 134 Amish and 160 non-Amish children in grades VII

and VIII, were asked to write themes on the subject "How the war affects me," and all were given Peterson's Attitude Toward War, Scale No. 34, Form A. Both attitude-scale scores and theme rating showed the Amish children to be less favorable toward war than the non-Amish. This difference may reflect the pacifistic slant of the Amish religious training and also the fact that Amish children have less access to radios, movies, and other vehicles of popular points of view. (PA)

**2752.** Engle, T. L. & Engle, E. Attitude differences between Amish and non-Amish children attending the same schools. *J. educ. Psychol.*, 1943, 34, 206-214.—The Pintner-Loftus-Forlando-Alster Aspect of Personality was administered to 80 Amish children and 86 non-Amish children, to see whether the unusual customs of this religious sect affected the personality pattern. The results showed that the Amish children tended to be more submissive and introverted than other children in their classes. However, Amish children seem to be as well adjusted as the others according to scores for emotional stability. (PA)

**2753.** Ferguson, L. W. Socio-psychological correlates of the primary attitude scales: I. Religionism. II. Humanitarianism. *J. soc. Psychol.*, 1944, 19, 81-98.—The primary attitudes of religionism and humanitarianism were studied (in 2,537 college students) in relation to 15 socio-psychological variables. The relationships were for the most part in the expected directions but were very slight. Most significantly related to the primary-attitude scores were sex, college attended, and religious faith of self and father. (PA)

**2754.** Ferguson, L. W. The sociological validity of Primary Social Attitude Scale No. 1: Religionism. *J. soc. Psychol.*, 1946, 23, 197-204.—The previously reported validity of .92 of the Primary Social Attitude Scale No. 1 is inherent in the operations by which the scale was derived and is wholly statistical. Further evidence of validity may be found in various comparisons of attitude scores of groups of professed Catholic, Protestant, or Jewish students. Predictions that the Religionism scale would yield larger differences between the groups than 2 other scales and that differences between Catholic and Jewish students should be most pronounced were substantiated. The various sets of "religious" scores all correlate highly with the factor of "religionism" but not nearly so well for the other 2 scales. "In every comparison made the results are found to be entirely in accord with prior expectation," and thereby considerable support is lent to the contention that the Primary Social Attitude Scale No. 1 possesses a type of validity that has more than nominal statistical significance. (PA)

**2755.** Festinger, Leon. The role of group belongingness in a voting situation. *Hum. Relat.*, 1947, 1, 154-180.—The relationship between formal membership (belongingness) and participant behavior in group relations as examined by means

of a miniature political situation with religious affiliation as the major variable. Jews and Catholics were the two groups studied. The design of the experiment gets at the behavior of total strangers in a voting situation when they themselves are members of minority groups and are requested to vote for individuals when they do not know and then when they do know, the religious affiliation of the candidate. The major evidence indicated that, while both Jews and Catholics showed some differential favoritism, Jews were more affected by the situation, their behavior tending to be more complex. (PA)

**2756.** Fichter (SJ), J. H. *Dynamics of a city church*. Chicago: Univ. of Chicago Press, 1951.

**2757.** Fichter (SJ), J. H. Conceptualizations of the urban parish. *Soc. Forces*, 1952, 31, 43-46.—The highly complex social structure of an urban Catholic parish is conceptualized and discussed in a variety of ways (as legal corporation, super-imposed association, institutionalized association, communal group, cluster of subgroupings, series of statistical categories, and system of kinship groupings) to achieve meaningful analysis. Such analysis should not exclude the social roles of persons in action—e.g., the key pastoral roles must be separately considered, in relation to lay roles (which in American culture particularly call for participation in operating the parish). (PA)

**2758.** Fichter (SJ), J. H. The profile of catholic religious life. *Amer. J. Sociol.*, 1952, 58, 145-149.—3 types of religious observance by 8,363 white urban southern Roman Catholics are employed as criteria for comparing the variation of religious practices between the sexes and among 10-year age categories. The highest percentage of religious observance is found in the 10-19 year group; the lowest is the 30 to 39 year group. Religious observance increases in each subsequent decade, but the oldest people never quite reach the record of the youngest. Analysis of the differentials in religious practices shows that age must be combined with sex, schooling, marital status, parenthood, economic roles, health, and other circumstances. (PA)

**2759.** Fichter (SJ), J. H. *Social relations in the urban parish*. Chicago: Univ. of Chicago Press, 1954.—To promote sociological understanding, 3 urban, white, Southern parishes were studied. On the basis of religious activity, parishioners are defined as nuclear, modal, marginal or dormant. Religious life-profile is analyzed according to age and sex, and other chapters discuss the disrupting effects of urban mobility, the adverse effects of status, social roles of the parish priest, social relations of the laity, the structure of parochial societies, the school and the parish, conceptualizations of the urban parish, major issues in the sociology of the parish, and ethical limitations on sociological reporting. (PA)

**2760.** Fischer, H. T. Drielei soort religieuze volkskunde. (Three kinds of religious folk-lore.)

*Mensch en maatsch.*, 1933, 9, 429-436.—In the term "religious folk-lore" 3 different ideas are expressed, which must not be confounded. The first significance is the study of religious ideas, feelings and acts of a population, which are to be determined from primitive religious forms. (The task of folk-lore is the systematic examination of the base of culture.) In Germany, however, a number of folklorists means by folk-lore the same as is expressed by the term *sociography*, viz. the description of man in his surroundings; according to this, religious folklore is the description of the religion of a certain population: "religiography." Religiography has been chiefly studied by theologians. The consequence has been that several of them have given a third significance to the term religious folklore, viz., the study of the Christian religious practices of a population. (PA)

**2761.** Foa, Uriel G. Verbal attitude and actual behavior: a tentative method for the measurement of social pressure. *Sociometry*, 1947, 10, 85-86.—Preliminary report on an investigation of the attitude toward Sabbath observance of 40 Yemenite Jews, heads of family, living in the same quarter in Jerusalem as measured by an equal-i scale. Results were compared with ratings by a communal worker on a 6-point scale in accordance with their religious practices ( $r = .97 \pm .009$ ). Each of the subjects also named his 3 best friends. "There was no evidence that the relinquishment of religious practices is connected with a change in the we-group." The results are noted in a formula derived from Dodd's formula of social control and interpreted to show "that no social pressure exists in the field and on the issue studied." (PA)

**2762.** Francis, E. K. The Russian Mennonites: from religious to ethnic group. *Amer. J. Sociol.*, 1948, 54, 101-107.—The Russian Mennonites demonstrate the thesis that generic characteristics of different types of groups are susceptible to mutations. In this case a religious group was transformed within a comparatively short time into a distinct ethnic and folk group when the ethnically heterogeneous participants were allowed to segregate themselves by forming isolated territorial communities. This study raises a question as to whether logical categories which are frequently used to classify groups conceived as static entities can be applied to historical continuums and to social groups in their dynamic aspect. (PA)

**2763.** Francis, E. K. Toward a typology of religious orders. *Amer. J. Sociol.*, 1950, 55, 437-449.—The principal historical types of religious groups are analyzed to show the stages from the pure "community of religious"—corresponding to the psychological group and the familialistic or *Gemeinschaft* type—to the fully developed religious order—an organized group of the *Gesellschaft* type. The Jesuit order appears as the mature product of a long evolution, with its professional devotion to the objective institute, rationality, individuation, and depersonalization of intragroup relations. (PA)

- 2764.** Francis, E. K. Religious pluralism in a peasant community. *Relig. Educ.*, 1955, 50 (1), 23-26.—Four Spanish-American peasant communities with both Protestant and Catholic churches are examined as regards the weakening of religious bonds as a result of church dualism and whether this becomes a principal cause of community disorganization. No consistent pattern was found, and it is concluded that missionary zeal might wisely benefit "from taking cognizance of the sociological implications of its sacred trust." (PA)
- 2765.** Freedman, R., & Whelpton, P. K. Social and psychological factors affecting fertility. X. Fertility planning and fertility rates by religious interest and denomination. *Milbank Mem. Fd. Quart.*, 1950, 28, 294-343.—A report on an investigation of the hypothesis that "the greater the interest in religion, the lower the proportion of couples practicing contraception effectively and the larger the planned families." "On the whole, the findings do not indicate that religious interest is of great importance in explaining variations in reproductive behavior. Neither planning status nor fertility vary in gradation with religious interest or participation. It is only when comparisons of extreme religious interest groups are made that the findings indicate a small relationship consistent with the hypothesis. Even the small inverse relationship between fertility planning and religious interest has been shown to be mainly a function of socio-economic status." (PA)
- 2766.** Fry, C. D. The religious affiliations of American leaders. *Scient. Mo.*, 1933, 36, 241-249.—From about the first half of *Who's Who* for 1910-11, the names are classified with reference to occupations and also with reference to denominational church membership; and relationships between the two are shown. (PA)
- 2767.** Furbay, J. H. Undergraduates in a group of evangelical Christian colleges. *School Soc.*, 1931, 34, 813-814.—Through interviews, a questionnaire, and a study of college records, the author has attempted to gather for six evangelical Christian colleges some idea of: (1) the students' religious, economic, and cultural backgrounds; (2) their professional or vocational ambitions; (3) their attitudes toward religion; and (4) their opinion of the academic and social experience they are having. (PA)
- 2768.** Goodnow, R. E., & Tagiuri, R. Religious ethnocentrism and its recognition among adolescent boys. *J. abn. soc. Psychol.*, 1952, 47, 316-320.—"Students' recognition of ethnocentric (biased) choice of roommates was investigated among Protestant, Roman Catholic, and Jewish boys in preparatory school."
- 2769.** Grafton, T. H. Religious origins and sociological theory. *Amer. sociol. Rev.*, 1945, 10, 726-739.—This paper develops a theory of religious origins. It is assumed that religion comes from human nature. Religion is here defined in simple terms ("the interaction of living personalities with symbols of assumed supernatural social objects") and 4 conditions of its existence are stated. The primary end of the paper is to "show how the primary religious impulse arises, following in the main the analyses of human nature and reflective thought made by Cooley and Mead." Further aspects of the religious impulse are developed, and comments are made on several books written on the subject of religious origins. (PA)
- 2770.** Gruesser, Sister Mary Jeanne. Categorical valuations of Jews among Catholic parochial school children. *Cath. Univ. Amer. Stud. Sociol.*, 1950, 34. Also Washington, D. C.: Catholic Univ. of America Press, 1950.—737 seventh and eighth grade children in parochial schools completed attitude scales concerning race and neighborhood relations. Anti-Jewish feeling seemed to be greater than anti-Negro feeling. The attitude toward Jewish groups and the size of the group in the neighborhood were not related. There was a significant difference in attitudes between children with and without close personal relations with Jews. The attitudes appeared to refer to the Jews as a cultural rather than as a religious group. The most and the least tolerant children both had had the least contact with Jews. (PA)
- 2771.** Guk, E. D. Analiz socialnykh faktorov nervnosikhicheskikh yavlenii v religioznoy sekte pyatidesyatnikov. (Analysis of the social factors in the neuropsychology of the religious sect Pyatidesyatnikov.) *Sovetsk. Psikhonevrol.*, 1933, No. 3, 88-93.
- 2772.** Hager, D. J. Religion, delinquency and society. *Soc. Wk.*, 1957, 2, 16-21.—The pressures to inject religion into social work are misguided. The author questions such practices as religious matching of child and adopting parents, and parole requirements that parolees attend religious services, equating delinquency with church absenteeism, etc. (PA)
- 2773.** Hamilton, T. Social optimism and pessimism in American protestantism. *Publ. Opin. Quart.*, 1942, 6, 280-283.—An analysis of some sermons published between 1929 and 1940 indicates an increase in social pessimism and a movement away from the "social gospel" in protestant pulpits. (PA)
- 2774.** Harms, E. The nervous Jew—a study in social-psychiatry. *Dis. nerv. Syst.*, 1942, 3, 47-52.—The old cliché that the Jew is predisposed to nervous and mental diseases has recently been taken up by anti-Semitic scientific circles. Available statistical data show, however, that under natural and stable conditions the Jews constitute a mentally most sound group, and that only when they are forced into an emigration-immigration situation does the incidence of such disorders increase sharply. This is an example of a social, as opposed to an individual psychopathology. The basis for the Jewish emigrant fate lies in the Jews' connection with the Christian myth of Jesus. The pogromic threat that produces the shy, fearful,

individual Jew has occurred in racially weak, rather than racially strong, groups, where the racial character has served to disguise the underlying religious animosity. In America the strong admixture of all kinds of religious and national groups has created a positive environmental situation into which the Jew, or any other religious or racial minority, may be more readily assimilated. (PA)

**2775.** Harper, R. M. Religion and family size. *J. Hered.*, 1928, 19, 169-173.—The composition of families in the 4 leading white church denominations in Tallahassee, Florida, is analyzed. Average numbers of men, women and children per family, and men-women and children-women ratios are computed. (PA)

**2776.** Harte, T. J. Scalogram analysis of Catholic attitudes toward the Negro. *Amer. Cath. sociol. Rev.*, 1951, 12, 66-74.—This report is the result of a survey conducted by the Committee on Catholic Opinion Study in the Department of Sociology at the Catholic University of America. The data consisted of 2,185 returns from non-student groups. The "scalogram" technique devised by Louis Guttman was utilized; for response analysis in determining the coefficient of reproducibility the "scalogram board" technique was adapted. It was found that the vast majority of respondents approved what may be called "religious equality" for the Negro, and a somewhat smaller majority approved of economic equality. A minority favored social equality. (PA)

**2777.** Hiltner, Seward. A religious view of social values. *Amer. J. Orthopsychiat.*, 1957, 27, 475-483.—The disciplines in orthopsychiatry tend to approach social values through the quality of interpersonal relationships and to assume that the solidarity of social institutions is a significant but secondary approach. However, we must consider that social values derived from institutional solidarity may be valuable correctives to social values equated with qualities of relationship. (PA)

**2778.** Hoover, H. F. *Attitudes of high school students toward mixed marriage*. Washington, D. C.: Cath. Univ. Amer. Press, 1950.—An attitude scale and a questionnaire were constructed and given to 3960 pupils to assess attitudes toward mixed—Catholic-non-Catholic—marriages. Girls in Catholic high schools are more opposed to such marriages than boys. Number of Catholics in the locality in which the student lives affects his attitude. Having both parents Catholics strengthened negative attitude toward mixed marriages. Students in coeducational high schools were more opposed to mixed marriages than pupils in sex-segregated schools. In general, brighter children from happier homes tended to oppose mixed marriages. (PA)

**2779.** Horton, P. B. The Church as a socializing agency. *J. educ. Sociol.*, 1941, 15, 46-54.—A questionnaire, one section of which considered attitudes toward Christianity and the Church, was sub-

mitted to a presumably representative group of students in a Midwestern state university. 300 anonymous responses were secured in the classroom. The attitudes of these students toward Christianity and the Church were predominantly favorable. From a review of the results several general principles are proposed for augmenting the effectiveness of the Church as a social institution. (PA)

**2780.** Isambert, F.-A. Classes sociales et pratique religieuse paroissiale. (Réflexions sur une enquête.) *Cah. int. Sociol.*, 1953, 14, 141-153.

**2781.** Johnson, Benton. A critical appraisal of the church-sect typology. *Amer. sociol. Rev.*, 1957, 22, 88-92.—An analysis of the church-sect typology and its application in the sociology of religion.

**2782.** Jones, R. J. Comparative study of religious cult behavior among Negroes. *Howard Univ. Stud. soc. Sci.*, 1940, 2, No. 2.

**2783.** Jones, W. L. Some psychological conditions of the development of Methodism up to 1850. *Brit. J. Psychol.*, 1951, 42, 345-354.—"Mere aggregation of population was not in itself responsible for the uprising and growth of Methodism in the 18th and 19th centuries." "...the keynote of the Methodism appeal was tenderness: a tenderness which could only be realized within the close rapport of a family society." "Familialism produced internal intimacy, tension with outside groups, philanthropy and, when friction did occur within the societies, fragmentation." "In its social structure, psychological atmosphere, and intellectual expression, Methodism matched the needs of the new communities of semi-industrial and industrial England and Wales for whom the older churches were unable to provide in any adequate way." (PA)

**2784.** Kagan, H. E. Methods for changing the attitude of Christian toward Jew. *Amer. Psychologist*, 1950, 5, 300.—Abstract.

**2785.** Kane, J. J. Protestant-Catholic tensions. *Amer. sociol. Rev.*, 1951, 16, 663-672.—Content analysis of two religious weekly publications—*America* and *Christian Century*—support the contention that Protestant-Catholic relations are becoming more tense. Consideration is given to the historical background and the contemporary status of conflict issues between Protestants and Catholics. (PA)

**2786.** Kanin, Eugene J. Value conflicts in Catholic device-contraceptive usage. *Soc. Forces*, 1957, 35, 238-243.—Data from Planned Parenthood contraceptive clinics indicate that many American Catholics "have taken on secular patterns of conception control. Negative motivation to parenthood is less affected by Church doctrine than popularly thought." (PA)

**2787.** Kanter, Arne. Environmental demands and religious needs. *Acta psychiat.*, *Kbh.*, 1955, 30, 709-720.—Case histories of two patients. Subtle religious beliefs do not necessarily express themselves



in a specific religious terminology. The most dramatic religious activities indicate that one is dealing with primitive and badly integrated personalities. A study of the manifestations of the mentally ill may give valuable information about the psychological substratum of religious beliefs and activity. Many religious conflicts are due to the fact that the religious experience type of the patient is out of harmony with the form of religion predominant in the environment in which he grew up or in which he now lives. (PA)

**2788.** Karen, R. L. Attitudes on religion, sex and love-marriage as related to group membership. *Amer. Psychologist*, 1950, 5, 468.—Abstract.

**2789.** Kempe, P. *Criminaliteit en kerkgenootschap*. (Criminality and church affiliation.) Nijmegen-Utrecht: N. V. Dekker & Van de Vegt, 1938.—In Holland, especially around Utrecht, the Catholic population is decidedly more involved in crime than the Reformed, although this difference disappears with age. Kempe connects this with the economic and social backwardness of the Netherlands Catholics (Bonger). Catholic teaching emphasizes economic progress less than the Calvinistic. (PA)

**2790.** Kincheloe, S. C. Research memorandum on religion in the depression. *Soc. Sci. Res. Coun. Bull.*, 1937, No. 33.

**2791.** Kirkpatrick, C. Religion and humanitarianism: a study of institutional implications. *Psychol. Monogr.*, 1949, 63 (9), No. 304.—A study of the correlation between religious and humanitarian attitudes. Kirkpatrick used various attitude scales to derive measures of both religiosity and humanitarianism. He found that scores on the religious *Belief Pattern Scales* tended to vary directly with the conservatism of the denominational group, while the scores on the humanitarian scale varied inversely. These tests were applied to several student groups and to a stratified sample of the Minneapolis population in the age range 15 to 70. The findings, according to the author, "have implications limited by the area studied, religious groups sampled, and methods used, but do not support the common assumption of religion as the source of humanitarianism." (PA)

**2792.** Kiser, C. V., & Whelpton, P. K. Social and psychological factors affecting fertility; variations in the size of completed families of 6,551 native-white couples in Indianapolis. *Milbank mem. Fd. Quart.*, 1944, 22, 72-105.—This continuation of the previous study deals with the distribution of wives, 40-44 years of age, by number of children born and proportions of childless couples. At each rental and educational level, Catholic couples exceed Protestant with respect to proportion with 5 or more children, and fall below with respect to proportion childless. The both-South Protestant couples have the lowest proportion of childlessness and the highest proportion of 5 or more children (exceeding the Catholics). The both-North Protestants show the reverse. (PA)

**2792A.** Kiser, C. V., & Whelpton, P. K. Social psychological factors affecting fertility: XXXIII. Summary of chief findings and implications for future studies. *Milbank mem. Fd. Quart.*, 1958, 36, 282-329.—A study of 1444 "relatively fecund" native-white Protestant couples in Indianapolis in 1941. Data are included on religion and fertility and on contraception and fertility. (PA)

**2793.** Kitay, Philip Morton. Radicalism and conservatism toward conventional religion; a psychological study based on a group of Jewish college students. *Teach. Coll. Contr. Educ.*, 1947, No. 919.—This investigation was made to determine the relationships between favorableness toward religion and such other variables as life history data, personal outlook and opinions of social issues. The usefulness of personal documents was also investigated. Autobiographies, essays on their attitudes, and responses to personal data questionnaires, attitude toward the church scales, sociological attitude scales, and politico-economic attitude scales were obtained from 139 Jewish students at the Commerce Center of CCNY in 1941-42. Significant differences in pro- and anti-church groups were found in various characteristics. The pro-church group came from more religious and harmonious homes, had experienced fewer traumatic conditions, were more conservative on politico-economic issues, and had fewer sexual difficulties. The autobiographies and essays demonstrated the productivity of personal documents in the investigation of traumatic experiences.

**2794.** Kovalewski, P. E. La chrétienté orthodoxe et ses divers aspects nationaux. *Rev. Psychol. Peuples*, 1953, 8, 85-116.—The oriental orthodox Christian churches were developed under strong influences from Byzantine culture and national culture. This study requires an examination of these factors; hence the marked difference from occidental Christianity. The national churches show these traits: Bulgarians: piety, unity; Serbians: renewed piety, Slavic and orthodox traits despite many foreign influences; Russians: unity among the clergy, visiting shrines, promotion of Christian art and ecumenical unity; Roumanians: stable religious basis in harmony with orthodoxy in other countries. A detailed comparison of these 2 orthodox traditions presents material of great interest for psychology and ethnography. (PA)

**2795.** Krueger, E. T. Negro religious expression. *Amer. J. Sociol.*, 1932, 38, 22-31.—The chief elements in negro religious expression are spontaneity, expressiveness, excitement, rhythm, interest in the dramatic, love of magic. The forms of expression vary, but follow well their origin from the white religious revivals of the 18th and 19th centuries. These met the negro's need for escape and release as the Anglican and Catholic churches had not done. An isolated group, without a cultural heritage, the negro modified the adopted forms into something unique and particular. Having no moral tradition, his religion lacked an ethical turn. The more recent formalizing tendency is



a consequence of the impact of the educational process and cultural expansion which much earlier affected the forms of white religion. The negro's religion has had the significant function of preserving his race decay and annihilation. (PA)

**2796.** Landis, B. Y. Religion. *Amer. J. Sociol.*, 1932, 37, 970-975.—Attempts an interpretation of the social significance of certain developments within religious bodies of the United States. Increased relief activities were everywhere in evidence. The depression forced severe financial readjustments, particularly upon local organizations which over-built and over-expanded in 1927-1929. A National Interfaith Conference on Permanent Preventives of Unemployment was an outstanding event. Controversies over birth control continued. Peace education went on with an especial interest in the disarmament conference. A steady interest in research and inquiry was evident. It is still difficult, however, to interpret the major trends and countertrends within organized religion, and particularly the social influence of religious institutions. This must wait for more intensive and extensive research. (PA)

**2797.** Landis, J. T. Marriages of mixed and non-mixed religious faith. *Amer. sociol. Rev.*, 1949, 14, 401-407.—College students reported information concerning the marriage of their parents. From this information, relationships were established between inter-faith marriage and divorce rate, showing that divorce is more frequent in marriage between Catholics and Protestants than between members of one faith. In Catholic-Protestant marriage, the divorce rate is greater when the father is Catholic than when the mother is Catholic. Data are presented on sources of disharmony in such marriages. (PA)

**2798.** Lantz, H. Religious participation and social orientation of 1,000 university students. *Sociol. soc. Res.*, 1949, 33, 285-290.—Scales designed to yield quantitative scores on "religious participation" and on "satisfaction or dissatisfaction with 20 social conditions" were administered to 1,000 students. The findings indicated no association of the 2 variables ( $r = .009$ ) and no significant deviation from normality in the distribution of paired responses when the total sample was broken down with respect to "religious category" or "parental occupation." Factors in the sample which may have affected these results were discussed. (PA)

**2799.** Le Bras, Gabriel. Nuances regionales du catholicisme en France. *Rev. Psychol. Peuples*, 1953, 8, 12-23.—Catholicism insists strenuously on unity throughout the world. But regional variations are accepted as in France. Local emphases occur as to funerals, preference for Sunday vespers, processions, and pilgrimages. Brittany, Flanders, Alsace, Franche-Comte, Savoy and others observe the regular church services. Touraine, Berry, Limousin, Perigord and Champagne favor the seasonal celebrations. We see here the outcropping of ethnic differences. (PA)

**2800.** Lee, Alfred McClung. Propaganda techniques of religious groups. *Amer. Psychologist*, 1947, 2, 280.—Abstract.

**2801.** Lee, J. O. The religious life and needs of Negro youth. *J. Negro Educ.*, 1950, 19, 298-309.—To meet the religious needs of Negro youth a change in the content of preaching is needed as well as more participation by youth in the planning and execution of the program. Educational methods and more effective leadership are required. The church itself must give up its practice of segregation. (PA)

**2802.** Lee, Robert. The church and the problem of delinquency. *Relig. Educ.*, 1957, 52, 125-129.—Field work experiences of theological students in a program on "Church and the Problem of Delinquency" are described. New insight and some successful efforts at the rehabilitation of delinquents are related. Churches can help especially by giving adolescents a feeling of belonging. "If the church be sensitive to community needs, it will seek ways to sustain the needs of gang members and perhaps channel their activities toward constructive goals." (PA)

**2803.** Leeuwen (OFM), B. van. Le mariage mixte, facteur de dechristianisation en Hollande. *Lumen Vitae*, 1949, 4, 425-441.—13% of Dutch Catholics enter mixed marriages. Social, psychological and religious causes of mixed marriages are discussed as well as the harmful influence they work on married couples and their children. An English summary follows.

**2804.** Lehman, H. C., & Witty, P. A. Certain attitudes of present-day physicists and psychologists. *Amer. J. Psychol.*, 1931, 43, 664-678.—The writers discuss the changing attitude of physicists with respect to the universality of their laws, and the increasing bewilderment which they feel with respect to the fundamental concepts of their field. Psychologists, on the other hand, frequently shift the burden of explaining basic laws to experts in other fields (physiology, biology, physics, etc.) and show a much greater willingness to claim that there is no mystery in the phenomena in which they are interested. Tables are given showing the percentage of men from different scientific fields who state their religious affiliations in writing biographical sketches for *Who's Who*; physicists and chemists head the list, while biologists, anatomists, and physiologists come at the bottom (smallest percent stating a religious affiliation). When the older and younger men are compared it is found that the younger ones much more consistently report religious affiliation. It is suggested that the physicist is far from his field of experimentation in dealing with religious matter and is more willing to accept hypotheses which do not appear valid to those more familiar with the human organism and human behavior. (PA)

**2805.** Lehman, H. C., & Witty, P. A. Scientific eminence and church membership. *Scient. Mo.*, 1931, 33, 544-549.—The frequency with which outstanding scientists (starred in American Men of

Science) are associated with various churches is analyzed. Their attendance is less than that of the average of those whose names appear in *Who's Who*; and it is associated mostly with the more liberal denominations, e.g., Unitarian and Congregational as compared with Catholic and Baptist. (PA)

**2806.** Leiffer, M. H. Interfaith marriages and their effect on the religious training of children. *Lumen Vitae*, 1949, 4, 442-454.—Interviews of Catholic, Protestant and Jewish mixed marriages are the basis of the results indicated. "Commonly the net result of interfaith marriages is first confusion and then loss of interest or even a positive dislike for all organized religion." A French summary follows.

**2807.** Lenski, G. E. Social correlates of religious interest. *Amer. sociol. Rev.*, 1953, 18, 533-544.—In connection with the Milbank Fund survey of factors affecting fertility in Indianapolis, data were collected regarding the extent of religious interest since marriage among nearly 1000 native white, Protestant couples. The author presents the relationships between religious interest and the key sociological variables of sex, parenthood, wealth, income, education, vertical mobility, and occupation. Variations in religious interest also are shown among Protestant denominations and for mixed and unmixed marriages. (PA)

**2808.** Leuba, J. H. Religious beliefs of American scientists. *Harpers Magazine*, 1934, 169, 291-300.

**2809.** Locke, Harvey J., Sabagh, Georges, & Thomes, Mary M. Interfaith marriages. *Soc. Probl.*, 1957, 4, 329-333.—The specific purpose of this study was to test the hypothesis that the rate of interfaith marriage of a given religious group increases as the proportion of that group in the population decreases. The findings support the hypothesis. Where interfaith marriage rates differ from the expected, such factors as social distance, cohesiveness, and economic status seem to be related to such variations. (PA)

**2810.** Long, H. H. Improving the morale of Negro children and youth. *J. Negro Educ.*, 1950, 19, 412-419.—Morale is a complex concept implying a high level of performance in the face of privation and danger. It is a syndrome depending upon a number of traits and their configuration. Hostility facilitates it and religion is a source of strength. A sense of worth is indispensable and there must be identity with the struggle of mankind for freedom. (PA)

**2811.** Maag, Clinton H., & Bair, John T. Religious values as differentiating characteristics of Naval aviation cadets. *USN Sch. Aviat. Med. Res. Notes*, 1956, Proj. No. NM 001 108 100, Rep. No. 15.—A questionnaire containing 17 items relating to philosophical and religious opinion was administered to 130 successful and 106 voluntary drop-outs from a basic flight training program. This instrument did not significantly differentiate the 2 groups. (PA)

**2812.** McCann, R. V. Juvenile delinquency and the church's opportunity. *Relig. Educ.*, 1955, 50, 88-92.—20 divinity students are studying ways that churches can help in combating delinquency. One is making a study of the needs for a Protestant chaplain in juvenile courts; 4 students are working directly with individual delinquents; 8 are surveying opinions of people in various communities; 2 are working with post-juvenile delinquents; 2 are serving as group workers, and 2 are working at the Hayden Goodwill Inn. (PA)

**2813.** McKinney, M. M. Religion and elections. *Publ. Opin. Quart.*, 1944, 8, 110-114.—An analysis of the relationship between the religious affiliations of members of the last five Congresses and changes in the personnel of those Congresses leads to the conclusion that religion is a major influence in the success of candidates for Congressional election. (PA)

**2814.** Mayer, Albert J., & Marx, Sue. Social change, religion, and birth rates. *Amer. J. Sociol.*, 1957, 62, 383-390.—"While in 1920 birth rates in Hamtramck, Michigan, an immigrant Polish Catholic community, were much above the general United States population, by 1950 they were very similar. Although the pattern of decreased birth rates is familiar, Hamtramck is an interesting community for sociological study because of four concomitants of the high fertility of its residents: rural origin, foreign birth, low socio-economic status, and Roman Catholicism. These attitudes, however, did not prevent very rapid acceptance of control of births. Hypotheses concerning this rapid change in both attitudes and behavior refer to the general wish to be Americanized."

**2815.** Mennicke, C. Das proletarische Massenbewusstsein und die katholische Kirche. *Schildgenossen*, 1927, 7, 335-340.—A psychological analysis of the proletarian masses shows that there is a growing freedom from prejudice in regard to manner of life. This, however, according to the author, is contrary to the teachings of the Catholic Church. There is thus no genuine approach to it. (PA)

**2816.** Merzbach, A. The seventh-day recreational problem. *Bull. World Fed. ment. Hlth.*, 1951, 3 (3), 93-98.—Our sabbath recreations tend not only to preclude "contemplation and the attainment of inner quiet" but also often arouse "tensions and hostile feelings, dissatisfactions and hate" because they are compensating or overcompensating strivings incompatible with relaxed and easy interpersonal relationships. Impoverishment of spiritual values has heightened individual and collective insecurity. From a mental hygiene point of view, therefore, it is important to stress the use of the Day which promotes "more settled emotional balance, more objective self-assessment" to which the self-reflection and spiritualization of the Sabbath day is indispensable. (PA)

**2817.** Miner, J. R. Church membership and commitments of prisoners. *Hum. Biol.*, 1931, 3, 429-436.

—After reviewing previous studies the data of the 1926 census of religious bodies was compared with the 1923 census of prisoners. Correlations were calculated for 12 different offenses for all religious groups and for Roman Catholics and for Methodists and Baptists. The low negative correlation between church membership and commitment ratios shows more clearly for all religious bodies than for either group separately. There is little evidence in these data that the churches play any large part in the prevention of crime. (PA)

**2818.** Miner, J. R. Do the churches prevent crime? *Amer. Mercury*, 1932, 25, 79-81.

**2819.** Miner, J. R. The churches and social well being. *Hum. Biol.*, 1932, 4, 421-428.—So far as these results go there is no indication of any effective contribution of the churches (Roman Catholic and Methodist and Baptist) to social well being as indicated by such variables as per capita wealth, literacy, health and sexual mortality in the United States. (PA)

**2819A.** Moberg, D. O. Säkularisierung und der Wachstum der Kirchen in den Vereinigten Staaten. *Kol. Z. Soziol. Soziol.-psychol.*, 1958, 10, 430-438.—107 new Baptist church members studied show that the primary factors in increased church membership are secular. (PA)

**2820.** Monahan, T. P., & Kephart, W. M. Divorce and desertion by religious and mixed-religious groups. *Amer. J. Sociol.*, 1954, 59, 454-465.—The Protestants of Philadelphia and other areas show a higher incidence of divorce than the Catholics, although there is now considerable divorce among the latter. On the other hand, in the white population, Catholics account for a disproportionate number of desertion and non-support cases, and the Jews appear least often of the three groups. Mixed marriages may (or may not) be more prone to end in divorce but they show no undue tendency toward desertion. (PA)

**2821.** Nash, Manning. The reaction of a civil-religious hierarchy to a factory in Guatemala. *Hum. Org.*, 1955, 13 (4), 26-28.—A factory was able to enter and become established without disturbing the authority of a council of elders in an agricultural village. Subsequent changes in local government and the emergence of political parties have, by distinguishing between religious and secular questions, reduced the council's authority.

**2822.** Northwood, L. K. Ecological and attitudinal factors in church desegregation. *Soc. Probl.*, 1958, 6, 150-163.—The attitudes and practices of 78 Protestant ministers in Des Moines in relation to segregation-integration dilemma. (PA)

**2823.** Nottingham, Elizabeth K. *Religion and society*. Garden City, N. Y.: Doubleday, 1954.

**2824.** Nuesse, C. J. Membership trends in a rural Catholic parish. *Rural Sociol.*, 1957, 22, 123-130.—In a midwestern rural Catholic parish there is a basic stability of, and growth in, family member-

ship. Data are based on financial records of the parish since 1912. (PA)

**2825.** O'Dea, Thomas F. The effects of geographical position on belief and behavior in a rural Mormon village. *Rural Sociol.*, 1954, 19, 358-364.—Study of an isolated Mormon village in New Mexico leads to the hypothesis that, in comparison with other villages, its lesser secularization may be due to its peripheral position. (PA)

**2826.** O'Dea, Thomas F. Mormonism and the avoidance of sectarian stagnation: a study of church, sect, and incipient nationality. *Amer. J. Sociol.*, 1954, 60, 285-293.—In the development of Mormonism ten factors combined to enable it to escape sectarian stagnation. Instead there emerged a large ecclesiastical organization which is the organized core of the Mormon people, who have evolved a subculture and homeland and for whom religious fellowship is impregnated by the total bonds of community and family. The study illustrates both the relationship of religious fellowship to incipient nationality and the importance of a unique concatenation of events in social causation. (PA)

**2827.** Parry, Hugh J. Protestants, Catholics and prejudice. *Int. J. Opin. Attitude Res.*, 1949, 3, 205-213.—Results of a survey of anti-semitism in Denver are presented. Contrary to previous reports, Catholics were found to be least anti-Semitic, non-church going Protestants the most, and church-going Protestants intermediate. These rankings persisted when the total sample was broken down according to sex, age, and education. (PA)

**2828.** Parsons, E. T. A study of the relationship between the Rosenzweig Picture-Frustration Study and test duration, Sims Socio-Economic Status Score, and religion of high school seniors. Unpubl. M.S. thesis, 1951, Pennsylvania State College.

**2829.** Parsons, E. T. Relationships between the Rosenzweig P-F Study and test duration, socioeconomic status, and religion. *J. consult. Psychol.*, 1955, 19, 28.—A brief report.

**2830.** Pope, Liston. Religion and the class structure. *Ann. Amer. Acad. polit. soc. Sci.*, 1948, 256 (Mar.), 84-91.—This 1946-47 study, sponsored by the Federal Council of Churches, shows much less similarity between the class alignments of Protestants and Catholics than did Cantril's pre-war study. Protestants are generally representative of higher social classes. It must be remembered, however, that within the Protestant faith certain denominations deviate from the general class norm. The study confirms the higher education level of members of the Protestant and Jewish faiths. It emphasizes the large number of union members in all religious groups, especially Catholic and Jewish, and discusses differences in voting preferences. The church is seen as primarily an institution of the middle class, and the prediction is made that it will continue to support rather than break down class differences. (PA)

- 2831.** Pratt, K. C. Differential selection of intelligence according to denominational preference of college freshmen. *J. soc. Psychol.*, 1937, 8, 301-310.—The mean intelligence scores of the students preferring the different denominations ranked as follows: Episcopal, Christian Science, Nazarene, Congregational, Presbyterian, Protestant, Baptist, Methodist, Disciples of Christ, miscellaneous, Lutheran, Catholic, no preference. No differences between continuous ranks were significant. This order closely resembles that for the proportional representation of the denominations in *Who's Who*. A cultural origin is postulated for the differences. (PA)
- 2832.** Prothro, E. T., & Jensen, J. A. Interrelations of religious and ethnic attitudes in selected southern populations. *J. soc. Psychol.*, 1950, 32, 45-49.—The authors "examined the intercorrelations among attitudes toward the church, Negro and Jew of 652 students in 6 southern colleges... the students studied had a very favorable attitude toward the church (and) exhibited fairly favorable attitudes toward the Negro. Catholics and Protestants responded similarly. There was a slight tendency for those persons more favorable toward the church to be more favorable toward the Negro and Jew. For each of the 6 groups there is a statistically significant relationship between favorable attitude toward the Negro and favorable attitude toward the Jew, but this relationship is considerably less than that found in previous studies of other populations."
- 2833.** Reuss, Carl. F. Research findings on the effects of modern-day religion on family living. *Marriage Fam. Living*, 1954, 16, 221-225.—"Religion may be a sharply divisive influence, in itself responsible for breaking up individual families... There are numerous indications that religion is a secondary and waning influence in shaping marriage and family behavior... Religion is an important factor, influencing family living." Education, occupation, income, "community folkways also influence courtship, marriage and family patterns." (PA)
- 2834.** Ringer, B. B. The parishioner and his church; a study in the sociology of religion. *Dissertation Abstr.*, 1957, 17, 690.
- 2835.** Roberts, B. H., & Myers, J. K. Religion, national origin, immigration and mental illness. *Amer. J. Psychiat.*, 1954, 110, 759-764.—Patients under treatment in New Haven were studied with reference to their religion, national origin and immigration status. Great differences were found in the frequency of certain disorders in the various groups studied. Comparison between this study and previous ones is made and speculative explanations are suggested to explain the trends and disproportions. (PA)
- 2836.** Rommetveit, R. Tileigning av religiøse tru og åttferd, grandska ut fra sociapsykologisk og læringespsykologisk synsatt. (The acquisition of religious belief and behavior, studied from the point of view of social psychology and the psychology of learning.) *Nord. psykol.*, 1951, 3, 157-169.—The discussion is based upon research data from 180 Norwegian adolescents from 3 different environments, planned to contribute toward the understanding of the influence of divergent social (religious) norms on growing-up people. In spite of the homogeneity of religious school education, large and significant differences in religious attitudes are revealed between groups. Most striking is the difference between the rural group (from a fishing and farming district) and the urban group (from a workman's district). (PA)
- 2837.** Rosenberg, M. J. The social sources of the current religious revival. *Pastoral Psychol.*, 1957, 8 (75), 31-40.—While the current religious revival is usually explained by one factor, "the failure of nerve," i.e., anxiety, uncertainty, and depression, at least 4 other factors seem important: "the elevation of conformity; the success of the huckster; the disruption of community; the cultural discrepancy between ethic and practice." Discussion by Walter Houston Clark, Gaines S. Dobbins, Roswell P. Barnes. (PA)
- 2838.** Rummell, H. S. Scholastic ranking of religious groups. *School Soc.*, 1934, 40, 286-288.—The author computed the average scholastic index of unselected students at the University of Missouri professing membership in various church groups. Above the general level in scholarship were the Jews, Methodists, and Episcopalians, while below average were the Christian Scientists, Disciples, Presbyterians, Catholics, Baptists, and those claiming no church membership. The difference between the extreme groups—i.e., the Jews and Baptists—is statistically significant. (PA)
- 2839.** Saenger, G., & Shulman, H. Socio-economic determinants of relations between different racial and religious groups in a high delinquency area. *Amer. Psychologist*, 1946, 1, 290.—Abstract.
- 2840.** Salisbury, S., & Scholfield, F. A. Teaching sociological concepts by "learning" about religion. *Relig. Educ.*, 1957, 52, 451-454.—Because students have a real interest in religion, this subject matter provides an excellent vehicle for teaching sociological principles. The unit on religion did not impair the commitment of the students but appeared to contribute to their tolerance of the beliefs of others. (PA)
- 2841.** Saller, K. Ueber die Zusammenhänge von Schulleistungen, sozialer Schichtung und unterschiedlicher Volksvermehrung in einer vorwiegend katholischen und einer vorwiegend protestantischen Stadt (Regensburg und Göttingen.) Beitrag III zur Frage der Beziehungen zwischen Intelligenz, sozialer Schichtung und unterschiedlicher Volksvermehrung. *Z. Kinderforsch.*, 1933-34, 42, 200-248.—In families furnishing the opportunity-school classes the birth rate is about the same in Catholic and Protestant communities. In all other cases there is a marked falling off among Protestants as the social scale is ascended. Child mortality is

related not to size of family but to social status—the less the intelligence the greater the mortality. By strata the mean values for school work differ little between Catholics and Protestants. In single subjects, the latter excel in subject comprehension and gymnastics. Both hereditary and environmental factors are operative. (PA)

**2842.** Samenfink, J. A. A study of some aspects of marital behavior as related to religious control. *Dissertation Abstr.*, 1956, 16, 2236.

**2843.** Samenfink, J. A. A study of some aspects of marital behavior as related to religious control. *Marriage Fam. Living*, 1958, 20, 163-169.—"The present study grows from the writer's observation of certain discrepancies between the teaching of the Roman Catholic Church and the behavior of some individuals who consider themselves to be 'good Roman Catholics.'...the values and behavior patterns which appear actually to be ascribed to and followed are those of the prevailing secular culture in the U. S." This conclusion was borne out by work with young married couples in a counseling situation in south-western Louisiana. Among this group the consensus was that at least 50% of all young Roman Catholic couples used some means of contraception (other than the rhythm method) during the early years of marriage, and another source reports that probably 50% continue to use contraceptives throughout marriage. Statistical tables and descriptions of the investigation indicate a real departure from church sanctioned patterns of behavior also in marital relations and the tenets regarding divorce. (PA)

**2844.** Sanai, M. An empirical study of political, religious, and social attitudes. *Brit. J. Psychol., Statist. Sect.*, 1952, 5, 81-92.—A questionnaire of 30 statements on social, political, and religious topics was given to 250 men and women, who expressed their agreement or disagreement with each on a 7-fold scale. The correlations were factorized by Burt's Method of Simple Summation. 4 significant factors were found. The first proved to be a general factor with positive saturations throughout, and was identified with a general tendency towards heterodoxy ("alterationism") or the reverse. The second factor was bipolar, and appeared to distinguish personal and political problems. Of the remaining factors 1 appeared to divide the positive section of the first bipolar into religious and moral subsections, and the negative into intergroup and intragroup subsections; the other appeared to introduce numerous finer subdivisions whose nature seemed to depend largely on the accidental relations in the questions selected. (PA)

**2845.** Sanford, R. N. Optimism and religion. *Amer. Psychologist*, 1946, 1, 451-452.—Abstract.

**2846.** Sanford, R. N., & Levinson, D. J. Ethnocentrism in relation to some religious attitudes and practices. *Amer. Psychologist*, 1948, 3, 350-351.—Abstract.

**2847.** Sappenfield, B. R. Group differences in social attitudes. *Psychol. Rec.*, 1943, 5, 289-305.—

The author has studied religious and political preferences and the nativity of parents as related to formation of social attitudes. The significance of differences in attitudes of the different religious and political groups and groups of different nativity of parents toward communism, the constitution, Germans, Chinese, the war and treatment of criminals, is indicated. Each of the subgroups studied, i.e., Catholics, Protestants, Republicans, etc., was not homogeneous with respect to the other variables, and thus the author limits his conclusions to the individuals studied. (PA)

**2848.** Sappenfield, B. R. Ideological agreement and disagreement among religious groups. *J. abn. soc. Psychol.*, 1943, 38, 532-539.—Catholic, Jewish and Protestant college students were asked to rate the 20 most discriminating items of form J of the C-R Opinionnaire for the subjects' own attitudes and for his estimates of attitudes of the three religious groups. Catholics and Protestants differed significantly only on issues related to religious belief. As compared to Lentz's 1935 subjects, the present group was less conservative but had more respect for patriotic ideals perhaps because of the greater threat from war. Students of different religious groups appear united in their belief in democratic institutions, which might aid the unity among such groups. (PA)

**2849.** Sappenfield, B. R. The responses of Catholic, Protestant, and Jewish students to the Menace Checklist. *J. soc. Psychol.*, 1944, 20, 295-299.—Catholic, Protestant and Jewish college students indicated whether or not they considered each of 26 social, political, and religious groups to be a menace to the best interests of the United States. "Results indicated some group differences relative to the rankings in seriousness of 'menaces,' though all groups placed the German-American Bund, the Communist Party and the Klu Klux Klan among the top ranking 'menaces.' An unexpectedly high frequency of antisemitic attitudes was revealed to exist among the Catholic and Protestant students." Scores on this checklist may be valuable as a measure of conservatism. (PA)

**2850.** Schnepf, G. J., & Johnson, Mary M. Do religious background factors have predictive value? *Marriage Fam. Living*, 1952, 14, 301-304.—"A marriage prediction test based solely on religious factors" to be used along with the Burgess-Cottrell test. "It is partially a prediction test and partially an information guide for the counselor, that is, counselors who have Catholic clients." (PA)

**2851.** Schröder, C. M. *Rasse und Religion*. Munich: Reinhardt, 1937.—The only two essential psychological phenomena of religion are mysticism and prophecy, and they are common to all religions. Hence religion can never be a product or function of any one race. Nordic piety has no special peculiarities. (PA)

**2852.** Searles, H. L. An empirical inquiry into the God experience of one hundred and forty college students. *Relig. Educ.*, 1926, 21, 334-341.

**2853.** Seashore, Carl E. The religion of the educated person; a psychologist's interpretations. *J. higher Educ.*, 1947, 18, 71-76.—The educated person's religion is characterized by growth. Religious concepts develop from the concrete to the abstract. They are related continuously to a knowledge of the history of man and of contemporary science and philosophy. Negative religions are ones in which the chief emphasis is placed upon escape. The educated person has a positive religion in which emphasis is placed on hope, faith, love, beauty, and fellowship. He does not labor to save his own soul either by good deeds or by creeds, but is interested in leading a good life here and now. (PA)

**2854.** Severson, A. L. Nationality and religious preferences as reflected in newspaper advertisements. *Amer. J. Sociol.*, 1939, 44, 540-545.—Evidences of nationality and religious preferences are found in the help-wanted and resort ads in the *Chicago Tribune* over a 65-year period. A study of the frequency of preferential ads discriminating against Jews and of those discriminating against Catholics show that their appearance can be dated, and that a very sharp rise in their frequency occurred at a time when considerable propaganda against Jews and Catholics was current. An analysis of the respective frequencies by sex and occupation indicates, however, that the propaganda had little if any effect in the rise. The movement into the white-collar market of second-generation East European immigrants is the important factor. Since the sex and occupational differences in the discriminatory ads follow the same general pattern for both Catholics and Jews, it would appear that there are some factors common to both. These factors seem to be similarity of movement into the market and similarity in "second-generation" characteristics. (PA)

**2855.** Shinert, G., & Ford, C. E. The relation of ethnocentric attitudes to intensity of religious practice. *J. educ. Sociol.*, 1958, 32, 157-162.—Using the E scale, this study of ethnocentrism was based on a total of 327 students attending a university. In order to ascertain what correlation exists between ethnocentric attitudes and the intensity of religious practice within a select group of students, 2 groups comprised of daily communicants and non-daily communicants were used. The author found that the total group tested is nonethnocentric to a marked degree, and that the daily communicant group appeared to be more nonethnocentric than the non-daily communicant group. (PA)

**2856.** Siegman, A. W. Authoritarian attitudes in children: I. The effect of age, IQ, anxiety and parental religious attitudes. *J. clin. Psychol.*, 1957, 13, 338-340.—The Children's Antidemocratic Scale was administered to 83 Jewish children, ages 9 to 13. CAS scores decreased significantly with age, suggesting that the decrease in authoritarian attitudes is due to maturation of cognitive processes and increasing independence of parental authority. Children whose parents observed the Jewish faith

strictly tended to fall in the upper or lower quartile. (PA)

**2856A.** Smith, E. L. Personality differences between Amish and non-Amish children. *Rural Sociol.*, 1958, 23, 371-376.—On a personality inventory responses of Amish children indicated they were more submissive, more introverted and withdrawn, and slightly less emotionally balanced than the non-Amish children. Ss were children in grades 7 and 8 in two Pennsylvania rural public schools. (PA)

**2857.** Smith, P. M. Organized religion and criminal behavior. *Sociol. soc. Res.*, 1949, 3, 362-367.—Evidence is cited and considerations are proposed in support of the contention that "there seems to be no convincing evidence that conventional religion of itself has proved an effective antidote to crime." Difficulties in the analysis of the relationship of religious participation to criminal behavior are discussed. (PA)

**2858.** Smith, P. M. Role of the church in delinquency prevention. *Sociol. soc. Res.*, 1951, 35, 183-190.—A discussion of the role of the church in preventing delinquency and an indication of major differences of opinion which make it difficult to arrive at a consensus as to the church's most appropriate role in this area. Six examples of church programs which show "unusual promise of usefulness in combatting deviate behavior" are cited. (PA)

**2859.** Smith, R. O. *Factors affecting the religion of college students; a study of personality and cultural factors affecting the religion of college students.* Ann Arbor, Mich.: Author, Lane Hall, U. Mich., 1957.—Part One reports a questionnaire study of 140 Yale Divinity students from 12 Protestant denominations showing that 65% come from Protestant church related colleges and universities, where they participated in an average of 4.3 secular and 2.3 religious extra-curricular activities, and 70% majored in history, religion, sociology, philosophy, or English in that order. Among positive and negative religious influences, professors ranked highest in both. Most frequent factors leading the men to go into religious work are (1) sensitivity to the need, (2) personal influence of friends and leaders, (3) activities of church and religious groups, (4) influence of family, (5) development of a strong faith in Christian life and belief. Part Two reviews other investigations of personality and cultural factors upon the religious knowledge, attitudes, beliefs, and practices of college students. (PA)

**2860.** Solomon, Erwin S. Social characteristics and fertility: a study of two religious groups in metropolitan New York. *Eugen. Quart.*, 1956, 3, 100-103.—A study of 410 white students, of whom 60% were Jewish and 40% Christian (¾ Catholic, ¼ Protestant), disclose that the relationships between fertility and I.Q. and father's occupation shows little or no differentiation for fertility for the Jewish group when "controlled" by I.Q. and occupation; while fertility in the Christian group



demonstrates considerable variability and is inversely related with IQ. of the student and occupation of the father. (PA)

**2861.** Sperry, W. L. (ed.) *Religion in the post-war world. III. Religion and our racial tensions*. Cambridge: Harvard University Press, 1945.—The present volume considers the interracial problems of this country which have been accentuated by the war. Five chapters discuss the myth of race, our political and religious right to be different, the relation of Christianity to the colored peoples, the effect that the mixture of nationalities has had on religion in this country, and various agencies of interracial cooperation. (PA)

**2862.** Spiro, M. E., & D'Andrade, R. G. A cross-cultural study of some supernatural beliefs. *Amer. Anthropol.*, 1958, 60, 456-466.—"Based on the assumption that religious beliefs and practices can be explained and/or predicted to the same degree and with the same naturalistic framework as other aspects of culture, this paper attempts to test a series of hypotheses concerning supernatural beliefs by means of the cross-cultural method." The theoretical assumptions from which these hypotheses were derived have been heavily influenced by psychoanalytic and learning theories. "On the basis of this small pilot study... these findings would seem to indicate that... the null hypothesis concerning the relation between socialization and supernatural beliefs... can be rejected with confidence." (PA)

**2863.** Spoerl, Dorothy T. Some aspects of prejudice as affected by religion and education. *J. soc. Psychol.*, 1951, 33, 69-76.—"Using 926 protocols received from entering students in the falls of 1947 and 1948 at Amer. Int'l Coll., a study of the relative direction of prejudice as related to education and religion was made by means of a modified form of the Bogardus Test of Social Distance." In regard to religion, no significant differences in prejudice were found in the average scores for Jewish, Protestant or Catholic students. Regarding educational differences, Springfield Plan educated students tended to be more tolerant than others. (PA)

**2864.** Staples, E. D. Role of the church in educating for marriage and family life. *Marriage Fam. Living*, 1949, 11, 52.—The church is interested in family life education in 4 areas of living: (1) understanding children, (2) teaching religion in the home, (3) preparation for marriage, and (4) post-marital counsel. Each area is treated briefly and it is pointed out that "every pastor should be cognizant of the resources for family counsel available in the community so that he can refer persons to the place where they will get the most help. The minister should not be expected to deal with all the problems himself." (PA)

**2865.** Stevick, P. R. A study in feeling of conformity in religion. *Relig. Educ.*, 1933, 28, 364-369.—For an experimental ground a population of 75,000 was selected, consisting of country and small city inhabitants in the vicinity of the Ozarks. The

subjects were selected from a variety of occupations, locations, church memberships and degrees of education. The ages ranged from 17 to 55. In order to test the feeling of conformity in religious beliefs, statements regarding abstract creed taken from a variety of sects, beliefs about God, Jesus, religious conduct, etc., were submitted and the subjects asked to indicate with black ink their judgment of each statement as to whether it was true, not true, or problematical. Again, with red ink, they were asked to go over their first indications and mark in the same way what they regarded as the belief of the majority of people. The coincidence of the black and red lines showed the subject's estimate of his own conformity with the ideas of the majority. The differences between the lines showed his non-conformity. Results were computed with respect to age, sex, size of community of residence, suggestibility, denominational membership, degree of education, and occupational level. The results were not on the whole pronounced, but the last two variables seemed most closely related to non-conformity. (PA)

**2866.** Stouffer, S. A. Trends in the fertility of Catholics and non-Catholics. *Amer. J. Sociol.*, 1935, 41, 143-166.—Analysis of the confinement rates of 40,766 urban families in Wisconsin shows that between 1919 and 1933 the fertility of Catholics declined at a faster rate than the fertility of non-Catholics. When the data were divided into 24 groups by residence, age of wife, occupation of husband, and interval after marriage, it was found that births among Catholic families fell off in 23 of the 24 groups, while in 21 groups the Catholic fertility dropped faster than the non-Catholic fertility. The decline in Catholic fertility was as much in evidence among people with Slavic and Romance-language names in each Catholic occupational group as it was among people with Teutonic, Irish, and English names. That these findings may be generalized beyond Wisconsin is suggested, though not proved, by a partial correlation analysis which shows, with several factors held constant, that the northern and western cities of the United States with a relatively large percentage of Catholics tended to decline in fertility at a more rapid rate between 1920 and 1930 than the northern and western cities with a relatively small percentage of Catholics. (PA)

**2867.** Struening, E., & Spilka, B. A study of certain social and religious attitudes of university faculty members. *Psychol. Newsltr.*, 1952, No. 43, 1-18.—An investigation to determine: (1) the relationships between social attitudes as measured by the F-scale (designed to measure potentially anti-democratic personality) and church attitudes as measured by the Attitude Toward the Church Scale (Thurstone and Chave); (2) relationship between the above mentioned scales and age, religious affiliation, university rank, education completed, school association and church relation. (PA)

**2868.** Strunk, O., Jr. Protestant-Catholic tensions: a repetition and extension study in simple free-



quency-type content analysis. *Boston Univ. Grad. J.*, 1957, 5, 156-157.—A repetition of a previous content analysis study conducted by another author (J. J. Kane) yielded essentially the same results, namely that Protestant-Catholic tensions have steadily increased from 1939 to 1949. Extension of the initial study of two religious magazines, however, indicates that Protestant-Catholic tensions seem to have decreased since 1949. (PA)

**2869.** Suttie, I. D. Religion: racial character and mental and social health. *Brit. J. med. Psychol.*, 1932, 12, 289-314.—The religious history of Europe from the Teutonic myths through the various stages of Christianity is studied in order to reveal the repression basis of the races producing the culture and religion of each stage. The author is convinced on the basis of the evidence presented in the paper and its 7 appendices that an Oedipus-free culture is possible. (PA)

**2870.** Swift, A. L. *Religion today*. NY: McGraw-Hill, 1933.—In a series of lectures which were presented at the NY School for Social Research, the history, present status and future of religion are viewed by 14 leaders of different phases of religious thought. Religion no longer dominates history, but in any time of crisis when a want is felt a cult arises to meet it. In the US organized religion is inextricably interwoven with the capitalistic system. In "the dark side of religion is pictured the unhappiness which has been inflicted in its name, and it is suggested that there may be more wisdom and faith in doubt than in most creeds. Psychoanalysis regards the religious structure as an instance of projection of the father ideal. From the standpoint of science it is too uncertain and illusive; the millennium will be reached only when intelligence becomes religion. The middle classes, because of their emphasis on individualism, are Protestant. Political democracy is not, however, a direct outcome of Protestantism. Capitalism is just as destructive of the religious spirit and institution as Communism. The future of religion depends upon its ability to provide wise and inspiring leaders. Three processes now at work are secularization, ethical autonomy and scientific inquiry; these will evolve the religion of the future, which may be sans churches, creeds and gods. (PA)

**2871.** Swift, A. L. Religious values. In Anshen, R. N. (ed.) *The family: its function and destiny*. NY: Harper, 1949. Pp. 393-405.—Anything that endangers family unity or separates man from direct dealing with his environment "weakens the hold of religion by robbing it of its functions." Religion is ever a part of the process and pattern of living even when seemingly ignored as it is in many families. A major contribution of religion is passing down, from one generation to another, approved ways of behaving. The strength of family life is too interlocked with the strength of religion for church and state to be so separated that godlessness results. Decentralization of society, the revival of small communities and the creation of

united neighborhoods, the wise teaching of an awareness of God, and family worship are some of the ways suggested for giving greater unity to the home. (PA)

**2872.** Symington, T. A. Religious liberals and conservatives. *Teach. Coll. Contr. Educ.*, 1935, No. 640.—To 10 groups of subjects varying from 50 to 100 in number, and totaling 612 (287 of conservative and 325 of liberal background) was given a test of religious thinking and one or more of the following tests: Otis mental ability; Pressey X-O; Allport A-S; Bernreuter personality; a questionnaire. Liberality in religious thought was found to be positively related to intelligence, amount of education, attendance at college courses of a liberal type; negatively related to church attendance; not related to personality types as indicated by Bernreuter or Allport tests, attendance at Sunday school, church membership. (PA)

**2873.** Teschitz, K. *Religion, Kirche, Religionsstreit in Deutschland*. Kopenhagen: Sexpol-Verlag, 1935.—A Marxian seeks to explain the social and psychological processes underlying recent religious conflicts in Germany. His interpretation of the foundations of religion rests partly on the economic theories of Marx and Engels and partly on psychoanalytic theories of sexual repression in the family resulting in anxiety and a sense of sin which finds relief in religious ecstasy.

**2874.** Thomas (SJ), J. L. The factor of religion in the selection of marriage mates. *Amer. sociol. Rev.*, 1951, 16, 487-491.—The author challenges the conclusion drawn from studies of cross-religion marriages in New Haven, Conn., concerning the severity of religious endogamy. He presents data to show that the Catholic mixed marriage rate of New Haven, as reported in the earlier studies, is considerably below the rate for Connecticut and for the United States as a whole. Three factors are shown to be associated with marriage between Catholics and non-Catholics—the relative proportion of Catholics in the total population, the presence of ethnic subgroups, and the socio-economic class of the Catholic population. The author predicts that Catholic mixed marriages will "go on increasing gradually but constantly for some time to come." (PA)

**2875.** Thomas (SJ), J. L. Catholic college spinsters? *Soc. Order*, 1952, 2, 357-362.—Haveman and West in "They went to college" report that 48% of Catholic women college graduates do not marry. The present study of 41,805 graduates of 59 Catholic women's colleges reveals that 65.6% had married—a difference of 13.6% from the "Time" survey. A breakdown according to date of graduation shows that 71.9% of those graduating prior to 1946 were married. This is probably the best estimate of those who eventually wed. The percentage of spinsters among the graduates of eastern colleges is consistently higher than for any other region. Possible reasons for the differences between these findings and the "Time" survey are explored. (PA)

**2876.** Thomas (SJ), John L. The sociology of the family. *Relig. Educ.*, 1957, 52, 83-88.—Roman Catholic approach to the family assumes that everything created by God is good; grace builds on nature; the divine plan is revealed in the structure of the universe. "Since grace builds upon nature 'in the nature of things' married life offers wide opportunities for human development and fulfillment." (PA)

**2877.** Thouless, R. H. The changing character of organized religion. *Hibbert J.*, 1935, 33, 236-243.—The results of a questionnaire on religious customs administered to 119 students in Workers' educational classes in the University of Glasgow. Compared to previous generation, attachment to religious organization shows a net loss of 34%. Reasons for these results are discussed and some causal factors are suggested.

**2878.** Thouless, R. H. *Conventionalization and assimilation in religious movements as problems in social psychology*. Oxford: Oxford University Press, 1940.

**2879.** Toby, Jackson, Universalistic and particularistic factors in role assignment. *Amer. sociol. Rev.*, 1953, 18, 134-141.—"In assigning one another to the role of best student, senior boys and girls in a suburban high school tend to overvalue the academic prowess of co-religionists. The data collected in this study suggest that these misperceptions stem from a conflict in assignment criteria. One criterion, the universalistic one, is academic performance. The less ambiguous the scholastic competence of the individual, the more likely he will be considered a best student by Jews and Christians alike. The other criterion is particularistic loyalties, and one such loyalty polarizes itself along religious lines. The more ethnocentric the chooser, the more likely he will pass over a better student from the religious out-group in order to choose one from his religious in-group."

**2880.** Toch, H. H. The psychology of heresy. *Etc. Rev. gen. Semant.*, 1957, 15, 9-20.—"Deviations are important manifestations of social change. Specific deviations tend to represent fundamental differences in outlook between members and leaders of a movement. These in turn tend to have a motivational basis." Illustrations from social movements are used to explain the concept in terms of human perception. (PA)

**2881.** Underwood, K. W. *Protestant and Catholic: religious and social interaction in an industrial community*. Boston: Beacon Press, 1957.—Catholic-Protestant relations in the predominately Catholic community of Holyoke, Mass., are examined by means of interviews, publications, etc. The pressure used to prevent Margaret Sanger from speaking, the contrasting views regarding salvation, worship, spiritual authority, organization of the religious community, gambling, tolerance and religious freedom, and interfaith association are described. There are also chapters on the relation of class structure of society to the

churches, nationality influences, churches and recreation, jobs, labor movement, morality of politics, politics of churches, political reform, and political compromise. (PA)

**2882.** Van Vleck, J. Jr., & Wolf, C. U. Reader-appeal of religious articles. *Amer. sociol. Rev.*, 1942, 7, 828-832.—Articles in *Reader's Digest* were selected by a group of theological students for their broad religious content. Together with other articles, these were judged for their appeal by a random sample of subscribers to whom a questionnaire was mailed. The articles selected as having a religious value had a greater reading appeal and were much more popular with women than with men. (PA)

**2883.** Vernon, Glenn M. Background factors related to church orthodoxy. *Soc. Forces*, 1956, 34, 252-254.—A scale of church orthodoxy was developed with reference to church members of the Church of Jesus Christ of the Latter Day Saints. Relationships between scale position and such factors as sex, age, income, occupation, community satisfaction, marital status, missionary activity and conversion are examined. (PA)

**2884.** Vetter, G. B., & Green, M. Personality and group factors in the making of atheists. *J. abn. soc. Psychol.*, 1932, 27, 179-194.—The study is based on 350 replies from members of the American Association for the Advancement of Atheism. The most common "causes" given for antireligious attitudes were: wide reading of history, science and religion (75 times); disgust with religious hypocrisy (60); influence of particular author or book (55); a by-product of Socialist materialism (30); effects of college education (25); effects of study of the sciences (25); and others in lesser numbers. Less frequently emotional factors were mentioned, such as: illness and death in family, the horrors of war, the futility of prayer, the evils and unhappiness in the world, etc. 36% of the atheists were oldest children, while only 15% were youngest children; about 9% were only children. (PA)

**2885.** Vidler, A. R. *Sex, marriage and religion; a discussion of some modern problems*. NY: Macmillan, 1932.

**2886.** Vignaux, P. Travail et théologie. Notes en marge de Proudhon. *J. Psychol. norm. path.*, 1948, 41, 65-68.—Through its dualistic conception of man the Church tends to devalue work since it is the means by which man secures his material welfare. All philosophies stressing spirituality tend toward the development of a caste system in reserving for the elect the contemplative role, assigning to others the servile, practical tasks. Proudhon questioned the idea that man became a worker only after his fall, maintaining the Revolutionary view that work is a spontaneous and pleasurable activity and essentially part of man's nature from the beginning. Vignaux suggests that the question raised by Proudhon still has significance in the present age. (PA)

- 2887.** Wach, J. *Sociology of religion*. Chicago: University of Chicago Press, 1944.—The task of the sociology of religion is defined as "the study of the interrelation of religion and society with special emphasis on the typology of religious groups." Early types are characterized by an identity with secular groupings (kinship, locality, nation). Higher types are marked by cultic independence of both state and secular organizations they have identifiable founders and claim universality. Charismatic leadership is considered; likewise the special kinds of religious authority exercised by seers, magicians, priests, monastic orders, etc. Though historicism and relativism are rejected, the author employs a comparative approach throughout. Religion, it is shown, plays a large part in the differentiation of social structure and a leading role in the integration of any society. (PA)
- 2888.** Wallace, Anthony F. C. Revitalization movements: some theoretical considerations for their comparative study. *Amer. Anthropol.*, 1956, 58, 265-281.—Presented is a discussion of some preliminary finding on the comparative study of several religious revitalization movements. These movements are defined as "deliberate, organized, conscious efforts by members of a society to construct a more satisfying culture." The suggestion is offered that revitalization movements have been responsible for a large proportion of religious phenomena. These movements themselves are not only recurrent features but also extremely important ones in man's history. (PA)
- 2889.** Wallin, Paul. Religiosity, sexual gratification, and marital satisfaction. *Amer. sociol. Rev.*, 1957, 22, 300-305.—This research was an attempt to test the mutual effect of degree of religious involvement on marital satisfaction in the light of sexual dissatisfaction, or low sexual drive, i.e., did religious activity provide an effective substitute for sexual gratification when the marital partner experienced dissatisfaction. In general, the hypothesis was upheld, although somewhat more so for the wife than for the husband. Low sexual drive and neuroticism, as possible variables involved in being religious, were ruled out statistically.
- 2890.** Ward, A. F., Jr., & Jones, G. L. Helping the families of our mentally sick. *Ment. Hyg., N. Y.*, 1954, 38, 576-585.—The occurrence of mental illness in a member of a family creates many stresses and strains for other members. The need for preventive mental hygiene for them is obvious but the lack of suitable professional personnel emphasizes the need for utilizing undeveloped resources. Prominent among such resources is the trainable clergyman who in his pastoral relationships can do much to alleviate the strains and stresses in such families. (PA)
- 2891.** Warren, R. L. German Parteilieder and Christian hymns as instruments of social control. *J. abn. soc. Psychol.*, 1943, 38, 96-100.—"The church hymns come closer to being the American counterpart for the (Nazi) party hymns than any other group of songs in America... Although they employ similar psychological means their ideological ends are vastly dissimilar... They (both) make appeals on a social psychological level which are employed to a certain degree by all social movements: The appeal to enemies to solidify the in-group, the appeal to dead heroes, the sanction of eternity, the employment of symbols, the immanence of victory as a bolster to morale, the rallying around a leader, etc.... The party songs, despite their employment of the sanction of eternity, emphasize deeds and this-worldiness, while the Church hymns emphasize faith and the world to come." (PA)
- 2892.** Wattenberg, W. W. Church attendance and juvenile misconduct. *Sociol. soc. Res.*, 1950, 34, 195-202.—All boys (N = 2,137) picked up by the Crime Prevention Bureau of the Detroit Police Department were interviewed in order to obtain information concerning their environment, home conditions, and their own characteristics. A follow up, one year later, of 672 repeaters from the original 2,137 was made. Analysis of data included church attendance of the whole group, church attendance of repeaters and nonrepeaters, relationship between regularity of church attendance and type of offense. It was concluded and home conditions, and relationship between regularity of church attendance and type of offense. It was concluded that "church attendance is a part of a way of living which generally reduces tendencies toward Juvenile misconduct." (PA)
- 2893.** Webb, Robert, & Webb, Muriel. *The churches and juvenile delinquency*. NY: Association Press, 1957.—This pamphlet in 6 sections has been written at the request of the National Council of Churches of Christ. Its objective is to serve as guide for leaders "in the Christian community, both clerical and lay," on the topic. (PA)
- 2894.** Weltfish, G., et al. Racial and religious prejudice in everyday living. *J. soc. Issues*, 1945, 1, Nos. 1 & 2.—Typical problems relating to attitudes of majority to minority groups are presented. Negro, Jewish, Catholic, and Japanese minority problems constitute the body of the material. There is also an introduction synthesizing the judgments of social scientists on the general causes of prejudice and a concluding statement by the editor offering specific techniques for overcoming the difficulties. (PA)
- 2895.** West, T. H. The role of religious persons in society. *Relig. Educ.*, 1950, 45, 275-282.—The most numerous Sunday school losses are from the 11-14 age group because of the community influence on this age. A technique for transforming evil situations into good ones is needed. Most social situations should be set up for classes to "propose the manner in which the individual should express

the particular phase of the Christian ethic appropriate to the situation." (PA)

**2896.** Wheeler, L. R., & Wheeler, V. D. Religious ideas of children in communities of two different cultural patterns. *J. educ. Sociol.*, 1944, 17, 563-571.—On the basis of replies to questions by a large number of clergymen, a questionnaire of 50 items was constructed covering factual knowledge and ideas concerning God, prayer, future life, the church, Jesus, the sacraments, Christian conduct, and religion in general. It was given to seventh and eighth grade pupils in industrial Lebanon, N. H., and in the college town of Hanover, N. H., and the results were compared with the clergyman's standards. Among the pupils who attend church or Sunday school, the Hanover pupils showed more factual knowledge than those from Lebanon. Among nonchurch children the average scores on factual questions were the same for the two communities. Questions on ideas and attitudes gave the Hanover children slightly higher average scores than the Lebanon children. This difference is greater among nonchurch children in the two communities. (PA)

**2897.** Whelpton, P. K., & Kiser, C. V. Social and psychological factors affecting fertility; differential fertility among 41,498 native-white couples in Indianapolis. *Milbank mem. Fd. Quart.*, 1943, 21, 221-280.—This survey of the relations between fertility, education, religion, and economic status was sponsored by the Council of Social Agencies and includes virtually every white household in which the wife was under 45 years. Catholic couples are 18% more fertile on the average than Protestant. Catholic-Protestant marriages are 10%, and Jewish 25% less fertile than Protestant unions. The usual inverse relation of fertility to social, economic, and educational status was found among both Protestant and Catholic couples. On the lowest levels, the difference between the fertility rates of the two groups is slight, but with rising status Protestant fertility declines more rapidly. For both Protestant and Catholic unions in the upper economic and educational groups, fertility rates are below replacement requirements. The deficit for all groups is 20-30%, but much larger for Protestants than for Catholics. Protestant couples of moderate or higher education are mainly responsible for the low urban fertility rate. (PA)

**2897A.** Whelpton, P. K., & Kiser, C. V. Social and psychological factors affecting fertility. *Eugen. Rev.*, 1959, 51, 35-42.—A study in Indianapolis in 1941 tested 23 hypotheses on 41,498 white Protestant families. Findings are discussed under the headings of household survey data on religion and fertility; contraception, fecundity, and fertility; and hypotheses on the relation of social and psychological factors to fertility, planning status, and size of planned family. (PA)

**2898.** Whitney, L. F. Religion and the birth rate. *Birth Control Rev.*, 1932, 16, 101-105.

**2899.** Williams Robin M., Jr. Religion, value-orientations, and inter-group conflict. *J. soc. Issues*, 1956, 12 (3), 12-20.—Not all conflict in the name of organized religion is actually "religious." We must seek research opportunities that will permit us to disentangle religious factors from other elements in the causation of conflict. Religious conflict is a problem of value-divergence, abstracted both from the problem of prejudice and group allegiance as such. Some of the specific differences in values that may turn out to be important, as well as some of the specific ways in which these differences may affect interreligious conflict and cooperation, are suggested. (PA)

**2900.** Wolters, Gilbert. The human crop of a rural Catholic parish. *Rural Sociol.*, 1956, 21, 297-298.—The people of this Kansas parish were characterized over a 40-year period as maritally inclined, maritally stable, inclined to larger families than the national average, attached to the land, educationally limited, strongly attached to the church, and non-migratory. (PA)

**2901.** Woolston, H. Religious consistency. *Amer. sociol. Rev.*, 1937, 2, 380-388.—A questionnaire about theological beliefs, religious observances, and cooperation and fraternalization between sects was filled out by 152 University of Washington students who were members of Catholic, Jewish, or Protestant congregations. Some of the findings are: (1) a marked divergence between the three groups in theological belief, and less divergence in religious observance; (2) high agreement between the groups in tolerance; (3) a low positive correlation between doctrine and practice, with increasing regression in performance as orthodoxy mounts; (4) higher scores for women than men in piety and tolerance, but lower ones in cooperation with other sects; (5) evidence that orthodoxy and sectarianism increase with age, but diminish in time. (PA)

**2902.** Yinger, J. Milton. *Religion, society and the individual; an introduction to the sociology of religion*. NY: Macmillan, 1957.—The influence of society, culture and personality on the origin, doctrines, practices and kinds of religious groups are examined as well as the ways that religion affects society, culture and personality. There are chapters on the relation of religion to morals, science and magic, a sociological theory of religion, the relation of religion to personality, variation among societies, social status, economics, political institutions, and religious change and social change. (PA)

**2903.** Yinger, J. M. Areas for research in the sociology of religion. *Sociol. soc. Res.*, 1958, 42, 468-472.—14 research areas are listed by the author in which are of importance in the development of the sociology of religion. (PA)

**2904.** Zelenin, D. M. Die religiöse Funktion der Volksmärchen. *Int. Arch. Ethnog.*, 1930, 31, 21-31.

**2905.** Zimmermann, F. K. Religion a conservative social force. *J. abn. soc. Psychol.*, 1934, 28, 473-474.  
—29% more religious than non-religious students favored prohibition, according to the question-

naire used. Twice as many non-religious as religious students believe that the existing moral code is too rigid; 23% more non-religious than religious students favor birth control; socialism is approved by more than twice as many non-religious students; and religious students would overwhelmingly make divorcees less obtainable. (PA)

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